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1612









THE

# Eclectic Review,

VOL. VIII. PART I,

FROM

DECEMBER, 1811, TO JUNE, 1812, INCLUSIVE.

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Φιλοσοφία δὲ οὐ τῆς Στωικῆς λέγει, οὐδὲ τῆς Πλατωνικῆς, ἢ τῆς Εὐκλείδειας,  
ἢ καὶ Ἀριστοτελικῆς· ἀλλ' ὅσα πρῶτα κατ' ἐκδοτὴ τῶν αἰρέσεων τούτων καλῶς  
διαδοσύντη μετὰ εὐσεβούς ἐπιστήμης ἐκδιδασκονία, τούτο συμπαν τὸ ΕΚΑΕΚΤΙΚΟΝ  
φιλοσοφίας φημι. CLEM. ALEX. Strom. Lib. I.

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# THE ECLECTIC REVIEW,

FOR JANUARY, 1812.

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Art. I. *Letters to a Friend on the Evidences, Doctrines, and Duties of the Christian Religion.* By Olinthus Gregory, LL.D. Of the Royal Military Academy, Woolwich. Two volumes 8vo. pp. 310. 301. Price 14s. extra boards. Baldwin. 1812.

AS this is a work of no ordinary merit, and written upon a subject which all must confess to be of the last importance, we shall endeavour, after being indulged with a few preliminary remarks, to give a pretty copious analysis of its contents; not doubting the greater part of our readers will be solicitous to avail themselves of the rich entertainment and instruction, which its perusal will unquestionably afford. The first volume is employed in the discussion of a subject which has engaged the powers of the wisest of men through a series of ages; and minds of every size and of every diversity of acquisition, having contributed their quota towards its illucidation, the accumulation of materials is such, that it has become more necessary, perhaps more difficult, to arrange than to invent. In the conduct of so extensive an argument, the talents of the writer will chiefly appear, in giving the due degree of relief and prominence to the different branches of the subject,—in determining what should be placed in a strong and brilliant light, what should be more slightly sketched,—and disposing the whole in such a manner as shall give it the most impressive effect. If there is little room for the display of invention, other powers are requisite, not less rare or less useful; a nice and discriminating judgement, a true logical taste, and a talent of extensive combination. An ordinary thinker feels himself lost in so wide a field; is incapable of classifying the objects it presents; and wastes his attention on such as are trite and common, instead of directing it to those which are great and interesting. If there are subjects which it is difficult to discuss for want of data to proceed upon, and, while they allure

by their appearance of abstract grandeur, are soon found to lose themselves in fruitless logomachies and unmeaning subtleties; such as the greater part of the discussions on time, space, and necessary existence; there are others whose difficulty springs from an opposite cause,—from the immense variety of distinct topics and considerations involved in their discussion: of which the divine origination of Christianity, is a striking specimen,—which it has become difficult to treat as it ought to be treated, merely in consequence of the variety and superabundance of its proofs.

On this account, we suspect that this great cause has been not a little injured by the injudicious conduct of a certain class of preachers and writers, who, in just despair of being able to handle a single topic of religion to advantage, for want of having paid a devout attention to the scriptures, fly like harpies to the evidences of Christianity, on which they are certain of meeting with something prepared to their hands, which they can tear, and soil, and mangle at their pleasure.

*Diripiuntque dapes, contactuque omnia fœdant.*

The famine, also, with which their prototypes in Virgil threatened the followers of Æneas, is not more dismal than that which prevails among their hearers. The folly we are advert-  
ing to, did not escape the observation nor the ridicule of Swift, who remarked in his days, that the practice of moot-  
ing, on every occasion, the question of the origin of Christianity, was much more likely to unsettle the faith of the simple, than to counteract the progress of infidelity. It is dangerous to fami-  
liarise every promiscuous audience to look upon religion as a thing which yet remains to be proved,—to acquaint them with every sophism and cavil which a perverse and petulant ingenuity has found out, unaccompanied, as is too often the case, with a satisfactory answer; thus leaving the poison to operate, without the antidote, in minds which ought to be strongly imbued with the principles, and awed by the sanctions of the gospel. It is degrading to the dignity of a revelation, established through a succession of ages by indubitable proofs, to be advert-  
ing every moment to the hypothesis of its being an imposture, and to be inviting every insolent sophist to wrangle with us about the title, when we should be cultivating the possession. The practice we are now censuring is productive of another inconvenience. The argument of the truth of Christianity, being an argument of accumulation, or, in other words, of that nature that the force of it results less from any separate consideration than from an almost infinite variety of circumstances, conspiring towards one point and terminating



in one conclusion; this concentration of evidence is broken to pieces, when an attempt is made to present it in superficial descants,—than which nothing can be conceived better calculated to make what is great appear little, and what is ponderous light. The trite observation that a cause is injured by the adoption of feeble arguments, rests on a basis not often considered, perhaps, by those who most readily assent to its truth. We never think of estimating the powers of the imagination on a given subject, by the actual performance of the poet; but if he disappoint us, we immediately ascribe his failure to the poverty of his genius, without accusing his subject or his art. The regions of fiction we naturally conceive to be boundless. But when an attempt is made to convince us of the truth of a proposition respecting a matter of fact or a branch of morals, we take it for granted, that he who proposes it has made himself perfectly master of his argument, and that, as no consideration has been neglected that would favour his opinion, we shall not err in taking our impression of the cause from the defence of its advocate. If that cause happen to be such as involves the dearest interests of mankind, we need not remark how much injury it is capable of sustaining from this quarter.

Let us not be supposed, by these remarks, to comprehend within our censure the writer, who, amidst the multifarious proofs of revelation, selects a single topic with a view to its more elaborate discussion, providing it be of such a nature that it will support an independent train of thought,—such, for example, as Paley has pursued in his *Horæ Paulinæ*; to which a peculiar value ought to be attached, as a clear addition to the body of Christian evidences. All we mean to assert is, that it is incomparably better to be silent on the evidences of Christianity, than to be perpetually adverting to them in a slight and superficial manner, and that a question so awful and momentous as that relating to the origin of the Christian religion, ought not to be debased into a trivial common place. Let it be formally discussed, at proper intervals, by such men, and such only, as are capable of bringing to it the time, talents, and information requisite to place it in a commanding attitude.—That the author of the present performance is possessed of these qualifications to a very great degree will sufficiently appear from the analysis we propose to give of the work, and the specimens we shall occasionally exhibit of its execution.

It is ushered in by a modest and dignified dedication to Colonel Mudge, lieutenant governor of that royal military institution, of which the author is so distinguished an orna-

ment. The whole is cast into the form of letters to a friend; and the first volume, we are given to understand, formed the subject of an actual correspondence. As much of the epistolary stile is preserved as is consistent with the nature of a serious and protracted argument, without ill-judged attempts at refreshing the attention of the reader by strokes of gaiety and humour. The mind of the writer appears to have been too deeply impressed with his theme, to admit of such excursions, the absence of which will not, we are persuaded, be felt or regretted.

Before he proceeds to state the direct proofs of the divinity of the Christian religion, he shews, in a very striking manner, the absurdities which must of necessity be embraced by those who deny all pretences to revelation; enumerating in the form of a creed, the various strange and untenable positions, which form the subject of sceptical belief. In this part of the work, that disease in the intellectual temperament of infidels is placed in a stronger and juster light than we remember to have seen it, which may not improperly be denominated the credulity of unbelievers. This representation forms the contents of the first letter. From the next, which is on the necessity of revelation, we shall take the liberty of extracting the following passage, which will afford a distinct idea of its general scope and design.

“Leave man to himself, (says the author) and to his own efforts, even when most actively inclined, and what can he accomplish? He is evidently formed for thinking; his intellectual part gives dignity to his character: to think correctly constitutes a prime duty; and correct thinking is manifested in contemplating himself, his author, and his end; and yet how commonly does he neglect these enquiries, to pursue trifling vanities, and “waste his strength in that which profiteth not.” Or suppose he directs his *unassisted* intellectual energies into a more suitable channel, what does he effect? He has an idea, an inward perception of truth, not to be effaced by the sophistry of the sceptic; yet on the most important topics, he has an incapacity of argument, scarcely to be rectified but by supernatural aid. He wishes for truth, and obtains nothing but uncertainty. He pants after happiness, and finds only misery in substance, or the vacuity of disappointment. He is incapable of ceasing to wish both for truth and happiness; and yet perceives he is equally incapable of attaining either certainty or felicity. He is also subject to a perpetual war between his reason and his passions. Had he reason without passions, or passions without reason, he might enjoy something like repose: but actuated as he is by both, he lives in perpetual disquiet; finding it impossible to yield himself to the guidance of the one, without perceiving the consequences of rebellion to the other. Hence he is always at variance with himself,—always under the influence of contending principles, and how is he to emancipate himself from this thralldom? Suppose he seeks for freedom and repose by pursuing the speculations of natural religion. He

endeavours to lay the foundations of duty, and establish rules of conduct; he attempts to put them in practice and *fails*. He is compelled to acknowledge himself a wanderer, and often doubtless a *wilful* wanderer from the path of rectitude. He reasons without knowing it, upon the principles of an Apostle, who said, *if our heart condemn us, God is greater than our heart, and will condemn us also*; and is thus led to institute enquiries relative to the pardon of sin, the nature, duration, misery, or happiness of a future state; respecting all which, he finds it impossible to remove difficulties, or to be freed from the most trembling anxiety:

“The wide, the unbounded prospect lies before him;  
But shadows, clouds, and darkness, rest upon it.”

The necessity of revelation is still more indisputably evinced, by an appeal to facts, and a survey of the opinions which prevailed among the most enlightened heathens, respecting God, moral duty, and a future state. Under each of these heads, our author has selected, with great judgement, numerous instances of the flagrant and pernicious errors entertained by the most celebrated Pagan legislators, poets and philosophers; sufficient to demonstrate, beyond all contradiction, the inability of unassisted reason, in its most improved and perfect state, to conduct man to virtue and happiness, and the necessity, thence resulting, of superior aid. Much diligence of research, and much felicity of arrangement, are displayed in the management of this complicated topic, where the reader will find exhibited, in a condensed form, the most material facts adduced in Leland's voluminous work on this subject. All along, he holds the balance with a firm and steady hand, without betraying a disposition, either to depreciate the value of those discoveries and improvements to which reason really attained, or charging the picture of its aberrations and defects, with deeper shades than justly belong to it. The most eminent amongst the Pagans themselves, it ought to be remembered, who, having no other resource, were best acquainted with its weakness and its power, never dreamed of denying the necessity of revelation: this they asserted in the most explicit terms, and on some occasions seem to have expected and anticipated the communication of such a benefit. We make no apology for citing, from the present work, the following remarkable passage out of Plato, tending both to confirm the fact of a revelation being anticipated, and to evince, supposing nothing supernatural in the case, the divine sagacity of that great author. He says, that ‘this just person, (the inspired teacher of whom he had been speaking,) must, be poor and void of all qualifications, but those of virtue alone; that a wicked world would not bear his instructions and reproofs; and therefore, within three or four years after he began to preach, he should be perse-



'cruel, imprisoned, scourged, and at last, be put to death.'\* In whatever light we consider it, this must be allowed to be a most remarkable passage;—whether we regard it as merely the conjecture of a highly enlightened mind, or as the fruit of prophetic suggestion: nor are we aware of any absurdity in supposing that the prolific spirit scattered, on certain occasions, some seeds of truth amidst that mass of corruption and darkness which oppressed the Pagan world. The opinion we have ventured to advance, is asserted in the most positive terms in several parts of Justin Martyr's second apology. Without pursuing this inquiry further, we shall content ourselves with remarking, that as the sufficiency of mere reason as the guide to truth never entered into the conception of Pagans, so it could never have arisen at all, but in consequence of confounding its results with the dictates of revelation, which, since its publication, has never ceased to modify the speculations, and aid the inquiries of those, who are least disposed to bow to its authority. On all questions of morality and religion, the streams of thought have flowed through channels enriched with a celestial ore, whence they have derived the tincture to which they are indebted for their rarest and most salutary qualities.

Before we dismiss this subject, we would just observe that the inefficacy of unassisted reason in religious concerns appears undeniably in two points; the doubtful manner in which the wisest Pagans were accustomed to express themselves respecting a future state; the existence of which, Warburton is confident none of the philosophers believed; and their proud reliance on their own virtue, which was such as left no room for repentance. Of a future state, Socrates, in the near prospect of death, is represented by Plato as expressing a hope, accompanied with the greatest uncertainty; and with respect to the second point, the lofty confidence in their own virtue, which we have imputed to them, the language of Cicero in one of his familiar letters, is awfully decisive. 'Nec enim dum ero, angor ulla re, cum *omni caream culpa*; et si non ero, sensu *omni carebo*.' 'While I exist, I shall be troubled at nothing, since I have no fault whatever, and if I shall not exist, I shall be devoid of all feeling.†' So true is it, that life and immortality are brought to light by the Saviour, and that until he appeared, the greatest of men were equally unacquainted with their present condition, and their future prospects.

The next letter, which is the fourth in the series, is on mys-

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\* De Republica. L. II. † Vol. I. p. 51.

teries in religion. Aware that while the prejudice against whatever is mysterious subsists, the saving truths of the gospel can find no entrance, the author has taken great, and, as far as the force of argument can operate, successful pains, to point out the weakness of the foundations on which that prejudice rests. He has shewn, by a large induction of particulars, in natural religion, natural philosophy, and in pure and mixed mathematics, that, with respect to each of these sciences, we arrive by infallible steps to conclusions, of which we can form no clear determinate conceptions; and that the higher parts of mathematics especially, the science which glories in its superior light and demonstration, teem with mysteries as incomprehensible to the full as those which demand our assent in Revelation. His skill as a mathematician, for which he has long been distinguished, serves him on this occasion to excellent purpose, by enabling him to illustrate his subject by well-selected examples from his favourite science, and by that means to prove in the most satisfactory manner that the mysterious parts of Christianity are exactly analogous to the difficulties inseparable from other branches of knowledge, not excepting those which make the justest pretensions to demonstration. We run no hazard in affirming, that rarely, if ever, have superior philosophical attainments been turned to a better account, or a richer offering brought from the fields of science into the temple of God. Some of his illustrations being drawn from the sublimer speculations of mathematics, must necessarily be unintelligible to ordinary readers: but many of them are plain and popular; and he has succeeded in making the principle on which he reasons throughout, perfectly plain and perspicuous, which is this—that we are able, in a multitude of instances, to ascertain the *relations* of things, while we know little or nothing of the *nature* of the things themselves. If the distinction itself is not entirely new, the force of argument with which it is supported, and the extent to which its illustration is carried, are such as evince much original thinking. We should seriously recommend this part of the work to the perusal of the Barrister, if he were capable of understanding it; and to all, without exception, who have been perverted by the shallow and ambiguous sophism first broached, we believe, by Dr. Foster, that where mystery begins, religion ends;—when the fact is, that religion and mystery both begin and end together; a portion of what is inscrutable to our faculties, being intimately and inseparably blended with its most vital and operative truths. A religion without its mysteries is a temple without its God.

Having thus marked out the ground, removed the rubbish, and made room for the foundation, our author proceeds with the skill of a master to erect a firm and noble structure, con-

ducting the argument for the truth of Christianity through all its stages, and commencing his labours in this part of the subject, with establishing the genuineness and authenticity of the sacred volume. As he manifestly aims at utility, not at display, we are glad to find he has availed himself of the profound and original reasoning of Hartley, which he has fortified all along with ingenious reflections of his own, and crowned by an appeal to the principal testimonies of Christian and Pagan antiquity. The letter devoted to this subject is long, but not more so than the occasion demanded, and is replete with varied and extensive information. To the whole he has annexed a very accurate and particular account of the researches and discoveries of Dr. Buchanan, made during his visit to the Syrian Churches in India; nor are we aware that there is a single consideration of moment, tending to confirm the genuineness and integrity of the scriptures in their present state, which, in the course of our author's extended investigation, has escaped his notice. By some he will be blamed for placing the proofs of the authenticity of the sacred records before the argument from prophecy and miracles: but we think he is right in adopting such an arrangement; since the reasoning on this part not only stands independent of the sequel, but greatly abridges his subsequent labour, by enabling him to appeal, on every occasion, to the testimony of scripture, not indeed as inspired, but as an authentic document, that point having been previously established; while it is in perfect unison with that solicitude, he every where evinces, to imbue the mind of his readers with a serious and devotional spirit. Here is a book of a singular character, and of high antiquity, from which Christians profess to derive the whole of their information on religion,—and it comes down to us under such circumstances that every thing relating to it is capable of being investigated, apart from the consideration of prophecies and miracles, except its claim to inspiration. Why then should not the pretensions of this book be examined at the very outset, as far as they are susceptible of an independent examination, since the proof of its being genuine and authentic, will extend its consequences so far into the subsequent matter of discussion, as well as exert a great and salutary influence on the mind of the inquirer.

The next letter is devoted to the subject of prophecy: in which, after noticing a few of the more remarkable predictions relating to the revolutions of power and empire, he descends to a more particular investigation of the prophecies relating to the Messiah, which he arranges under three heads; such as respect the time and place of his appearance—his character, doctrine, rejection, and final triumph—and the exact correspondence betwixt his contemptuous treatment and sufferings, and

the representations of the ancient oracles. Under the last, he embraces the opportunity of rescuing the proof from the 53d chapter of Isaiah, from the cavils of the Jews, as well from the insinuation of certain infidels, that the prophecy was written after the event; which he triumphantly refutes by an appeal to a remarkable passage in the books of Origen against Celsus. In confirming the inference from prophecy, we again meet with a judicious application of the author's mathematical skill, by which he demonstrates, from the doctrine of chances, the almost infinite improbability of the occurrence of even a small number of contingent events predicted of any one individual; and of the absolute impossibility, consequently, of accounting for the accomplishment of such numerous predictions as were accomplished in the person of the Messiah, without ascribing it to the power and wisdom of the Deity.

From the consideration of prophecy, he proceeds to the evidence from miracles, and the credibility of human testimony. He begins with stating, in few and simple terms, but with much precision, the just idea of a miracle, which, he remarks, has oftener been obscured than elucidated by definition, while the sentiments entertained by good men upon the subject have been almost uniformly correct, when they have not been entangled or heated by controversy. This branch of the evidences of revelation is certainly very little indebted to the introduction of subtle refinements. In resting the evidence of the Jewish and Christian revelations on the ground of miracles, the author restricts his proposition to *uncontrolled miracles*; on the propriety of which, different judgements will probably be formed by his readers. We believe him to be right: since, admitting the limitation to be unnecessary, it is but an extreme of caution, a leaning to the safe side; for who will deny, that it is much easier to prove it to be inconsistent with the wisdom and goodness of the Deity, to permit an *uncontrolled* miracle to be performed in support of error, than to demonstrate from a metaphysical consideration of the powers and capacities of spiritual agents of a high order, their incapacity of accomplishing what to our apprehensions must appear supernatural. The writer of this, at least, must confess for himself, he could never find any satisfaction in such speculations, not even in those of Farmer, ingenious as they are, which always appeared to him to be like advancing to an object by a circuitous and intricate path, rather than take the nearest road. But to return to the present performance. After exhibiting the most approved answers to the flimsy sophistry of Hume, intended to evince the incredibility of miracles; and corroborating them by a copious illustration of the four criteria of miraculous facts, suggested by Leslie in his admirable

work, intitled "A short Method with the Deists," he reduces the only suppositions which can be formed, respecting the miracles recorded in the New Testament, to the four following, which we shall give in the words of the author:

'Either first the recorded accounts of those miracles were absolute fictions, wickedly invented by some who had a wish to impose upon mankind:

'Or, secondly, Jesus did not work any true miracles; but the senses of the people were in some way or other deluded, so that they believed he really did perform miracles, when, in fact, he did not:

'Or, thirdly, that the spectators were not in any way deluded, but knew very well he wrought no miracles; yet were all, (both enemies and friends, the Jews themselves not excepted, though they daily "sought occasion against him,") united in a close confederacy, to persuade the world he wrought the most surprising things. So that while some actively circulated reports of those amazing occurrences, the rest kept their counsel, never offering to unmask the fraud, but managing the matter with so much dexterity and cunning, and such an exact harmony and correspondence, that the story of Jesus Christ's performing miracles should become current, should obtain almost universal credit, *and not a single person be able to disprove it*:

'Or, fourthly, that he did actually perform those astonishing works, and that the accounts given of them by the Christian writers in the New Testament are authentic and correct.

'He that does not adopt the last of these conclusions will find it a matter of very small consequence which of the three he chooses; for that the stories cannot be *fictions*, is evident from the reasoning of Leslie, already adduced: and it will be seen further, from a moment's consideration, that the denial of the miracles of Jesus Christ, *in any way*, leads necessarily to the admission of a series of real miracles of another kind.'

He closes this part of his disquisition with an elaborate confutation of the notion too generally admitted by the advocates of revelation, that the evidence of miraculous facts necessarily grows weaker in proportion to the distance of the time at which they were performed; and in no part does the vigour of his understanding appear to more advantage than in his reasonings on this point, where, among many excellent, we meet with the following profound remark:

'It is only,' he observes, 'with regard to the facts recorded in the Bible, that men ever talk of the daily diminution of credibility. Who complains of a decay of evidence in relation to the actions of Alexander, Hannibal, Pompey, or Cæsar? How many fewer of the events recorded by Plutarch, or Polybius, or Livy, are believed now (on account of a diminution of evidence) than were believed by Mr. Addison, or Lord Clarendon, or Geoffrey Chaucer? We never hear persons wishing they had lived ages earlier, that they might have had better proofs that Cyrus was the conqueror of Babylon, that Darius was beaten in several battles by Alexander, that Titus destroyed Jerusalem, that Hannibal was entirely routed by Scipio, or Pompey by Julius Cæsar, though we sometimes find

men of excellent and enterprising minds exclaiming, "O that I had lived, and been present, when such splendid events occurred; how lively an interest should I have taken in such scenes, how much concern in their termination!" And indeed it is the frequent hearing of such exclamations that causes men to *confound weight of evidence with warmth or depth of feeling; and to lose sight of the essential difference between real evidence, or the true basis of belief in history, and the sensible impression or influence which such history may make upon the mind.*

We have only to remark, before we dismiss this subject, that, whereas the evidence of facts which occurred at a distant period is usually placed under the head of *successive* evidence, this distinction, as applicable to the miracles of the Gospel, must either be rejected altogether, or admitted with a caution against being misled by the ambiguous use of words. The evidence, in this case, is not to be confounded for a moment with that of a report transmitted through successive ages to the present time, since the record which contains the miraculous facts carries us back to the apostolic age; so that admitting its antiquity to be what it pretends, of which there is the most satisfactory evidence, the only link in the succession is that which separates the performers or spectators of the miracles from their narrators, who in the case before us, however, are frequently the same persons.

In order to give that conspicuous place which is due to the greatest and most momentous of these miracles, as well as to do justice to the independent train of proofs by which it is supported, Dr. G. has assigned a separate letter to the Resurrection of Christ, in which he has placed this great fact in the clearest light; and, to remove every shadow of hesitation arising from the minute variations in the account given of it by the evangelists, has taken the pains to digest from their separate narratives a distinct statement of the whole transaction, which, as far as we have had time to examine it, appears very satisfactory.

To this succeeds an ample illustration of the argument for the truth of Christianity, drawn from its early and extensive propagation: where the fact is placed beyond all contradiction, by numerous and decisive testimonies, adduced from the ancient apologists and pagan writers; the dates of the ten successive persecutions are accurately assigned; and the most striking circumstances attending the last, in particular, are distinctly and forcibly exhibited. This forms the subject of the 9th letter, which closes with some admirable observations on the intrinsic excellence of the religion of Jesus, tending to shew that it corresponds to all the characters, and fulfils all the indications; which a revelation from heaven might be expected to possess.

We lament that our limits will only permit us to mention the subjects of the remaining letters which compose this volume: they are employed in proving the inspiration of the Scripture, and answering various miscellaneous objections and cavils advanced against the Bible. We must at present take a reluctant leave of the author. Although we have already ad-duced some specimens of his style and composition, and shall have occasion to produce more in the course of our strictures on the second volume, yet we cannot deny ourselves the pleasure of laying before our readers the following highly beautiful and eloquent passage. Speaking of the analogy betwixt the difficulties offered in the sciences, and the mysteries of religion, he observes:

‘Philosophers, notwithstanding all these difficulties, recommend the cultivation and diffusion of the sciences, because of their tendency to sharpen the intellectual faculties of man, and meliorate his condition in society. With how much greater reason and earnestness, then, should Christians recommend the dissemination and adoption of “pure and undefiled religion,” considering its direct tendency to enlarge the understanding, and yet fill it with the contemplation of Deity; to purify and harmonize the passions, to refine the moral sense, to qualify and strengthen for every function in life, to sustain under the pressure of affliction, to afford consolation in sickness, and enable us to triumph in death! What other science can even make a pretension to dethrone oppression, to abolish slavery, to exclude war, to extirpate fraud, to banish violence, to revive the withered blossoms of Paradise? Such are the pretensions and blessings of genuine Christianity; and wherever genuine Christianity prevails, they are experienced. Thus it accomplishes its promises on earth, where alone it has enemies; it will therefore accomplish them in heaven, where its friends reign. Here, indeed, its advocate must be reduced to silence; for how shall he display the meaning of its *celestial* promises! How describe dignity so vast, or picture glory so brilliant! How shall language delineate what mind cannot imagine! And where is that mind, among puny and ephemeral creatures, that can penetrate the thick obscure; that can describe the light of Perfect Knowledge; that can feel the glow of Perfect Love; that can breathe the air of Perfect Happiness! Vol. I. pp. 75, 76.

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Art. II. *Travels in Greece, Palestine, Egypt, and Barbary*, during the Years 1806 and 1807. By F. A. De Chateaubriand. Translated from the French by Frederic Shoberl, 8vo. 2 vols. pp. 815. Price 1*l.* 14*s.* Colburn. 1811.

IT seems that M. de Chateaubriand, a grandson of the distinguished Malesherbes, has attained much celebrity in France by means of works comparatively very little known in England. The last of these works, preceding this book of *Travels*, was intitled “The Martyrs; or, the Triumph of the Christian Religion,” and is here denominated by the author an *epopee*. He thought the scenery of that work might be the most effectually poetical by being true to reality; and as his heroes were to be

represented accomplishing their labours, and finishing their lives, in several regions of the East, he was desirous that the general ground of the representation should be composed of images immediately taken from the landscapes, the edifices, and whatever is permanent in the manners of the people, of those regions. For this purpose, therefore, as a leading object, he resolved on the adventurous expedition narrated in the present work. He was determined to acquire the power of composing, in effect, in Greece or Palestine, even while sitting in a back parlour of a house in Paris. And never, certainly, was there a more costly preparation for securing the perfection of the secondary parts and merits of a fictitious work ; for displaying its personages and transactions on a field characteristically marked in all its features of earth and water, wood and rock ; for faithfully exhibiting the appropriate phenomena of the morning and evening in the climate of the Greeks and Hebrews ; or for selecting the epithets most accurately expressive of the appearance of marble ruins in the light of the setting sun. So earnest and ambitious an exertion for excellence in the delineation of the scenery, must bring on an author some cause for solicitude and extraordinary effort, lest the story should be less striking than the pictures, and lest his characters, like the people now inhabiting Greece, should seem unworthy of their place.

But whatever effect such an expedient may have had on the book, it is certain the enthusiasm that could conceive and execute such an enterprize for such an object, must render a man, when possessing, besides, the literary qualifications of an author, an interesting traveller. Indeed, from the impression we take of the character and talents of the man, as disclosed in the present work, we should strongly surmise that he is better fitted to interest and instruct as the journalist of travels than in any other literary capacity. While he is on this ground, there are palpable matters of fact to keep his imagination in order by means of the exercise of his senses. So long as he is constrained to be telling what he sees and hears, he cannot well go off into a measureless flight of fanciful speculation. We have him at such an advantage as we should have a man ascending by a balloon, which should be withheld by a cord from going beyond a certain distance, where he could be an useful observer and intelligencer ; whereas, but for this retention by matters of fact, we do not know what would sometimes become of the mind of M. Chateaubriand,—for he now and then seems actuated by a mighty power of gas. We mean, in plain terms, that, from the character of this performance, we might question whether the author, if let loose to voluntary thought, so to speak, on a merely intellectual subject, would not have an imagination too much aiming at a certain largeness of range to permit the



most sound and accurate kind of thinking: but while he is viewing countries, and cities, and ruins, and caravans, the chief portion of his ideas is dictated to his mind, through his senses, by steady substantial realities; and if these ideas are faithfully transmitted to the reader, we are certain of at least so much pleasing and perhaps valuable truth as can be conveyed in these just pictures. We may be very happy to receive as a literary painter the man that we could not accept as our 'great Apollo' in the department of abstracted doctrine.

We do not know which of our author's qualities and qualifications ought to be put foremost in the enumeration; but he certainly has many excellent ones, both as a traveller and as a man;—a good share of taste and learning, and a considerable portion of genius; inquisitiveness and courage; great sensibility, prone to pensive reflection; and piety that bears so strong an aspect of genuineness, as to maintain an amiable respectability even amidst all the superstition with which it is mingled. All this is accompanied by a great deal of, what we must still submit to borrow his countrymen's term to denominate, *naïveté*. He every where ingenuously discloses himself; turns his moral reflections as readily on himself as on any other man or thing; and talks before us all just as he would with his confidential friends. Indeed it should seem that he has much less to hazard than most men, by such frankness; for he avows honestly that he 'has nothing in his heart that he is ashamed to display to all the world.' We are quite of opinion that so unique a man ought to be known to all the world. And to this he has contributed all that could be derived from the unreserved communication of the record of his feelings, kept during his peregrination: for he says, 'I have made no retrenchments from my original notes. The object which I have in view will be accomplished if the reader perceives a perfect sincerity from the beginning of the work to the end.' 'It is the man more than the author that will be discovered throughout; I am continually speaking of myself, and spoke, as I thought, in security, for I had no intention of publishing these memoirs.' He does not say what determined him to the publication; but he begins his preface thus:

'If I were to assert that these travels were not intended to see the light; that I gave them to the public with regret, and as it were in spite of myself, I should tell the truth, and probably nobody would believe me.'

We quote one paragraph more from the preface, in explanation of his own estimate of his work.

'I must therefore request the reader to consider this work rather as memoirs of a year of my life, than as a book of travels. I pretend not to tread in the steps of a Chardin, a Tavernier, a Chandler, a Mungo Park, a Hum-

bold; or to be thoroughly acquainted with people through whose country I have merely passed. A moment is sufficient for a landscape painter to sketch a tree, to take a view, to draw a ruin : but whole years are too short for the study of men and manners, and for the profound investigation of arts and sciences. I am, nevertheless, fully aware of the respect that is due to the public, and it would be wrong to imagine I am here ushering into the world a work that has cost me no pains, no researches, no labour : it will be seen on the contrary, that I have scrupulously fulfilled my duties as a writer. Had I done nothing but determine the site of Lacedæmon, discover a new tomb at Mycenæ, and ascertain the situation of the ports of Carthage, still I shall deserve the gratitude of travellers.'

Two memoirs precede the travelling narration. The first sketches rapidly the history of Athens, from about the age of Augustus to the present time, and recounts, in order, the travellers who have visited and described it, during the last three centuries. It is briefly noted in what state the monuments were found, at several successive periods ; the progress of their dilapidation is thus ascertained ; and the memoir closes with expressions of regret. 'It is a melancholy reflection, that the civilized nations of Europe have done more injury to the monuments of Athens in the space of one hundred and fifty years, than all the barbarians together in a long series of ages : it is cruel to think that Alaric and Mahomet II. respected the Parthenon, and that it was demolished by Morosini and Lord Elgin.'

The second memoir, a work of much labour, learning, and zeal, is designed to establish the authenticity, indeed the infallibility, of those traditions which have continued through the whole Christian æra to mark certain places in and near Jerusalem as the precise spots where the most memorable circumstances in the History of Christ and his Apostles took place. The author makes too little allowance for the well known credulity of many of the Christian Fathers, and is not scrupulous of admitting the aid of here and there a groundless assumption ; as, for instance, that the sanctuaries of the Christians, at the time of the destruction of Jerusalem, being without the walls, must not have suffered much by the siege. On the whole, however, the argument is ably managed, and rendered very strong. The following paragraph affords a very brief summary of it.

'What an astonishing body of evidence is here ! The Apostles saw Jesus Christ, they knew the places honoured by the Son of Man ; they transmitted the tradition to the first Christian church of Judea ; a regular succession of bishops was established, and religiously preserved the sacred tradition. Eusebius appeared, and the history of the sacred places commenced. It was continued by Socrates, Sozomenes, Theodoret, Evagrius, and St. Jerome. Pilgrims thronged thither from all parts. From this period to the present day, an uninterrupted series of travels for fourteen centuries, gives us the same facts and the same descriptions. What tradi-

tion was ever supported by such a host of witnesses ? ' Besides, I have not made all the use of the crusades that I might have done.'

Is it not easy to ascertain exactly in what degree of faith and submissiveness our traveller is an adherent to the Catholic Church. We have some doubt whether his fidelity is of the most punctilious and reverential kind; partly because we do not discern among these memoranda of a portion of his life the traces of any competent number of ceremonial exercises, (which, however, he might perform and say nothing about); and partly because his observations and reflections sometimes appear to indicate a freer use of his faculties, than a dutiful son of the Romish Church should trust himself to make. At the same time, his veneration for 'holy places,' his large faith in traditions, and the zeal with which he vindicates Monks and Crusades, certainly look well for his orthodoxy. And it must be acknowledged, too, that he has not sought any subterfuge, from the philosophical ridicule of his countrymen, in professions of being actuated by no other principles than a liberal curiosity and a passion for the arts. On the contrary, he accompanies the mention of these principles, as a subordinate inducement, with a full surrender of himself, at the outset of the work, to the scorn or pity which he lays his account with incurring, by an avowal that his 'principal motive' to the journey was one that has nearly ceased to operate in Christendom, in this degenerate age.

'To the principal motive which impelled me, after so many peregrinations, to leave France once more, were added other considerations. A voyage to the east would complete the circle of studies which I had always promised myself to accomplish. In the deserts of America I had contemplated the monuments of nature; among the monuments of man, I was as yet acquainted with only two species of antiquities, the Celtic and the Roman. I had yet to visit the ruins of Athens, of Memphis, and of Carthage. I was therefore solicitous to perform a pilgrimage to Jerusalem.'— 'At the present day it may appear somewhat strange to talk of vows and pilgrimages; but in regard to this subject I have no sense of shame, and have long ranged myself in the class of the weak and superstitious. Probably I shall be the last Frenchman that will ever quit his country to travel to the Holy Land, with the idea, the object, and the sentiments, of an ancient pilgrim. But if I have not the virtues which shone of yore, in the Sires de Coucy, de Nesle, de Castillon, de Montfort, faith at least is left me; and by this mark I might yet be recognized by the ancient crusaders.'

He makes commendable haste to reach Greece, and we may as well meet him on the coast of the 'Island of Calypso,' delivering his observations on the climate and its influence.

'In Greece, a suavity, a softness, a repose, pervade all nature, as well as the works of the ancients. You may almost conceive, as it were by intui-

tion, why the architecture of the Parthenon has such exquisite proportions ; why ancient sculpture is so unaffected, so tranquil, so simple, when you have beheld the pure sky, and the delicious scenery, of Athens, of Corinth, and of Ionia. In this native land of the Muses, nature suggests no wild deviations ; she tends, on the contrary, to dispose the mind to the love of the uniform and of the harmonious.' V. I. p. 85.

He does not stay to make any explanation or apology in behalf of this delicious and plastic climate, for now producing or permitting such men as the Turks, and such buildings as Mosques. There is nottime : for he has hardly ended these observations, before he is carried off, probably by the last of the nymphs or demigods that may have lingered unseen in Greece, and suddenly conveyed into the company of the shades of Homer and Simonides, Aristotle, Philip, Alexander, Cato, Cicero, and other famous personages.

The traveller had reached this station by a circuitous course,—in which he skirted Mount Ithome, passed through a town supposed to stand on the site of Leuctra, had a rude rencontre with two Turkish soldiers, in which he displayed great spirit, and was introduced at Tripolizza, the capital of the Morea, to Osman Pacha, the worthy robber-hunter and chief guardian of the peninsula, from whom he obtained the firman necessary for passing the Isthmus of Corinth. Tripolizza 'is a modern town which appears to have been erected between Mantinea, Tegea, and Orchomenus ;' with no local recommendations but that of being central,—the Turks 'being perfectly indifferent, in their choice of situations, to the beauties of nature ;' in this respect very unlike 'the Arabs, for whom the charms of climate and position have strong allurements, and who, to this day, deplore the loss of Granada.' The travelling firman confers privileges which our author was too equitable to exercise :

'You pay for no horses ; the weight of your baggage is fixed ; and wherever you go, you may insist on being gratuitously supplied with provisions. I would not avail myself of these magnificent but odious privileges, which press heavily on a people unfortunate enough without them, but paid wherever I went for my horses and entertainments, like a traveller without protection and without firman.' p. 123.

He passed a small river, bordered with 'tall reeds, and beautiful rose-laurels in full flower,' without knowing, at the time, that this river was the Eurotas, and arrived at Misitra. Before entering on the scene that was to excite emotions which will awaken the sympathy and envy of all his readers that have felt the enchantment of Grecian history, but have never trodden the field on which its events and characters were once realities, he gives a very curious description of the heterogeneous assemblage of people among whom he passed the night, in the apartment appropriated to strangers in the house of a principal Turk,

and of the wonder, perplexity, and contempt, shewn by a learned and inquisitive 'minister of the law,' at the traveller's first attempt to explain the object of his journey—'to see foreign nations, and especially the Greeks, who were dead.' In a second attempt it occurred to him to say, he was 'a pilgrim going to Jerusalem;' on which the doctor of law 'exclaimed, "Hadgi! hadgi!" (a pilgrim! a pilgrim!) 'and was perfectly satisfied.' On which our author observes, 'Religion is a sort of universal language understood by all mankind; this Turk was unable to conceive how I could quit my country from the mere motive of curiosity; but that it was perfectly rational that I should undertake a long journey with a view to offer up my prayers at a tomb, to pray to God for some blessing, or for deliverance from some affliction.' It does not happen to occur to him, even though he says he has been in England, that there is a very considerable section of the civilized world to which the portion of the 'universal language' he has been reciting would be by no means so familiarly intelligible.

At Misitra, the traveller supposed himself to be in Sparta; but, in order to take his gratifications by climax, he chose to spend the first day in visiting some situations of inferior interest, Amyclæ, and other points in the vicinity. And now he was to survey the site and vestiges of a city the mere name of which has been enough to awaken so many magnificent ideas through so many ages. He had read all the controversies of the geographers and travellers relative to its locality; and had adopted the opinion of those who have maintained, contrary to D'Anville, that Misitra is on the site of the ancient city. With great enthusiasm, therefore, but intensely inquisitive notwithstanding, and well prepared to examine and verify each part of the town, he ascended to the top of the castle. On looking eagerly a little while, he became extremely perplexed and mortified, from the impossibility of arranging the parts into such a locality as he absolutely knew the site of Sparta to have been: he could not even find the Eurotas. Besides, there was not the smallest appearance of the remains of any very ancient structures. He had a guide, a janissary, and other attendants, whom he impatiently questioned, with great difficulty to make them understand his language, and to understand theirs in reply.

'We all spoke at once,—we bawled, we gesticulated: with our different dresses, language, and physiognomy, we looked like an assembly of demons, perched at sun-set on the summit of these ruins. The woods and cascades of Taygetus were behind us, Laconia was at our feet, and over our heads the most lovely sky. This Misitra, said I to the Cicerone, is Lacedæmon: Is it not?—Signor! Lacedæmon! What did you say?—rejoined he,—Is not this Lacedæmon or Sparta?—Sparta! What do you mean?—I ask you if Misitra is Sparta.—I don't understand you.—What, you a

Greek I. you a Lacedæmonian! and not know the name of Sparta?—Sparta! Oh, yes! Great republic: celebrated Lycurgus!—Is Misitra then Lacedæmon?—The Greek nodded in affirmation. I was overjoyed.—Now, I resumed, explain to me what I see. What part of the town is that? I pointed at the same time to the quarter before me a little to the right.—Mesochorion, answered he.—That I know perfectly well, but what part of Lacedæmon is it?—Lacedæmon! I don't know.—I was beside myself.—At least shew one the river, cried I, and repeated, Potamos, Potamos.—My Greek pointed to the stream called the Jew's River.—What! is that the Eurotas? Impossible! Tell me where is the Vasilipotamos?—The Cicerone, after many gestures, pointed to the right towards Amyclæ.—I was once more involved in all my perplexities.

He was very naturally in extreme vexation to think it should be impossible to find the object of his enthusiasm, even when perfectly certain he must be at least very near it; and that he might, after all his expectations, be baffled in his search. He had read, but forgotten, D'Anville's assertion that the true site of Sparta is a place now called Palæochori. As he was going down from the castle, the Greek exclaimed, "Your lordship perhaps means Palæochori?"

'At the mention of this name, I recollected the passage of D'Anville and cried out in my turn, "Yes, Palæochori! The old city! Where is that? Where is Palæochori?" "Yonder at Magoula," said the cicerone, pointing to a white cottage with some trees about it, at a considerable distance in the valley.'

His disappointment inspired additional eagerness; and in the morning before light, he 'set off at full gallop for Lacedæmon,' attended by a Janissary.

'We had proceeded at that pace for an hour, when at break of day, I perceived some ruins, and a very long wall of antique construction: my heart began to palpitate. The Janissary turning towards me, pointed with his whip to a whitish cottage on the right, and exclaimed with a look of satisfaction, "Palæochori!" I made up towards the principal ruin which I perceived upon an eminence. On turning the eminence by the north-west for the purpose of ascending it, I was suddenly struck with the sight of a vast ruin of a semi-circular form, which I instantly recognized as an ancient theatre. I am not able to describe the confused feelings which overpowered me. The hill at the foot of which I stood, was consequently the hill of the city of Sparta, since the theatre was contiguous to the citadel. The ruin which I beheld on that hill, was of course the temple of Minerva Chalcoecos, since that temple was in the citadel; and the fragments of the long wall which I had passed lower down, must have formed part of the quarter of the Cynosuri, since that quarter was to the north of the city. Sparta was then before me, and its theatre, to which my good fortune had conducted me on my first arrival, gave me immediately the position of all the quarters and edifices. I alighted, and ran all the way up the hill of the citadel.—Just as I reached the top, the sun was rising behind the hills of Menelaion. What a magnificent spectacle! but how melancholy! The solitary stream of the Eurotas running beneath the remains of the bridge

Babux ; ruins on every side, and not a creature to be seen among them. I stood motionless in a kind of stupor at the contemplation of this scene. A mixture of admiration and grief checked the current of my thoughts, and fixed me to the spot : profound silence reigned around me. Determined at last to make echo speak, in a spot where the human voice is no longer heard, I shouted with all my might, " Leonidas ! Leonidas !" No ruin repeated this great name. ' When my agitation had subsided, I began to study the ruins around me. The summit of the hill was a platform, encompassed, especially to the north-west, with thick walls. I went twice round it, and counted one thousand five hundred and sixty ordinary paces, or nearly seven hundred and eighty geometrical paces ; but it should be remarked that in this circuit, I comprehend the whole summit of the hill, including the curve formed by the excavation of the theatre in this hill.—It was the theatre that Leroi examined.

' Some ruins partly buried in the ground, and partly rising above the surface, indicate, nearly in the centre of this platform, the foundations of the temple of Minerva Chalcioecos, where Pausanias in vain sought refuge and lost his life. A sort of flight of steps, seventy feet wide, and of an extremely gentle descent, leads from the south side of the hill down to the plain. This was perhaps the way that conducted to the citadel. At the commencement of these steps, and above the theatre, I saw a small edifice of a circular form, three-fourths destroyed : the niches within it seem equally well adapted for the reception of statues or of urns. Is it a tomb ? Is it the temple of the Armed Venus ?

After enumerating various other ruins, chiefly the bases of walls, and assigning them to their proper quarter of the city, he continues,

' The whole site of Lacedæmon, is uncultivated: the sun parches it in silence, and is incessantly consuming the marble of the tombs. When I beheld this desert, not a plant adorned the ruins, not a bird, not an insect, not a creature enlivened them, save millions of lizards which crawled up and down the sides of the scorching walls. A dozen half wild horses were feeding here and there upon the withered grass, and a shepherd was cultivating a few water-melons in a corner of the theatre.

' Night drew on apace, when I reluctantly quitted these renowned ruins, the shade of Lycurgus, the recollection of Thermopylæ, and all the fictions of fable and history. The sun sank behind the Taygetus, so that I had beheld him commence and finish his course on the ruins of Lacedæmon. It was three thousand five hundred and forty-three years since he first rose and set over this infant city.'

His enthusiasm is not however to be engrossed by the illustrious pagans,—as the sight of Corcyra, (now Corfu) recalls to him names and events fitted to awaken some emotions proper to a Christian, and more that are proper to a Catholic. He recollects that this island was an important station in the march of crusades and pilgrimages ; but recollects too, that he has the misfortune to live in an age, when such times as these cannot be mentioned ' without exciting a smile of compassion in the face of the free-thinker.' He must be left to settle

this point of disagreement with the unbelieving generation as he can, with the aid of whatever authority remains to the conclave and the inquisition. But we wish all to join zealously in his quarrel against the age, so far as there is truth in the allegation conveyed in the following questions: 'How is it possible to bring in the names of St. Jason and St. Sopistratus, apostles of the Corcyreans, during the reign of Claudius, after having mentioned Homer, Aristotle, Alexander, Cicero, Cato, and Germanicus? Yet is a martyr to independence a greater character than a martyr to truth? Is Cato, devoting himself for the liberties of Rome, more heroic than Sapistratus, suffering himself to be burned in a brazen bull, for proclaiming to men that they are brethren, that they ought to love and succour one another?'

Our adventurer began his inroad on the Morea, or (Peloponnesus), at Modon, anciently Methone, in Messenia.

'I trod,' says he, 'the classic soil of Greece, I was but ten leagues from Olympia, thirty from Sparta, on the road which Telemachus followed when repairing to Menelaus to make inquiries respecting his father: and it was not yet a month since I quitted Paris.'

Thus far we shall be highly pleased with his rapidity; and we shall thank him for not having staid to accumulate notes and transcriptions, to the amount of a hundred or two of printed pages, at Venice, Malta, or any such intermediate well known station. But we are not quite so much gratified to see the impetus which has carried him with such velocity to the coast of Greece, continuing to operate, with little remission, for hundreds of leagues.

An Aga at Modon, assured our traveller that he 'would find no difficulty in traversing the Morea, because the roads were clear, since examples had been made of three or four hundred of the banditti.' While he was amazed to think what a horrible place this Morea must have been a few months before, he received an explanation, which affords a most striking illustration of the benefits derived to a country from the simplicity and efficacy of a Turkish system of police.

'The history of these three or four hundred banditti is as follows:—Near Mount Ithome there was a band of about fifty robbers, who infested the roads. The Pacha of the Morea, Osman Pasha, repaired to the spot; he surrounded the villages where the robbers were accustomed to take up their quarters. It would have been too tedious for a Turk to distinguish between the innocent and the guilty: all within the Pasha's inclosure were dispatched like wild beasts. The robbers, it is true, were exterminated; but with them perished three hundred Greek peasants, who were accounted as nothing in this affair. v. p. 93.

At night he went into a chamber prepared for his repose; but really we should have thought the worse of him if he had



not felt an unusual restlessness; for he 'heard,' he says, 'the barking of a Laconian dog, and the whistling of the wind of Elis:' 'how then,' says he, 'was it possible for me to go to sleep?' He set off before day-light; and gives an entertaining description of the cavalcade, the equipment of the men and horses, and the coarse manner of making a repast;—'such,' he observes, 'is now-a-days the mode of travelling in the country of Alcibiades and Aspasia.'—All his enthusiasm at the thought of the ancient glory of the country, and melancholy at the sight of the present extreme degradation, can never long shut out from his mind the idea of one other country, where he sees that glory rekindled, to dart in its radiance over the whole earth. An opportunity for a triumphant allusion to this later and more magnificent Greece, is presented to him at Coron, the ancient Corone, which was besieged and taken by Morosini, a Venetian general, in 1685.

'At this siege were two of my countrymen.' 'I was pleased to find at my outset, the traces of French honour in the genuine country of glory—in the country of a people who were such good judges of valour. But where are not such traces to be discovered? At Constantinople, at Rhodes, in Syria, in Egypt, at Carthage, I was shewn the camp of the French, the tower of the French, the castle of the French. The Arab has pointed out to me the tombs of our soldiers beneath the sycamores of Cairo, and the Siminole under the oaks of Florida.'

It was by association, exclusively, that Greece, thus far, could illuminate our author's imagination with ideas of grandeur: for its aspect was inexpressibly dreary and desolate; the soil bare and barren; some of the streams that existed anciently, dried up; the population reduced to a most diminutive residue of most wretched slaves, infested, ravaged, and half devoured by a slender scattered pack of Turkish wolves; and of course every thing in the form of dwelling and accommodation, at the lowest possibility of meanness. Along with every thing else, in the country, the places of shelter and entertainment for travellers, are going fast to ruin.

'In Turkey all the public institutions owe their existence to private individuals; the state performs nothing for the state. These institutions are the effect of a spirit of religion, and not of the love of country, a sentiment unknown there. Now it is worthy of remark, that all these fountains, all these kans, and all these bridges, are of the earliest times of the empire, and are falling into ruin: I cannot recollect having observed one single modern fabric on the road. Hence we cannot but infer, that the religious fervour of the Mussulmans is abating, and that with the religion, the social order of the Turks draws near to its dissolution.'

Just one sample may be given, as a temptation to our genteel tour-makers, who find such severe trials of their fortitude in the cookery, wines, and window-curtains, of the taverns and ho-

tels, by means of which they barely sustain their valuable lives, while collecting materials for conferring on their country the benefit of a sumptuous quarto,—occupied a great part, with descriptions of those very taverns and hotels.

‘ At noon, we discovered a kan (it was at the entrance into Laconia) as wretched as that where we stopped the preceding day, though it was decorated with the Ottoman flag. These were the only two habitations we had met with in a space of twenty-two leagues: so that fatigue and hunger obliged us to make a longer stay than was agreeable in this filthy kennel. The master of the place, an aged Turk, with a most repulsive countenance, was sitting in a loft above the stables of the kan; the goats clambered up to him, and surrounded him with their excrements. In this sweet place he received us, and without condescending to rise from his dunghill, to direct some refreshments to be brought for the Christian dogs, he shouted with a terrible voice, when a poor Greek boy, quite naked, and his body swollen with fever and flogging, brought us some ewe’s milk, in a vessel disgustingly dirty. I was obliged to go out to drink even this at my ease, for the goats and the kids crowded round me to snatch a piece of biscuit which I held in my hand. I had eaten of the bear and the sacred dog with the savages, I have partaken since of the repast of the Bedouins, but I never met with any thing to be compared with this first kan of Laconia. It was nearly on the same spot, however, that the flocks of Menelaus grazed, and that he entertained Telemachus.’

He compares the emotions with which he entered Athens with those which had been excited by the ruins of Sparta.

‘ It is not in the first moment of a strong emotion that you derive most enjoyment from your feelings. I proceeded towards Athens with a kind of pleasure which deprived me of the power of reflection; not that I experienced any thing like what I had felt at the sight of Lacedæmon. Sparta and Athens have, even in their ruins, retained their different characteristics; those of the former are grave, gloomy, and solitary: those of the latter pleasing, light, and social. At the sight of the land of Lycurgus, every idea becomes serious, manly, and profound; the soul, fraught with new energies, seems to be elevated and expanded: before the city of Solon, you are enchanted, as it were, by the magic of genius; you are filled with the idea of the perfection of man, considered as an intelligent and immortal being. The lofty sentiments of human nature assumed, at Athens, a degree of elegance which they had not at Sparta. Among the Athenians, patriotism and the love of independence were not a blind instinct, but an enlightened sentiment, springing from that love of the beautiful in general with which heaven had so liberally endowed them. In a word, as I passed from the ruins of Lacedæmon to the ruins of Athens, I felt that I should have liked to die with Leonidas, and to live with Pericles.’

He was welcomed by his countryman, M. Fauvel, who had resided ten years at Athens, with the title and privileges of consul, but whose taste and actual employments were much more those of an antiquary and artist. Having made himself most minutely acquainted with every part of the city and vicinity, he was as able as he was willing so to guide and instruct the

stranger in his observations, that he should see every thing in the best order of succession, from the best points of view, with the clearest explanations, and in the shortest time. This last will be acknowledged a point of no small importance, when it is told,—as we really admire the author's honesty for telling,—that *four or five days* were all the time that could be allowed for his survey of Athens, unless he would have hazarded an incommodious and indefinite delay in the ulterior part of his project. By ardent activity, however, from day-break till dark, he made this diminutive allowance suffice for a short inspection of each of the most remarkable objects, and for many general views of the whole place, from advantageous positions.

He does not profess to be very much of an artist, and his observations are chiefly those of a man of taste, animated by classical recollections, and fully perceiving the superiority of the Athenian genius for the arts over that of any other place or time. He makes some general remarks on the appearance and the character of the monuments. We will transcribe what he says of their colour.

‘The first thing that strikes you in the edifices of Athens, is the beautiful colour of those monuments. In our climate, in an atmosphere overcharged with smoke and rain, stone of the purest white soon turns black, or of a greenish hue. The serene sky, and the brilliant sun of Greece, merely communicate to the marble of Paros and Pentelicus a golden tint, resembling that of ripe corn or the autumnal foliage.’

The description is of much greater extent than this extract; and there are intermingled with it expressions of the author's feelings and mental visions, in a place where, if almost any where on earth, a contemplative person would feel as if under the power of a spirit, that from remote ages had hovered and watched, with a mysterious presence and agency, in the solemnity of the scene. This presence and agency, however, permitted a perfect quietude to the perceptions of his servant Joseph, and his janissary. The latter had, during our author's researches and emotions, sat down to sleep, awaked, smoked his pipe, and fallen asleep again. To them it was no part of the luxury of an evening repast, made at a small distance from the place, that the water they drank was that of the river Eurotas, and that near the spot of ground might probably have been the habitation of some of the men that went to Thermopylæ. The traveller's mind was, on the whole, well attuned to the character of the place, the melancholy grandeur of which he felt with great emphasis; though his example may serve to shew how difficult it is, except to the very highest genius, to make a *general state* of strong feeling, even when it completely pervades the soul, resolve itself into distinct forms of thought, at once striking and natural, and capable of being so conveyed to

the mind of a reader as to produce a congenial state of sentiment. Certainly not all our author's reflections are striking or in good taste. There is a small portion of what disgusts us so intolerably in the rhetoric of some of the most celebrated of his countrymen, and which, indeed, seems one of their chief national vices in writing,—an artificial forced extravagance; as, for instance, when he says, of the Eurotas, 'Thus, after ages of oblivion, this river, whose banks were trodden by the Lacedæmonians whom Plutarch has celebrated, this river, I say, perhaps rejoiced, amid this neglect, at the sound of the footsteps of an obscure stranger upon its shores!' But yet he gives indubitable evidence of that high state of emotion, in which the mind can fully pass out of its usual sphere of ideas,—can raise up, in imagination, from the melancholy solitary relics, the ancient structures and the marvellous race of mortals that lived among them, and can behold this shadowy city and population fading away again into ruins and solitude. It was a state of feeling in which the mind co-extends its existence with all past time, and recognizes or contracts a kindred with the strongest spirits that in the most distant ages have dwelt on the earth. Many other moments of sublime emotion awaited our traveller, but we doubt whether his mind ever afterwards experienced so mighty an excitement. One cause might be, that none of the striking scenes he subsequently beheld, were presented to him with such a perfect unmingled simplicity. The profound solitude, the clearness of the ruins from the deformity of modern habitations,—in short, all things conspired to a perfect unity of impression. 'The lonely walk,' says our author, 'which I took along the Eurotas, on the 18th of August, 1806, will never be erased from my memory.' And on quitting the place, he says, 'I departed with a mind absorbed by the objects which I had just seen, and indulging in endless reflections. Such days enable a man to endure many misfortunes with patience, and, above all, render him indifferent to many spectacles.'

He set forward on his journey; and at the first village at which he rested a little time, found the conversation of the inhabitants occupied with a recent event,—his short account of which we will transcribe, as another illustration of the state of the people of the modern Peloponnesus.

'A girl of this village having lost her father and mother, and being the mistress of a small fortune, was sent by her relations to Constantinople. At the age of eighteen she returned to her native village. She could speak the Turkish, French, and Italian languages, and when any foreigners passed through the village, she received them with a politeness which excited suspicions of her virtue. The principal peasants had a meeting, in which, after discussing among themselves the conduct of the orphan, they resolved to get rid of a female whom they deemed a disgrace to the village.'

They first raised the sum fixed by the Turkish law for the murder of a Christian woman ; they then broke by night into the house of the devoted victim, whom they murdered ; and a man, who was in waiting for the news of the execution, hastened to the pacha with the price of blood. What caused such an extraordinary sensation among these Greeks of the village was, not the atrocity of the deed, but the greediness of the pacha of the Morea. He, too, regarded the action as a very simple matter, and admitted that he had been paid the sum for an ordinary murder ; but observed, that the beauty, the youth, the accomplishments of the orphan, gave him a just claim to a farther indemnity. He therefore dispatched two janissaries the very same day to demand an additional contribution.'

M. Chateaubriand advanced with haste towards Athens, examining by the way the ruins of Argos, and the reputed tomb of Agamemnon at Mycenæ. On the isthmus of Corinth, when he saw the sea on the western shore, he was visited with tender and enthusiastic recollections of France, and most painful longings to be once more on its happy soil ;—of course to enjoy the full delights of that political freedom, the extinction of which in Greece had made it so dreary a scene ; a scene which he expressly exhorts the advocates of despotic governments to visit, in order to witness the tendency and effects of such government,—as if they needed to go so far for the lesson. Our author's patriotism, however, does not seem cooled even by his reflections at the view of the Streight of Salamis. His enthusiasm took a more reasonable, or at least a more intelligible, form at Eleusis ; and when, at last, he found himself, early in the morning, on the Sacred Way, advancing toward the spot once illuminated by more genius than ever burned in so concentrated a focus in any other place, since the beginning of time, his ' transports,' he says, were as great as any that were ever inspired by an initiation in the Mysteries.—At length, ' the defile began to widen : we made a circuit round Mount Pæcile, placed in the middle of the road, as if to hide the scenery beyond it, and the plain of Athens suddenly burst upon our view.'

' The first thing that struck me was the citadel illumined by the rising sun. It was exactly opposite to me, on the other side of the plain, and seemed to be supported by Mount Hymettus, which formed the background of the picture. It exhibited, in a confused assemblage, the capitals of the Propylæa, the columns of the Parthenon, and the temple of Erectheus, the embrasures of a wall planted with cannon, the Gothic ruins of the Christians, and the edifices of the Mussulmans.'

After noticing the simplicity, harmony, adaptation to their purpose, and exquisitely finished execution, of the Athenian edifices, as well as the great number, and the magnitude of some of them, M. Chateaubriand loudly deplores the fatality that in modern, and even very recent times, has rapidly hastened

their destruction. He is justly indignant at the Venetians, who 'amidst the illumination and science that pervaded the seventeenth century, came and cannonaded the monuments of the age of Pericles: they fired red hot balls on the Propylæa and the temple of Minerva; a ball fell on the latter, penetrated the roof, set fire to some barrels of gunpowder, and blew up part of an edifice which did less honour to the false gods of Greece than to human genius.' But his displeasure falls with hardly less weight on a much later offender.

'In this work I have had occasion to make frequent mention of the name of Lord Elgin. To him we are indebted, as I have observed, for a perfect knowledge of the Pnyx, and the tomb of Agamemnon; he still keeps an Italian in Greece, who is engaged in prosecuting his researches.' 'But Lord Elgin has counterbalanced the merit of his laudable efforts, by ravaging the Parthenon. He was desirous of removing the basso relievos of the frieze; the Turkish workmen employed in the execution of this design, first broke down the architrave and threw down the capitals; and then, instead of taking out the metopes by the grooves, the barbarians thought it the shortest way to break the cornice. The temple of Erectheus has been robbed of the corner column, so that it is now found necessary to support, with a pile of stones, the whole entablature, which is nodding to its fall.

'The English who have been at Athens since the visit of Lord Elgin, have themselves deplored these fatal effects of an inconsiderate love of the arts. We are told that Lord Elgin has asserted, in excuse of himself, that he had merely followed our example. The French, it is true, have stripped Italy of its statues and pictures; but they have mutilated no temples for the sake of the basso relievos: they have only imitated the Romans who plundered Greece of her master-pieces of painting and sculpture. The monuments of Athens, torn from the places to which they were adapted, will not only lose part of their relative beauty, but their intrinsic beauty will be materially diminished. It is nothing but the light that sets off the delicacy of certain lines and certain colours: consequently as this light is not to be found beneath an English sky, these lines and these colours will disappear or become invisible.'

From the spirit of some sentences which immediately follow, as well as from many occasional patriotic indications throughout the book, we are fully assured that not one word of this strain of mingled elegy and invective would have been sung by our traveller, if these alleged ravages had been committed by one of his own countrymen. But be that as it may, we believe the representation is greatly exaggerated, as respecting Lord Elgin, and that it is fallacious as respecting our author's countrymen, relative to whom Lord Elgin says expressly,

'He had, besides, another inducement, and an example before him, in the conduct of the last French embassy sent to Turkey before the Revolution. French artists did then remove several of the sculptured ornaments from several edifices in the Acropolis, and particularly from the Parthenon.

'In lowering one of the metopes, the tackle failed and it was dashed to pieces; but other objects from the same temple were conveyed to France, where they are held in the very highest estimation, and some of them occupy conspicuous places in the gallery of the Louvre. And the same agents were remaining at Athens during Lord Elgin's embassy, waiting only the return of French influence at the Porte to renew their operations.\*'

Between these designs of the French, and the wanton rapid demolition continually carrying on by the barbarism of the Turks, Lord Elgin was convinced the few remaining decorations of the Parthenon had not the smallest chance of retaining much longer their original situation; not to say that the probability was strongly against their being preserved in existence. Viewing the case therefore as against the Turks, he thought it was due to the arts, and to the fame of Athens, to endeavour to place out of hazard of destruction a part of the very slight remnant of these exquisite works; and viewing it as against the French, he might be forgiven for recollecting he was an Englishman, and for thinking that Paris contained already a sufficient accumulation of spoils of foreign genius. It is to be observed, besides, that the greater proportion of *his* spoils were dug from the earth, got out of the walls of modern Turkish buildings, or taken from such of the remains of the ancient edifices as were the most completely in ruins and in a rapid progress to entire destruction. The temple of Theseus being found the least dilapidated, Lord E. allowed no part of the sculpture to be displaced, nor the minutest fragment of any kind to be separated from the building.—As to the 'English sky,' we regret the aspect it is apt sometimes to wear, on more serious accounts than its effect on the appearance of bas reliefs; but yet we should hope there might be just now and then, a few times perhaps in the course of a century, a precious gleam of sunshine capable of revealing to discerning eyes, almost all the beauties of these marbles.

Our traveller, after being detained, at an obscure village not far from Cape Sunium, by a dangerous fever, the consequence of exposure to a burning sun, made the utmost haste through the islands of the Archipelago to Smyrna; thence went by land to the Sea of Marmora, spent *five* days at Constantinople, which he thought quite as much as the place deserved, and gladly seized a very advantageous opportunity of sailing for Palestine, in company with two hundred Greek pilgrims who were going to Jerusalem. He looked, in passing, toward the plain of Troy, which he had vainly hoped and once laid his plan to traverse, and reached in safety the Holy Land.

Thus far have we accompanied him; and we are sorry to

\* *Memorandum on the subject of the Earl of Elgin's pursuits in Greece.* p. 8.

have failed in our wish to maintain such a brevity in our abstract as should make it compatible with our room and time to follow him to the conclusion. The failure must be put to the account of the book, which contains so many remarkable things that it is difficult to determine which should receive but a momentary notice, or be passed over in silence. It is of the less consequence as the book appears in a form which will make it accessible to a great number of readers. The author reached Jerusalem, and took up his residence with the hospitable but miserably oppressed inhabitants of the Latin convent; whence, however, seizing an opportune hour, he immediately sallied on a hazardous excursion to Bethlehem and the Dead Sea, Jericho and the banks of the Jordan. At Jerusalem he remained a very considerable time, examining all its antiquities, and visiting all the 'holy places,' with indefatigable activity and ever reviving enthusiasm. The superstition which constituted so considerable a part of this enthusiasm seems to have precluded, in almost every instance, all doubt of the truth of the tradition that had marked almost every spot as the precise locality of some event in the sacred history. As to a number of the situations, however, there could be no uncertainty, and as to many of the rest there was a sufficient degree of probability. Much of this portion of the book is very highly interesting; but we must close it after making one slight extract, descriptive of the Dead Sea, to which he travelled through a country which he describes as more desolate, barren, and dreary, than it is possible to make any reader conceive;—and this is the appearance of a considerable part of this land, once 'flowing with milk and honey, the glory of all lands.'

'We descended from the ridges of the mountains, in order to pass the night on the banks of the Dead Sea, and afterwards proceed along the Jordan. On entering the valley our little company drew closer together; our Bethlehemites prepared their pieces and marched cautiously before. We found, as we advanced, some Arabs of the desert who resort to the lake for salt, and make war without mercy on the traveller. The manners of the Bedouins begin to be corrupted by too frequent communications with the Turks and Europeans; they murder the traveller whom they were formerly content to rob. We followed the fissures formed between the sand-hills in mud baked by the rays of the sun. A crust of salt covered the surface, and resembled a snowy plain, from which a few stunted shrubs raised their heads. We arrived, all at once, at the lake; I say all at once, because I thought we were yet at a considerable distance from it. No murmur, no cooling breeze announced the approach to its margin. The strand, bestrewed with stones, was hot; the waters of the lake were motionless, and absolutely dead along the shore.

'It was quite dark. The first thing I did on alighting, was to walk



into the lake up to the knees, and to taste the water. I found it impossible to keep it in my mouth. It far exceeds that of the sea in saltness, and produces upon the lips the effect of a strong solution of alum. Before my boots were completely dry they were covered with salt; our clothes, our hats, our hands were, in less than three hours, impregnated with this mineral.

'We pitched our camp on the brink of the lake, and the Bethlehmites made fire to prepare coffee. There was no want of wood, for the shore was strewed with branches of tamarind-trees brought by the Arabs. Besides the salt which these people find ready formed in this place they extract it from the water by ebullition. Such is the force of habit, that our Bethlehmites, who had proceeded with great caution over the plain, were not afraid to kindle a fire which might so easily betray us.

'My companions went to sleep, while I alone remained awake with our Arabs. About midnight I heard a noise upon the lake. The Bethlehmites told me it proceeded from legions of small fish which come and leap about on the shore. This contradicts the opinion generally adopted, that the Dead Sea produces no living creature. Pococke, when at Jerusalem, heard of a missionary who had seen fish in Lake Asphaltites. Hasselquist and Maundrell discovered shell-fish on the shore.

'The moon rising at two in the morning, brought with her a strong breeze, which, without cooling the air, produced a slight undulation on the surface of the lake. The waves charged with salt, soon subsided by their own weight, and scarcely broke against the shore. A dismal sound proceeded from this lake of death, like the stifled clamours of the people engulfed in its waters. The dawn appeared on the opposite mountains of Arabia. The Dead Sea, and the valley of the Jordan, glowed with an admirable tint; but this rich appearance served only to heighten the desolation of the scene.' 'The shores of the Dead Sea are without birds, without trees, without verdure; and its waters excessively bitter, and so heavy that the most impetuous winds can scarcely ruffle their surface.' [Having in the morning quitted its banks, and advanced to some considerable distance, he says,] 'The Arabs all at once stopped, and pointed at something that I had not yet remarked, at the bottom of a ravine. Unable to make out what it was, I perceived what appeared to be sand in motion. On drawing nearer to this singular object, I beheld a yellow current which I could scarcely distinguish from the sand on its shores. It was deeply sunk below its banks, and its sluggish stream rolled slowly on. This was the Jordan.'

M. Chateaubriand's visit, on his return, to Egypt and Barbary, was very transient; and is chiefly remarkable for an examination of the ruins of Carthage, the account of which it was not necessary to introduce by a whole history of the fortunes of that city.—He returned through Spain, in order to inspect the Alhambra, and the other Moorish remains; but he has not taken the opportunity of amplifying his work by describing them.

It will have been sufficiently evident that we think this an uncommonly entertaining book. And it is so chiefly by

means of its vivid descriptions—generally so much in the tone of genuine feeling—of scenes that will always be powerfully captivating to the imaginations of cultivated men, and of men who feel so much interest in religion as to be interested by its associations. The work abounds with reflections, which are sometimes acute, often pathetic, and in several instances sublime; but which will also be deemed sometimes rather fantastic or inflated, and perhaps partaking a little more of egotism than was absolutely necessary.—We have not seen the original, and therefore can only say of the manner in which the translation is executed, that it much surpasses the ordinary run of hasty versions, in being, on the whole, a piece of really good English composition.

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ART. III. *A History of the Reformation in Scotland; with an introductory Book and an Appendix; by George Cook, D.D. Minister of Laurence Kirk, and Author of an Illustration of the General Evidence establishing the reality of Christ's Resurrection. 3 vols. 8vo. pp. 1139. Longman and Co. 1811. Price 1l. 11s. 6d.*

THAT the Reformers should receive from us the same degree of admiration as they did from their contemporaries, or immediate successors, is scarcely to be expected. Their virtues lose much of their lustre in being viewed at the distance of nearly three centuries. Few persons are now to be found, who fall in altogether with their speculative principles; while the extraordinary events of the present age, being so near us, appear of such magnitude as to sink into comparative insignificance the instruments of every former revolution. When these circumstances, however, have operated to their full extent, the reformers will still have ample claims on our gratitude and esteem. In genius and learning, they were superior to most men of the age they lived in. Their courage and fortitude, their vigorous exertions, wonderful patience, and generous self-devotion in the cause of truth and virtue, would have procured them statues in the ancient world; and the consideration of their being the sources whence knowledge, liberty, and happiness, have been so largely diffused throughout these kingdoms, cannot fail to make them the objects of our grateful homage.

Mr. Hume, a man little friendly indeed to religion in any form, fell upon an expedient to detract from the merit of the Reformers, which, being of easy use, has been employed by a host of equally malignant, but less dangerous, infidels. The appellation of enthusiasts was, he thought, of such marvellous potency, as to degrade them from the high estimation in which they had hitherto been held by all Protestant nations. It being in our way, we cannot but bestow a little attention on this curious mode of neutralizing the virtues of the Reformers, and of

converting the most beneficial, into the most execrable and pernicious, deeds.

In the eyes of its authors, the cause of the reformation, it is evident, appeared of the utmost consequence, as involving the dearest interests of man in the present and future life. In their separation from the Romish church, and their opposition to her speculative and practical principles, they were influenced both by a regard to the authority of God, and the improvement and happiness of their fellow creatures. They had it in view to secure whatever is valuable in truth, or grateful in liberty, or consoling in religion; and it would have been very strange, if objects that press on every point of man's moral and intellectual nature, and which, taken separately, have justified the noblest efforts of zeal and courage, if these objects, when united together, had not wound up their faculties to the highest pitch, nay, infused into their exertions a degree of energy that we, perhaps, in the meditative tranquillity of the closet, may be apt to mistake for violence and ferocity. There will, indeed, be little consistency in our admiration of a Howard or a Clarkson, if we refuse to bestow it in due proportion upon the Reformers,—merely because in matters of at least equal moment to the well-being of man, they discovered, if possible, a greater degree of generous and ardent enthusiasm. But besides that the objects were of too much importance to allow of their being obtained with coldness and indifference, it should be remembered, that the Reformers, in asserting the noblest kind of freedom, met with the most violent opposition from the most profligate and hypocritical of men. Their adversaries were in possession of power and authority;—and were so interested in the errors, abuses, corruptions, and oppressions, on which the Reformers made their attack, that there was no instrument they scrupled to have recourse to, in order to effect their destruction. When sophistry and calumny failed, they employed threats, imprisonment, and tortures. Now persons of very great temperance and moderation, if they meet with opposition in the pursuit of a favourite object, scarcely retain the mastery of themselves. Mr. Hume, for instance, who is not to be suspected of enthusiastical feeling; and whom Dr. A. Smith considered, ‘as approaching as nearly to the idea of a perfectly wise and virtuous man as perhaps the nature of human frailty will permit,’ having made literary distinction his ruling passion, was so exasperated by a sober critique on his “*Treatise of Human Nature*,” as to hold the critic, for some time, at sword's point, trembling for his life. And yet this model of perfection, who was thus inordinately provoked, by what a wise man would have deemed a trifle, is the very person who loads the Reformers with opprobrious epithets, because they

did not choose to see their fellow creatures ruined in both worlds, —to be deprived of liberty, stript of their possessions, imprisoned, or banished, or brought to the stake, by a gang of corrupt and abandoned wretches, in the shape of ministers of religion,—without invoking the execration of mankind on their vices and intrepidly resisting their oppressions. They must, indeed, have been little allied to human beings, if they had shewn the calmness of modern philosophers, in these scenes of peril and confusion. Whatever claims they might have had on our wonder, they would certainly have had none on our gratitude. They would have been so discouraged by the difficulties, or terrified by the dangers of their undertaking, as to have entirely failed of success, had they not been endowed with an extraordinary degree of religious fervour and moral heroism. Finer instruments, with less power and energy, would have been unfit for their work.

After all, it does not strike us, that their roughness, their violence, or their enthusiasm, by any means lessens the benefits they have transmitted to us. Neither our knowledge, nor our virtue, nor our happiness, degenerates in nature, or in value, even though originating in the zeal of Luther, or Calvin, or Knox. While the excesses of these men may be fairly attributed to the strange and difficult nature of their work, the darkness and confusion of the times, and the cruelty and barbarity of their enemies,—the enthusiasm that sustained them amidst labour and danger and suffering, serves to evince, that they were “honest in the sacred cause,” and that they in downright reality wished to procure for us the blessings we now enjoy. A faithful history, however, of their principles and conduct, would form their best eulogium; and while we anxiously desire to see, in our vernacular tongue, a general history of the reformation, that, uniting depth with elegance, and philosophy with religion, might set the merits of the Reformers in their proper light, we in the mean time thankfully accept such partial contributions as may facilitate the execution of the more comprehensive undertaking.

Of this description is the work before us; and we consider the Scotch segment of the history of the reformation, as nearly ready for incorporation with the general fabric. Dr. Cook has been very industrious in collecting the materials of which it is composed; and for working them up has he has done, he merits the praise of accuracy, fidelity, and impartiality. He has omitted nothing material to the event he relates: nor, if we except a rather unnecessary enlargement on the civil transactions of the time, has he encumbered his narrative with any irrelevant facts. He appears, indeed, to have wished to make, on the minds of his readers, an impression in favour both of the

talents and virtues of the Reformers; but he does not attempt to effect this purpose, by concealing or discolouring unfavourable circumstances, no man being more ready to condemn whatever was unwarrantable in their proceedings. The reflections that occur, in the course of the story, on characters and events, though not very profound, and sometimes having too much the air of affecting to philosophize, are yet, for the most part, solid and judicious,—friendly to humanity, to liberty and religion. Some persons, however, may be disposed to complain that the author has discovered too much deference to mere philosophers, and too little courage in explicitly avowing, and boldly maintaining the principles of revelation. With regard to the style of these volumes, it is clear, manly and elegant; but not so simple and easy as we could wish,—and perhaps a little more loose and bustling than befits the dignity and tranquillity of the historic muse.

In the first part of the introductory book, Dr. Cook gives a brief, but clear and satisfactory, account of the rise and establishment of the Roman hierarchy; points out the means to which the popes had recourse, in order to render it permanent; and examines its influence on the civil government, administration of justice, morals,\* intellect, and happiness of Europe. From this examination, the necessity of the reformation being evident, the second part insists on the causes that gave rise to that great event, viz. the errors of the popes—their factious elections and shameful contests—the spirited opposition of several councils to their exorbitant pretensions—the revival of learning—the invention of printing—and the oppression and abuses in the matter of indulgences, rousing the indignation of Luther. Having thus prepared the way, our author enters on his subject;—and, the value of the work will serve us as an apology in giving a pretty large abstract of its contents.

So early as 1528, the desire of reformation, in religious matters that agitated other parts of Europe, made its appearance in Scotland. The doctrines of Luther were rapidly and widely diffused among all ranks of the community: but the abettors of them were, for thirty years after that period, exposed to the violence, first of an irregular, and afterwards of a more systematic persecution; many of them falling victims to the groundless fears, or interested malignity, of their enemies. Of these victims, the first was Patrick Hamilton, abbot of Fearn, a young nobleman of genius and learning, of graceful appearance, and well tempered zeal in favour of the Lutheran tenets,—which he had imbibed, during his travels, from the conversa-

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\* Here, our author, in a very able and conclusive note, exposes the sophistry of Mr. Hume's reasoning on the harmless tendency of indulgences.

tion of Luther and Melancthon, and propagated on his return with great success. This alarmed the priesthood; and having allured him to St. Andrews, they employed Campbell, the prior of the Dominicans, to insinuate himself into his confidence, and learn the true nature of his opinions. The trick succeeded: Hamilton was accused of heresy before the Archbishops of St. Andrews and of Glasgow, and condemned to the flames. While at the stake, Campbell, amongst others, importuning him to retract, he at first mildly beseeched him to retire, which, being ineffectual, he solemnly accused him of perfidy, and called upon him to answer it before the tribunal of God. This accusation, with the other circumstances of the scene, took such an effect on Campbell's mind, that, after lingering about a year in deep melancholy, he died in despair or insanity. As this event so soon followed the death of Hamilton, it only excited greater attention to his doctrines.

About this time the nation was distracted with the feuds of the rival families, which, engrossing the attention of all classes, afforded the reforming teachers a short repose. In 1588, however, the flame of persecution burnt with greater violence. Forrest a benedictine friar, and a disciple of Hamilton, in consequence of vindicating the memory of his master, and being found guilty of possessing an English translation of the New Testament, was condemned to the stake by the clergy: and as it was resolved to burn the heretic alive, an attendant of the archbishop advised that the torture should be inflicted in a low cellar, 'the smoke of Patrick Hamilton having infected all those on whom it blew.' The following year, Straiton and Gourlay, the former for refusing to pay tithes, and the latter for denying the existence of purgatory, and the pope's jurisdiction in Scotland, suffered a like fate. Shocked at such cruelty, several men of learning fled to England.

Statutes had been enacted in 1526 against the innovations. Still, though the king at the request of the pope, enforced by the importunity of the priests, consented to their renewal, the barbarous and impolitic fury of persecution, abated a little for some years. But the bishops, met in convocation at Edinburgh 1539, having lamented the decay of the church, resolved on harsher measures; and accordingly friars Keillor and Beveridge, Sir Duncan Simpson, a regular clergyman, Forrester a gentleman, and Forrest, vicar of Dollar, were compelled to appear before them, and being unable to clear themselves, were burnt together in the same fire on the Castle-hill of Edinburgh.

Forrest had, some time before this, been summoned by the Bishop of Dunkeld, for preaching to his people every Sunday upon the gospel and the epistle of the day. The bishop, who seems to have been anxious to save the vicar, warned him that he would thus bring upon himself the sus-

picion of heresy ; and the advice which he gave him, conjoined with the declaration accompanying it, gives a strange view of the state of some, even of the most dignified of the clergy : " If you can find a good gospel, or a good epistle which may support the holy church, you have my permission to preach it." Forrest replied, that he had read both the Old Testament and New, and had never found in either of them an ill gospel, or an ill epistle. Upon this information, for it was plainly information to him, the prelate observed : " I thank God I have lived well these many years, and never knew either the Old or New Testament. I content myself with my portesse and pontifical ; and if you do not leave these fancies, you will repent when you cannot mend it." The prediction that Forrest would suffer was fulfilled : but he had even then prepared himself for it : for he concluded this singular conversation by saying, that he believed it to be his duty to do what he did, and that he would shrink from no danger to which in consequence of adhering to what was right, he might be exposed. p. 159.

The new doctrine being embraced in every part of the country, it was judged expedient to make examples of the more zealous innovators, in various districts. Russel and Kennedy were cited before the Archbishop of Glasgow, and though the prelate discovered great reluctance, they were condemned to the usual punishments. Such violent proceedings alarming the Protestants, many of them, and among others the celebrated Buchanan, saved themselves by voluntary exile.

The violence of the church against the Reformers was natural ; and the concurrence of James V. (who now sat on the throne) with the views of the clergy, arose from several causes. The enemies of Luther took care to stigmatize his tenets as inimical to all legitimate authority. The support of the clergy, James found, was necessary to counterbalance the influence of the nobles. The conduct of the English led him to court an alliance with France, which was cemented by his marriage into the royal family and afterwards into the family of Guise. Thus interest and affinity co-operating with the prepossessions of education, induced James to support the priesthood in exterminating the new principles. Such opposition might have crushed the reformation in its infancy, had not the nobility, the rivals of the clergy, soon discovered the tendency of the innovations to encrease both their wealth and power, and shewn a disposition to countenance the Reformers. Henry the VIII. having himself apostatized from the see of Rome, endeavoured to persuade his nephew to follow his example ; and though his arguments failed to move the king, they yet served to form among the Scotch nobles a considerable party, who were induced, more than ever, to favour the religious innovations.

The increased earnestness of those who composed it to accelerate the reformation, displayed itself in the protection which they extended to its teachers. These teachers, unlike the established clergy, mingled with the people ; they embraced every opportunity of instructing them, and they

heightened the contempt and the aversion at the priesthood, which the injudicious and culpable conduct of that order had very extensively created. They flattered also that self-importance which influences, in a greater or a less degree, every intelligent being, by appealing to the understandings of those who heard them, by quoting the Scriptures, and by inculcating the right of private judgment,—the exercise of which was incompatible with the continuance of that blind submission, so long represented as the duty of laymen to their spiritual guides.\*

\* The eagerness with which the multitudes listened to these preachers was very striking. They were constantly surrounded by numbers thirsting after instruction; and who, in the imperfect state of government which then existed, entertained no fear that conversion would be attended with consequences fatal to their tranquillity. Under the eye and the patronage of their own chieftains, they could remain in security; and if they did not attract public notice by taking an active and open part in spreading the knowledge of Scripture, they were left, without molestation, to prosecute and increase that knowledge. The consequence was, that at a very early period, the great mass of the community in Scotland were disposed to embrace the Protestant faith, and to submit to such a form of ecclesiastical discipline and government as their pastors might afterwards frame.† p. 183—4.

Affairs with respect to religion being in this state, David Beaton, an ecclesiastic of respectable prudence, capacity, and experience; but devoid of religion, profligate and ambitious, having been recently created cardinal, succeeded his uncle in the primacy of Scotland. Determined to signalize his elevation by a display of zeal in favour of the church, and having resolved on violent measures as the most summary and effectual, he delivered, in the cathedral of St. Andrews, 1540, to an assembly of the nobility and clergy, a discourse on the mischiefs to be apprehended from the prevalence of heresy, and the necessity of taking decisive steps to counteract it, concluding with an exhortation to assist him in executing justice on Sir John Borthwick, whom he accused of being heretically disposed. Borthwick escaped; but was burnt in effigy. And in the beginning of the following year, the Cardinal going still further, procured the passing of several acts against the adherents of the new opinions.

Henry being still solicitous to secure the friendship of his nephew, had again recourse to negotiation, and, among other inducements, proposed to him to break with the court of Rome, and appropriate to himself the wealth of the abbeys and other religious foundations. As James was very necessitous, the clergy, to destroy the force of this motive, besides offering

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\* These facts are established by the general representations of the ministry of the reformers, and the effects resulting from it, in Knox, B. i. See also Burnet's Hist. the Reformation in England, Vol. I.

† For the progress of the Protestant faith, see Knox, B. i. *passim*. Spottiswood's Bii. p. 69. Calderwood's true History of the Church of Scotland. p. 2.



large contributions from their own property, suggested to him as an ample source of wealth, to confiscate the goods of those who were charged with heresy. The advice meeting with the king's approbation, the more ~~weakly~~ Protestants now began to feel the violence of persecution. But this measure, which would have proved such a check to the progress of the innovations, was rendered ineffectual by the death of the king which happened in 1542.

Notwithstanding the attempts of Beaton, the Earl of Arran, supported by the friends of an English alliance and the reformation, was advanced to the regency. This nobleman, who had already fallen into suspicion with the clergy, discovered, immediately on his accession, his preference of the reformed doctrine, in receiving into his family, as chaplains, Williams and Rough, two preachers in the habit of declaiming with vehemence against the errors of the ancient faith. The noblemen taken prisoners at Solway, returned home with a violent abhorrence of subjection to Rome. During the negotiations entered into on the death of James, the Protestants enjoyed protection. The reforming spirit was so diffused in consequence of these circumstances, that, in the parliament met to deliberate on the negotiations, it was proposed,—and, notwithstanding the protestation of the prelates headed by the Archbishop of Glasgow, was enacted, that all her majesty's subjects should have liberty to read the Scriptures in the vulgar tongue. This was of singular advantage to the reforming cause; and the more so, as the regent steadily resisted all solicitations to make use of violence against the church.

The calm, however, was but of short duration. The Cardinal, who had been thrown into prison, uniting his interests with those of the queen-dowager, soon made his escape; and, taking advantage of Henry's impolicy to bring general odium on the English alliance, secretly undermined the governor's authority. By gaining possession likewise of the infant queen, and procuring the return of the Earl of Lennox as a rival to Arran, he at last brought the latter to ally himself with the dowager and her party, and publicly abjure the Protestant faith. Though Arran still retained the name of regent, yet, as he fell in with the views of the French faction, the Cardinal, its head, was in the possession, without the envy, of the supreme power. Accordingly, he required the governor to pass, (in a parliament held towards the close of 1543,) an act for the extirpation of heresy. The fears indeed, occasioned by the union of the Earl of Lennox, with the opposite faction, and by vigorous hostilities on the part of England, delayed, for a short time, the execution of this act. But so soon were those fears removed, than the Cardinal made a po-

gress through his diocese, in order to intimidate and take vengeance on the objects of his hatred. Five men were burnt at Perth; one for interrupting a friar, who said that no man could be saved without praying to the saints; three for treating disrespectfully the image of a saint, and eating flesh upon forbidden days; and the fifth, for associating with those deemed guilty of heresy. The wife also of one of these persons was drowned, being convicted of no less a crime, than that of refusing to invoke the Virgin Mary in the time of labour.

'The circumstances attending the last scene of this unfortunate woman's life, must move every heart from which the best feelings of our nature have not been eradicated. Warmly attached to her husband, with whom she had enjoyed some years of uninterrupted domestic happiness, she implored that they might die together. This affecting request having been barbarously refused, she soothed, by the most impressive consolations his departing moments; and after witnessing his execution, she prepared for her own. The tenderness of a parent agitated her mind. She entreated her neighbours to shew humanity to her children; and to complete her anguish, she took from her bosom the infant whom she suckled, and gave it to the nurse whom she had provided. Yet all this did not overpower her fortitude or shake her faith; she rose superior to her sufferings, and she died with courage and with comfort.

'Such facts, while they shew the fatal tendency of bigotry, or of ambition under the mask of zeal, to corrupt the human heart, to destroy the feelings most intimately interwoven with our constitution, should also forcibly teach the elevating operation of sincere piety. The religious principle when called into action, gives a heroism and a magnanimity to the character, which the abstract dictates of reason have seldom or never created.

'To regard, then, with indifference or with contempt, a cause which thus powerfully influences moral and intellectual beings, is as unworthy of true philosophy as it is repugnant to benevolence. The very errors into which it may betray those who are guided by it, should only more thoroughly illustrate the importance of giving to it a right direction; of making every exertion, to disseminate the knowledge of the sublime doctrines, and the pure precepts of rational religion.' p. 267.

Numbers were banished or cast into prison. At length the Cardinal, suffering his zeal to outstrip his prudence, perpetrated a deed that proved fatal to himself, and gave a fresh impulse to the progress of the reformation. George Wishart, a man of amiable manners, considerable learning, and graceful elocution,—famous for purity of morals,—fervent and charitable, had for some time preached the new faith, with very great reputation, in various parts of the kingdom. His diligence and success exposed him to the vengeance of the Cardinal and the clergy. At first, they attempted to prohibit his preaching; then to effect his assassination. Both these expedients having failed, the Cardinal, at last, prevailed with the Earl of Bothwell to seize him, and, in violation of an express promise, to commit him to the Castle of St. Andrews. Having him

now in his power, the Cardinal was impatient for his death. Not being able, however, to obtain the governor's concurrence, he had recourse to the spiritual authority, and cited Wishart to appear in the abbey church.

The court was opened by a sermon from John Winram, the sub-prior, a man of an enlightened mind, who, although he had not at this time forsaken the communion of the church, was sensible of its imperfections, and secretly condemned the intolerance which it sanctioned. He discoursed upon heresy, and upon the causes of its increase, which, without hesitation, he specified to be the ignorance and the negligence of those who had the care of souls: who, not themselves understanding the word of God, were unable to lead back to the truth those who had gone astray. He then observed, that heresy could be ascertained only by the Scriptures, and expressed some doubt of the propriety or lawfulness of persecuting it in this world; founding this doubt upon that remarkable declaration in the parable of the wheat and the tares—"let them both grow together till the harvest." He concluded, however, surely rather inconsistently with his premises, that it ought to be opposed by the power of the church and the state, and that they who were guilty of it might be put to death.

When the sermon was finished the articles of accusation against Wishart were read to him. His accuser then addressed him with coarseness and indecency of reproach, which, in a more refined age, even tyranny would disdain to use. The meekness and humility of the prisoner presented a most striking and interesting contrast. He fell on his knees and prayed for a short time; he afterwards modestly gave an account of his sermons, declaring that he had never taught any doctrine contrary to the ten commandments, the apostles' creed, and the Lord's prayer. Upon this he was interrupted with the utmost violence; and finding that it was impossible for him to make his defence where he then stood, he appealed to a competent judge.

Lawder, who accused, took this opportunity of flattering the Cardinal. He enumerated his many splendid titles, remarking, with triumph, that he who was honoured with them all, might well be regarded as a proper judge; but Wishart turned aside his panegyric, which was intended to overwhelm him, by answering, that he did not condemn the Cardinal, as he only meant to say, that he wished to be tried by the word of God, and by lay-judges, he being the governor's prisoner.

This appeal irritated Beaton; his patience was exhausted, and he would immediately have proceeded to condemnation, had he not been reminded that it was proper to allow the accusation to be again read, and to hear the replies which might be made to its different parts. It is evident that the other prelates, aware of the impression which the death of Wishart would probably leave, were anxious to avoid all irregularity in their proceedings; and although they had failed in procuring the sanction of the civil power, they persuaded the Cardinal to hear Wishart. Eighteen charges were exhibited against him, and were brought forward in a manner equally disgraceful to the court which permitted it to be used, and to the man who could use it. The opinions of Wishart were much misrepresented. He endeavoured to convey an accurate idea of them; but, as he acknowledged that he believed several points which were considered inconsistent with the

faith of the church, he was condemned as an obstinate heretic, and sentenced to be burned.

When his trial was concluded, he was led back to the castle, and was lodged in the room assigned to the captain. He spent the night mostly in prayer; and his unaffected piety, his awful situation, the injustice which had been shewn to him, made that officer conduct himself towards him with humanity and respect.

His enemies, agreeably to what had been their common practice, added insult to cruelty. They ordered two friars to intimate to him in the morning he must die, and to exhort him to make confession. He declined entering into any conference with them; but he entreated that he might be permitted to converse with the sub-prior, of whom, from his sermon, he had formed a favourable opinion. This worthy priest, after a long conversation, asked him if he wished to receive the sacrament. He expressed his anxiety to partake of it, if he could do so according to what he believed to be the mode which had been prescribed by Christ. In this the sub-prior, had it depended upon himself, would most cheerfully have gratified him. He had, indeed, become so convinced of his innocence, that in the honesty and simplicity of his heart, he conceived it to be right to state that conviction to his spiritual superiors. If he expected to influence them he was soon undeceived. He was silenced by threats which alarmed him; and when he asked whether they would allow him to dispense the sacrament to Wishart, they, after some consultation, answered that it was not reasonable to give any spiritual benefit to an obstinate heretic condemned by the church.

Wishart, on that awful morning, accepted an invitation to breakfast with the captain of the castle. Bread and wine having been placed upon the table, he blessed them, and, partaking of them himself, as the memorials of Christ's sufferings he gave them to those who were present, who, deeply affected with a scene so impressive, without hesitation received them.

In a few hours after, the executioners conducted him to the place of suffering, which was in the area before the castle. He was clothed in a linen garment, from which were suspended several bags of gun-powder. The Cardinal seems to have been sensible, that the minds of men would be much agitated by the fate of this amiable sufferer, and even to have apprehended that some attempt might be made to rescue him from the flames. He commanded all the artillery of the fortress to be pointed towards the scene of execution; and, either to watch the ebullitions of popular indignation, to display his contempt of the Reformers, or to satiate himself by contemplating the destruction of a man, in whose grave he hoped that their principles would be buried, he openly, with the prelates who accompanied him, witnessed the melancholy spectacle. Wishart conducted himself, in his last moments, as it became a martyr for the cause of truth and the purity of religion. After imploring from heaven the support which he so much required, he exhorted the people not to depart from what he had taught, on account of the sufferings which it had brought upon him, but to adhere to it as the most valuable of blessings. Having again prayed, the executioner kindled the fire and the powder, but life was not immediately extinguished. The captain of the castle, entreating him to preserve his fortitude, he answered him with unshaken intrepidity, and the cord which surrounded his neck having been more tightly drawn, he expired. p. 286-292.

Our author maintains, with great force of evidence, we think,

that Wishart never uttered the prediction, attributed to him by most historians, respecting the Cardinal's death, and by means of which it has been attempted to blacken his memory.

The defenders of the ancient errors and corruptions considered the death of so eminent a teacher as a decisive victory. But they were deceived. The insolence of the Cardinal to the nobility, the servitude in which he held the regent, and his cruelty to the Reformers, had already rendered him unpopular. The death of Wishart, without legal sanction, led many to suppose that he might be punished by the hand of private zeal; and accordingly, a plot having been formed by thirty-five persons, he was barbarously murdered in his own castle, May 27, less than two months after the death of Wishart.

Our readers will excuse the following extract though rather a long one, as it serves to exemplify the soundness of our author's judgement, and the pertinence of his reflection.

' In minds not rendered callous by familiarity with devastation and bloodshed, violent death, suddenly inflicted, awakens feelings of compassion, which obliterate in a great degree former impressions, and extinguish the antipathy or the detestation with which the sufferer had before been regarded. The clergy, and the adherents of Beaton, took advantage of this propensity or law of our nature. They placed, in the most striking light, every circumstance of atrocity which had attended the conspiracy; they brought into view whatever, in the situation of the cardinal, tended to excite commiseration; and, representing his destruction as a crime of the deepest malignity, they called upon their countrymen to execrate those by whom it had been perpetrated. They made, as might have been expected, a considerable impression. Many, from their religious principles, regarded with horror the murder of a priest and of a cardinal; many who enjoyed his patronage, lamented the loss of their benefactor; and not a few, who had detested his cruelty, were shocked at the haste with which he was sacrificed, without being allowed one moment to compose his spirit, to solicit from the mercy of heaven that pardon of which he stood so much in need.

' The government naturally joined with those who condemned the perpetrators. It considered the action as an infringement of the laws, as a violation of the jurisdiction of the kingdom, which, if not punished, might, by arming private revenge, destroy that security which can be created only by the steady administration of justice. Several of the writers of this period have transmitted, and warmly adopted the sentiments which have been recorded; some of them indeed seem to have felt more intensely for Beaton than for the unhappy men whom he had consigned to the flames.

' But a large part of the community regarded this event in a very different light. Condemning the general policy of Beaton; beholding with indignation the contempt with which he treated whatever opposed his ambition; convinced that the illegality of Wishart's sentence had converted his death into murder, which, if the law could not or would not reach, it might in any way be punished; they considered the destruction of the

cardinal as necessary for preserving civil and religious liberty. They did not hesitate to represent it as affording clear evidence of divine interposition—even to ascribe to the impulse of heaven, the determination of those by whom it was accomplished.

Some writers have espoused these opinions, so hazardous in themselves, and so apt to be abused; opinions, which have been urged in defence of the most dreadful enormities; and, in the history of Knox, there is a levity, and even a buffoonery, in the narration of the conspiracy, and of the success which attended it, so inconsistent with the solidity of his understanding, as to afford some ground for the hope that it had been inserted by those who prepared for the press the unfinished production which he left. Even upon the supposition that the death of Beaton was justified by his conduct, it was an event, the necessity of which good men would have lamented; exultation over it could proceed only from a depraved heart, or from the operation of that enthusiastic bigotry, which so often annihilates, even in those who had been disposed to virtue, all which is excellent in our nature.

The nature of the action, however, is to be determined, not by the sentiments which different descriptions of men entertained with respect to it, but by a consideration of the motives by which the conspirators were actuated. That some of them conceived that they were doing God service, and were promoting the happiness of their country, cannot be doubted. Melville, who dispatched the cardinal, before he struck the fatal blow, coolly expostulated with him; declared that he felt no private resentment, but thought that it was his duty to avenge Wishart, by cutting off a man who had been, and who continued to be, an obstinate enemy to Christ and his gospel.

Although we must condemn the step to which perverted zeal impelled him, yet it must be admitted, that, in his own estimation at least, he was, swayed by public spirit—was acting upon a principle which, however dangerous in practice, is abstractly true,—that a tyrant, above the reach of law, may be destroyed by those whom he had oppressed, or whom he had marked out as the objects of oppression. Of this justification, Norman Leslie could not avail himself. Although he was the framer, certainly the instigator of the conspiracy, he was led to engage in it from resentment of a personal quarrel. Had the favour which he solicited from the cardinal been granted, he would have continued the support which he had been accustomed to afford him; he would have regarded with indifference the fate of Wishart; he would have lost, in his complacency at his own prosperity, all desire to save the country from the ecclesiastical oppression under which it groaned. There was thus a mixture of motive in those who confederated to destroy Beaton; their patriotism was not pure: but, perhaps, with the exception of Norman Leslie, their feelings, as individuals, were strengthened by a sense of public duty.

Like the murderers of Cæsar, they had not weighed the consequences of the deed which they were to perpetrate. They had made no effectual provision for securing what they wished to promote; and had not other circumstances, over which they had no controul, favoured the reformation, the mode of the cardinal's death might have increased the fury of persecution, and, by associating zeal for the introduction of the new opinions with violence or with guilt, might have directed against them the opposition

of all who were desirous to preserve the internal tranquillity of their country.

\* In the life and death of Beaton, we see the vanity of ambition, and are led to deplore the perversion of the most splendid talents. Possessed of a vigour of mind which might have happily directed the national councils, and saved Scotland from the distractions which awaited it, the profligacy of his morals, and the violence of his passions, rendered him a scourge rather than a blessing. Devoting his exertions to the acquisition of power, to the support of the rights, the affluence and the authority of the church, he had just ascended the proud summit to which he had so long aspired, when the hand of irritated friendship dragged him from the world; and he left the church tottering on the brink of that gulf of ruin, into which it was, ere long, to be plunged.' p. 304—6.

Although the government was concerned to bring to justice the murderers of Beaton, the proceedings against them were very dilatory. It was proposed on their part, indeed, to surrender on condition of pardon under the great seal, and to this the regent and the parliament seem not to have been averse; but the archbishop of Glasgow insisted, that no agreement should be made with them, until they received the proper absolution. This alarmed the conspirators so that they resolved to sustain a siege, and, as they were unable to resist the force of the whole kingdom, they made application for succour to Henry, which that monarch, contrary to a good faith and sound policy, did not scruple to grant them. The siege having been continued for some months, without success, an armistice was agreed upon, which very much facilitated the progress of the new opinions,—the teachers being protected in promulging them. Rough met with great success in the town, and Knox, who had come to the Castle after the first siege, having, as we formerly related,\* entered into the ministerial office, discoursed so powerfully as to inspire the abettors of the innovations with fresh zeal, and strike such terror into the priests, that, besides imploring the aid of the secular arm, they resolved to preach in rotation, every Lord's-day, on the undisputed points. Knox, however, was so successful that many persons received the Lord's-supper according to the Protestant practice.

But this fair appearance of things was soon overcast. The governor, secure of the co-operation of Henry the II. of France, and of the support of the English faction, who were indignant at the perfidious policy of that government, recommenced hostilities and quickly compelled the garrison to surrender; an event which, gave great satisfaction to the friends of the established faith,—though the unfortunate battle of

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\* See *Eclectic Review* for Dec. 1811. p. 1061.

Pinky which soon followed, was more than a counterbalance in favour of the Reformers. The war now languished for some time on both sides, when a peace being agreed upon between France and England, including Scotland, renewed the religious animosities in the latter kingdom. Persecution was again begun by the ecclesiastical, with the concurrence of the civil, power; Adam Wallace, a person of obscure station, being condemned, in the presence of the regent and several other noblemen, for assuming the office of preacher, denying some of the primary articles of the popish faith, and baptizing one of his children. This cruelty, was accompanied with equal ignorance, on the part of the clergy. Of this we may select the following example.

‘Richard Marshal, prior of the Blackfriars at Newcastle, had been in St. Andrews, and had maintained, in a sermon, the very obvious doctrine, that the Lord’s prayer should be addressed only to God, and not to saints. This position, harmless as it was true, excited the pious indignation of some of the doctors of the university, and they very idly employed another friar to confute it. They were as injudicious in the choice of their advocate, as they had been of the cause for which they wished him to contend. He was ignorant, but full of confidence in his own talents and attainments: and he delivered a defence of the tenets espoused by the university, which, more strongly than any reasoning, exposed its absurdity. He affirmed that the Lord’s prayer might be said to saints, because all the petitions in it had a relation to them. This strange assertion he thus illustrated: If we meet an old man in the streets, we say to him good-morrow, father; much more then may we say to one of the saints, our father: We admit that they are in heaven, consequently we may address any of them, our father in heaven: God hath made their names holy, we may, therefore, in praying to one of them, use the expression, hallowed be thy name: As they are in the kingdom of heaven, that kingdom is theirs by possession, and we may justly say to each of them, in the language of the petition, thy kingdom come. In this manner he attempted to shew the propriety of addressing to the saints all the petitions. But the people, although they were only beginning to emerge from the gloominess of ignorance, listened to him with contempt; they were even unable to preserve the gravity becoming a place of worship, and the children, amused with what had excited so much ridicule, denominated the unlucky priest Friar Pater Noster.

‘It is from such anecdotes, ludicrous as they are, that we can often most satisfactorily determine the state of sentiment, and of intellectual improvement, at the period when they happened.

‘The oration of the friar might have made the clergy, or the doctors of the university, ashamed of the discussion; but this was far from being the case. The doctors now applied to it the quibbling and subtle distinctions of their ridiculous logic, and probably were much delighted with the ingenuity which they displayed. Some of them maintained that the Lord’s prayer was said to God *formaliter*, and to the saints *materialiter*; others held that it was said to God *principaliter*, and to the saints *minu-*



*principaliter*; but after fully discussing the merit of these and some other explanations, the greater number concluded, that it should be said to God *capiendo strictè*, to the saints *capiendo largè*. Upon such intricate speculations, however, the learned members of the university did not wish to trust altogether to their own judgment, and they modestly referred the decision of the point to a provincial synod, which had been summoned to meet on the following January.

• The numerous and long-protracted meetings of the doctors naturally excited the curiosity of the people, and a confidential servant of the sub-prior presumed to ask what had occasioned them. His master, with great good humour, told him the subject of debate, and the servant, guided by the dictates of common sense, with some surprize asked, To whom should the Lord's prayer be said but unto God? The sub-prior replied, What should be done with the saints?—The answer very strikingly shews that the popular reverence for the popish faith was beginning to be shaken,—Give them ave's and credo's enow, in the devil's name, for that may suffice them.

• The death of Wallace had so little benefited the church, that the archbishop was convinced of the necessity of taking new measures, and it was to concert these that the synod to which I have alluded had been summoned. It is painful to think that much time was consumed in it in considering the idle controversy which had originated at St. Andrews. The clergy, however, brought it to an issue, determining that the Lord's prayer should be said to God, yet so that the saints also ought to be invocated. After thus darkening the subject which they meant to illustrate, they proceeded to more important deliberations. p. 250—9.

The progress of the new opinions was such that the clergy thought it expedient to check it by other means than violence. A catechism, containing an explanation of the ten commandments, the Lord's prayer, and the Apostles' creed, was composed and published by John Hamilton, successor to the cardinal in the primacy, and natural brother to the regent. This work was drawn up with ability and moderation, and circulated at small expence. But so much were the people in love with the innovations, that it was termed in derision the Twopenny Faith. The priests, however, were not disposed to trust the event to instruction; violence being much more agreeable than persuasion to the genius of their religion. They procured in a parliament, held in 1550, the removal of the acts passed in the reign of James V. for the preservation of the Catholic faith; and in the subsequent year, an act prohibiting the publication of any work without a licence from the governor.

These events, with others that now occurred, seemed to threaten the extinction of the Protestant faith, and could not fail to alarm its adherents. The regent had long since lost the public confidence. The queen-dowager, a woman of capacity and prudence, but devoted to the interests of France, and

directed by the violent counsels of her uncle, had, ever since her daughter's departure, cherished the hope of obtaining the regency; and, aided by Henry II. of France, and availing herself of Arran's fickleness, unpopularity, imprudence, and avarice, she at last accomplished her purpose. The protestants, during her contest with Arran, had enjoyed tranquillity; and, as the death of Edward VI. and the accession of Mary, had recently taken place, they were afraid the former severities would be renewed.

Their apprehensions, however, were in a great measure vain. The persecution that Mary kindled, induced several protestants to take refuge in Scotland. Willock, a Franciscan, who had formerly retired into England, fled to Embden; and having been sent, by the Countess of Friesland, on an embassy to the queen-dowager, rendered, by his exhortations, essential service to the protestant cause. About this time also, Knox, as we have mentioned in a former article, paid a visit to Scotland. While abroad, he had perfected his knowledge of the protestant principles, and imbibed a deeper hatred of the errors and superstitions of the see of Rome. He was firmly convinced, that it was highly criminal in those who were persuaded of her errors to remain in her communion. On his return, therefore, as the Scotch protestants had hitherto been in the practice of attending the celebration of mass, he laboured to convince them, that it was their duty to assume an undisguised hostility to the church. After a little discussion, they acquiesced in this measure, and made an open secession from the established worship. Thus the foundation was laid of that systematic opposition to ancient religion, that issued in the civil wars, and, finally, in the establishment of the reformed faith on the ruins of popery.

*(To be concluded in the next Number.)*

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Art. IV. *A Series of Discourses on the peculiar Doctrines of Revelation.* By the late Rev. David Savile, A. M. Edinburgh, Author of *Dissertations on the Existence, Attributes, and Moral Government of God.* 8vo, pp. 423. price 10s. 6d. Longman and Co. 1810.

A POSTHUMOUS work is so naturally expected to contain some account of an author with whom no previous memorial has made us acquainted, that there are few readers of the volume before us, we apprehend, who will not feel somewhat dissatisfied with the meagre advertisement which introduces it to their notice.

'These discourses,' says the communicative editor, 'though partly

posthumous, were all intended for publication. Mr. Savile had, *previous to his death*, corrected a hundred and sixty pages. The remainder of the volume is presented to the public, in a less finished state. Yet the whole, it is hoped, will be found neither unworthy of the author, nor undeserving the serious attention of the reader.

This total absence of information on the events of Mr. Savile's life is the more to be regretted, because, if we are not mistaken in our recollections, his name is intimately connected with the history of a literary institution in this country, which will always be regarded with interest, while the piety of Doddridge is remembered and revered;—and we think that justice to his memory required some explanation of the circumstances of that connection, and the causes of its termination. But as it does not become us to supply, in this instance at least, the deficiencies of an editor, we shall advert to the “Discourses”—of which a brief account will be sufficient to give all necessary information.

They are eighteen in number. Their subjects are: The state of innocent man, Gen. i. 26: The fall of man, Gen. iii. 22—24: The corruption of human nature, Gen. vi. 5: The nature of the law and of sin, I. John iii. 4: The wages of sin, Rom. vi. 23: The gift of God, &c. Rom. vi. 23: The Divine excellence of Christ, Psalm xlv. 2: The sufferings of Christ, (two discourses) Heb. ii. 10: The resurrection of Christ, Matt. xviii. 19: The atonement, II. Cor. v. 21: Salvation only through Christ, Acts iv. 12: The nature of the Lord's supper, I. Cor. x. 16—18: The grace of God, (three discourses) Rom. v. 20: The strength and victory of believers, I. John v. 4: and the present happiness of believers, Rom. xv. 13.

Our readers are not unacquainted with the character of Mr. Savile as an author.\* His “Dissertations” on the attributes and government of God, discover a mind of considerable acuteness and comprehension, and the sermons before us are highly respectable. The sentiment is uniformly scriptural, and the style luminous and impressive. In some of his attempts, indeed, to blend philosophical disquisition with evangelical truth, he is not invariably successful. He appears deficient at times in that close concatenation of argument, which gives to a series of reasonings compactness and effect; and fails to produce that conviction by speculative refinement, which is instantly excited by the plain assertions of revelation. On the more obvious facts and doctrines of scripture, he is, however, peculiarly enlightening, and happily unites the strength of mature dissertation with the vivacity of popular address. We

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\* Ecl. Rev. vol. iii. p. 1058.

have seldom read any discourses with more unmingled pleasure than those on 'the Sufferings of Christ,' whether we regard their just sentiments and perspicuous arrangement, or the animated exposition of sacred truth which they contain, on a text often confined, in the general interpretation of it, to the notion of vicarious sacrifice, but which Mr. Savile considers as capable of other illustrations, perfectly accordant with that prominent idea. 'To make good the position of the Apostle, (Heb. ii. 10,) in opposition to the rude clamours of the infidel, is the object of these discourses;' and to prove that the sufferings of Christ were not only expedient but necessary, he remarks that they were designed,

'1. To put beyond suspicion the truth of his mission: 2. To exhibit him as a perfect pattern of virtue to his followers: 3. To make him a propitiation for our sins: 4. To make room for his bringing more fully to light a future state of immortality and glory: and, lastly, To give us full assurance that he knows and sympathises with our frailties and our sorrows, and will therefore mercifully intercede with the Father in our behalf.'

On the first part of the plan, we find the following judicious and striking reflections:

'Had the Messiah appeared as a powerful and illustrious prince, the bulk of mankind could not have had an opportunity of freely examining his credentials. Almost none but the great and mighty would have dared to come into his presence: or if they did venture to approach him, they would undoubtedly have been filled with dread and perturbation. Dazzled with his splendour and his glory, they could not have maintained that calm, dispassionate state of mind, which is necessary for judging of the pretensions of a messenger from heaven.

'And had the gospel been ushered into the world in this splendid manner, what a ground of exultation would it have afforded to the infidel and profane! Would they not have long since triumphantly said, that the Christian faith was not a rational homage to the truth, but a blind submission to earthly influence and authority? But by appearing in the lowliest scene of poverty, Jesus shewed that he desired to take no unfair advantage of the weakness of the human mind. Unawed by external pomp and splendour, the meanest as well as the highest had access to his person, could, with freedom examine the right which he had to the authority which he claimed—judge of the doctrines which he taught, and the miracles which he performed. Besides—while the mean afflicted condition of our Lord thus strongly evidences the truth of his religion, it also renders that evidence more palpable and striking, by the glory and success with which the religion was afterwards attended. The weaker and more contemptible our Saviour appeared in the eyes of men, the more visibly did the outstretched arm of Omnipotence appear in his behalf. That those who are invested with great power and authority may perform many illustrious deeds, and fill the world with the noise of their names, is a circumstance which we can easily suppose. When, for instance, we read that the famed conqueror of the East, at the head of a veteran and victorious army of Macedonians, extended his empire, and made surrounding nations bow down

before him, we receive the story, without ever deeming it improbable. And equally easy do we find it, to account from natural causes, for the ferocious prophet of Arabia being able, with wealth and power on his side, to propagate his imposition in a weak and an ignorant age. But that one of an ignoble rank—an obscure Galilean—a poor carpenter's son should publish his doctrine in the face of the most violent opposition—that, in a short time, he should overturn the most firmly established institutions—that “the foolishness of his preaching” should triumph over the prejudices of the Jews—the superstition of the Gentiles—and all the learning of the heathen philosophers—in a word, that he who, like a slave and traitor, was crucified without the gates of Jerusalem, should soon come to be revered—as the Prince of life, and the Lord of glory, this is an unparalleled event, which we must acknowledge surpasses all the power and ingenuity of man: this is after a peculiar manner “the Lord's doing,” and it appears “marvellous in our eyes.” pp. 165—170.

On the second great topic of illustration, Mr. S. thus delineates the moral character of our Lord.

“Not only were the sufferings of the Messiah requisite to make his example both of sufficient influence and extent, they were requisite also to render that example more exalted and illustrious than it could otherwise have been. They ennobled and perfected the graces of his character; they called forth to public view, in a substantial and living form, that consummate and unshaken integrity which never before nor since appeared amongst men. Virtue, like gold, never appears so pure and so brilliant as when it is severely tried in the furnace. “Doth Job serve God for nought?” was the foul surmise thrown out by the first Traducer of virtue against the servant of the Lord, when visited only with the smiles of prosperity. And, indeed, in such a situation we can never certainly know what share the motives of the world may have in directing his conduct. But let this favourite of fortune be cast down from the height of his happiness, bereave him of all his earthly comforts, and make his head bare to every blast of adversity, and still let him maintain his integrity, and hold fast the possession of his faith without wavering—and for suspicion or detraction no room will be left. Had not Jesus, then, been afflicted and persecuted even unto death, the efficacy of his life would have been lessened, his sphere of activity would have been narrowed, and the excellence of his nature less visibly displayed. Accordingly his example would have wanted much of that transcendent, triumphant, and illustrious beauty which now adorns it. The garden of Gethsemane, the judgment hall of Pilate, and the hill of Calvary, were necessary to give the finishings to his character, and render him that spectacle of greatness and of glory, which the armies of heaven, as well as the inhabitants of earth, will for ever contemplate with the blended emotions of delight and wonder.” pp. 174—176.

“The subsequent parts of these excellent discourses discover the same felicity of language and illustration with those we have now transcribed; and were they the only sermons of merit in this collection, would be sufficient to redeem the whole from oblivion. But the truth is, there are several others of equal

value—though we must confess that many are considerably inferior.

The sermon on the ‘reasonableness of the atonement,’ discovers considerable strength and ingenuity of argument; but there is one passage towards the conclusion of it, capable of misconstruction, on a subject which in other parts of this volume is discussed with great ability, and frequently exhibited with scriptural simplicity and correctness.

‘Whatever privileges,’ says Mr. S. ‘Christ acquired by his voluntary humiliation, he might surely *dispose* of them as his own, and place them to our account, provided he did not, by so doing, misplace them upon improper objects, and prostitute them to beings habitually and incorrigibly immoral.” p. 252.

We have no doubt Mr. S. intended, in this statement, to assert the indispensable necessity of holiness, in order to the attainment of final salvation. On this subject we can never insist too frequently, nor with too great ardour: but it strikes us, that the *implied* sentiments of the passage lead to a direct opposition of the plainest declarations of scripture. Christ procured the dispensation of blessings to mankind by his meritorious obedience, and he has a right to conduct the entire economy of that dispensation as he pleases; but not to improper objects—not to those who are immoral; that is, not to sinners! It is true, Mr. S. qualifies the term ‘immoral,’ by applying it to the ‘incorrigible;’ and on that account we conclude he only meant to assert the sentiment to which we have already alluded. But the whole aspect of the sentence leads to a dangerous ambiguity, and seems to countenance the supposition, that some virtuous pre-requisite is necessary, in order to the reception of the privileges Christ came to bestow. Now, in our view, it is the peculiar glory of the Gospel, that its chief blessings are offered to sinners, as such. “When we were enemies, Christ died for us;” “Christ died for the ungodly;” and, according to the Gospel plan, the reception of that truth which makes known the Saviour, is not only the way to obtain forgiveness, but holiness. The fountain of mercy is the source of purity; and never will a sinner, whatever be the comparative enormity of his sins, whether of the more decent order, or ‘habitually and incorrigibly immoral,’ become purified, and on Christian principles virtuous, till he is a possessor of those ‘privileges acquired by Christ in his voluntary humiliation.’ We are persuaded, however, Mr. Savile did not intend any opposition to this view of evangelical truth, and that the passage in question, had he lived to correct it, would have appeared in a less “questionable shape.”

The general complexion of these discourses is decidedly accordant with the great principles of the Christian system.

They have often reminded us of the sermons of the late Mr. Walker, the colleague of Blair, both in their method of arrangement, and the unaffected, yet impressive style, in which they are composed. Like Walker, he is habitually evangelical: the characteristic doctrines of the Gospel are neither concealed nor obscured, and the holy tendencies of truth are uniformly exhibited. If in any point they are deficient, it is in what is technically termed the application,—in those direct appeals to the heart and conscience, on which so much of the beneficial impression of preaching depends. This is evidently owing not to any want of fidelity, zeal, or interest; for every page discovers these hallowed feelings; but to the *structure* of the sermons, which do not appear to have provided for the elucidation of the topics belonging to the conclusion. It is seldom that the cool atmosphere of the study can equal, in this kind of produce, the warm and fertilising temperature of the pulpit. The best preachers generally speak “out of the abundance of their hearts,” when they are urging directly on their hearers the truths or duties they have explained. The animation of pious feeling will then lead to the conception and utterance of thoughts, which an age of application in the ‘mental laboratory’ could not have excited. To this class of useful preachers we have no doubt the late Mr. Savile belonged—and we gladly commend this volume, as an honourable memorial of his ministerial worth.

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Art. V. *Lachesis Laponica, or a Tour in Lapland*, now first published from the Original Manuscript Journal of the celebrated Linnæus; by James Edward Smith, M.D. F.R.S. &c. President of the Linnæan Society. In two Volumes, 8vo. Price 11. 1s. boards. White and Cochrane. 1811.

EVER since the Linnæan collection arrived in this country, this very curious journal, composed during the author's travels in Lapland, and frequently cited in many of his works, had been eagerly expected by British naturalists to make its appearance in an English dress. From various causes, however, such expectations were frustrated, till, as we are informed by Dr. Smith, ‘Mr. Charles Troilus, a young gentleman in the mercantile line, resident in London, undertook the task of translating it.’ The manuscript having been written in Swedish, was the only bar to its publication at an earlier period,—since, of all Linnæus's undertakings this journey seems, for some time, to have been the most talked of. The work was considered as so valuable in Sweden, that some have said if every other part of the collection had gone out of the country, this precious relic of their celebrated naturalist ought at any rate to have been retained. ‘The remark, however,’ says Dr. Smith, ‘was not made till long after the manuscript, with all the treasures which

accompanied it, had escaped, by land and by sea, the pursuit instituted by the Swedish monarch to recover them, and had reached England in safety.'

The reader would be greatly disappointed if he should expect to find a regular and systematic description of the unfrequented region which our author traversed with such enthusiastic-delight. 'The composition,' as the editor properly remarks, 'is entirely artless and unaffected, giving a most amiable idea of the writer's mind and temper; and it cannot but be considered as highly curious to contemplate in these pages the development of such a mind as that of Linnaeus. It is, in short such a journal as a man would write for his own use, without the slightest thought of its ever being seen by any other person.' The object of the tour, and the equipment of its author for the undertaking, are characteristically expressed in the following passage:

'Having been appointed by the Royal Academy of Sciences to travel through Lapland, for the purpose of investigating the three kingdoms of nature in that country, I prepared my wearing apparel and other necessaries for the journey as follows.\*

'My clothes consisted of a slight coat of Westgothland linsey-woolsey cloth without folds, lined with red shalloon, having small cuffs and collar of shag; leather breeches; a round wig, a green leather cap, and a pair of half boots. I carried a small leather bag half an ell in length, but somewhat less in breadth, furnished on one side with hooks and eyes, so that it could be opened and shut at pleasure. This bag contained one shirt; two pair of false sleeves; two half-shirts; an inkstand, pen-case, microscope and spying-glass; a gauze cap to protect me occasionally from the gnats; a comb; my journal, and a parcel of paper stitched together for drying plants, both in folio; my manuscript ornithology, *Flora Uplandica*, and *Characteres Generici*. I wore a hanger at my side, and carried a small fowling-piece, as well as an octangular stick, graduated for the purpose of measuring. My pocket book contained a passport from the Governor of Upsal, and a recommendation from the Academy.' 'I set out alone from the city of Upsal, on Friday, May 12, 1732, at eleven o'clock, being at that time within half a day of twenty-five years of age.

We shall not detain the reader in traversing the more cultivated provinces of Sweden, Upland, Gestricksland, Kelsingland, Medelpad, Angermanland and Westbothland. We pass over, too, many pleasing and intelligent remarks, in which our traveller derives and communicates instruction from the most common subjects in natural history in a manner almost peculiar to himself, as well as his interesting observations on the domestic economy of Sweden. These occur at every step, but we rather hasten to the immediate object of the tour—his information respecting Lapland.

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\* A print, taken from Linnaeus in this dress, was published some years ago in London, and may be frequently seen in the possession of his pupils and admirers.



It is pleasing to contemplate the benevolent and religious feelings which constantly actuated the mind of Linnæus. Wherever he had an opportunity of attending divine service, we find him invariably present, and he was particularly anxious to inform himself of the state of religion among the Laplanders. He tells us that

‘ At Easter, Whitsuntide and Christmas, as well as on the four annual festivals by law established, the Laplanders (of the lower or woodland tracts) and the colonists usually attend divine service at church, where they stay till the holidays are over, and are accommodated in huts adjoining the sacred edifice. Those who live at no great distance from a church, attend there every other Sunday, to hear a sermon. On the intermediate Sundays, prayers are read to the members of each family at home.’

Happy would it be for the more civilized part of mankind, if they were more generally influenced by the same zeal and devotion which characterize the simple inhabitants of these northern regions!—The subsequent passage may be taken as an example of Linnæus's *classical* taste in composition.

‘ Ovid's description of the silver age is still applicable to the native inhabitants of Lapland. Their soil is not wounded by the plough, nor is the iron din of arms to be heard; neither have mankind found their way to the bowels of the earth, nor do they engage in war to define its boundaries. They perpetually change their abode, live in tents, and follow a pastoral life, just like the patriarchs.’

Linnæus's first attempt to enter Lapland was unpropitious. Finding the country intersected by marshes nearly impassable, he sent a native of the country in search of accommodation, and of a guide. The messenger on his return,

‘ was accompanied by a person whose appearance was such that I did not at first know whether I beheld a man or a woman. I scarcely believe that any poetical description of a fury could come up to the idea which this Lapland fair-one excited. It might well be imagined that she was truly of Stygian origin. Her stature was very diminutive. Her face of the darkest brown from the effects of smoke. Her eyes dark and sparkling. Her eyebrows black. Her pitchy-coloured hair hung loose about her head, and on it she wore a flat red cap. She had a grey petticoat; and from her neck, which resembled the skin of a frog, were suspended a pair of large loose breasts of the same brown complexion, but encompassed by way of ornament, with brass rings. Around her waist she wore a girdle, and on her feet a pair of half boots. Her first aspect struck me with dread; but though a fury in appearance, she addressed me with mingled pity and reserve in the following terms. “ O thou poor man! what hard destiny can have brought thee hither, to a place never visited by any one before? This is the first time I ever beheld a stranger. Thou miserable creature! how didst thou come, and whither wilt thou go? Dost thou not perceive what houses and habitations we have, and with how much difficulty we go to

church?" I entreated her to point out some way, by which I might continue my journey in any direction, so as not to be forced the way I came. "Nay man," said she, thou hast only to go the same way back again; for the river overflows so much, it is not possible for thee to proceed further in this direction. From us thou hast no assistance to expect in the prosecution of thy journey, as my husband, who might have helped thee, is ill. Thou mayst enquire for our next neighbour, who lives about a mile off, and perhaps if shouldst meet with him, he may give thee some assistance, but I really believe it will scarcely be in his power." I enquired how far it was to Sorsele. "That we do not know," replied she, "but in the present state of the roads, it is about seven days journey from hence, as my husband has told me."

My health and strength being by this time materially impaired, by wading through such an extent of marshes, laden with my apparel and luggage, for the Laplander had enough to do to carry the boat; by walking for whole nights together; by not having for a long time tasted any boiled meat: by drinking a great quantity of water, as nothing else was to be had; and by eating nothing but fish, unsalted and crawling with vermin, I must have perished but for a piece of dried and salted reindeer's flesh, given me by my kind hostess the clergyman's wife at Lycksele. This food, however, without bread, proved unwholesome and indigestible. How I longed once more to meet with people who fed on spoon meat! I enquired of this woman whether she could give me any thing to eat. She replied, "nothing but fish."—I looked at the fresh fish, as it was called, but perceiving its mouth to be full of maggots, I had no appetite to touch it: but though it thus abated my hunger, it did not recruit my strength. I asked if I could have any reindeer's tongues, which are commonly dried for sale, and served up even at the tables of the great; but was answered in the negative. "Have you no cheese made of reindeer's milk?" said I, "Yes," replied she, "but it is a mile off."—"If it were here, would you allow me to buy some?" "I have no desire," answered the good woman, "that thou shouldst die in my country for want of food."

On arriving at her hut, I perceived three cheeses lying under a shed without walls, and took the smallest of them, which she, after some consultation, allowed me to purchase. The cap of my hostess, like that of all the Lapland women, was very remarkable. It was made of double red cloth, as is usually the case, of a round flat form. The upper side was flat, a foot broad, and stitched round the edge, where the lining was turned over. At the under side was a hole to receive the head, with a projecting border round it. The lining being loose, the cap covers more or less at the pleasure of the wearer. As to shift, she, like all her countrywomen, was destitute of any such garment. She wore a collar or tippet of the breadth of two fingers, stitched with thread, and bordered next the skin with brass rings. Over this she wore two grey jackets, both alike, which reached to her knees, just like those worn by the men.

Two very curious notices respecting natural history, occur at Vol. 1. p. 182 and 191, in the former of which Linnaeus clearly anticipates the Hedwigian theory of the fructification of mosses, from which his deference to Dillenius subsequently diverted

him, and in the latter he seems first to have conceived the idea of his arrangement of quadrupeds, principally founded on the teeth. 'If I knew,' says he, 'how many teeth, and of what peculiar form, as well as how many udders, and where situated, each animal has, I should perhaps be able to contrive a most natural methodical arrangement of quadrupeds.'

The district of Lulea affords many entertaining remarks on natural history, and the description of its ancient church, with its magnificent altar-piece is very amusing. The gilding of this is said to have cost 2408 ducats. There were statues of martyrs with cavities in their heads to hold water, which ran out at the eyes; and other figures whose hands were, at the pleasure of the priest, lifted up in adoration, by means of a cord.

In his approach towards the Lapland Alps, the patience of Linnæus was put to the test by the curate of Jockmock, who held his scientific knowledge very cheap, because he doubted that the clouds were solid bodies, striking the mountains, as they passed, and carrying away stones, trees and cattle. At page 268, is a singular delineation of the aspect of the Alps, of which our traveller first had a full view in his approach to Kromitis; and on the sixth of July, he ascended the snowy mountain of Wallavari.

'When I reached this mountain, says he, I seemed entering on a new world; and when I had ascended it, I scarcely knew whether I was in Asia or Africa, the soil, situation, and every one of the plants being equally strange to me.'—'All the rare plants I had previously met with, and which had from time to time afforded me so much pleasure, were here as in miniature, and new ones in such profusion, that I was overcome with astonishment.'\*

Here he first entered into the society of the mountain Laplanders, and partook of their hospitality. He gives an interesting account of their innocent and simple manners, their quiet peaceable lives, and their truly pastoral habitations. Many particulars also respecting the nature and economy of the reindeer, are highly curious.—Gradually ascending, our traveller arrived on the 11th of July, at more lofty regions of perpetual snow.

'Here the mountain streams began to take their course westward, a sign of our having reached Norwegian Lapland. The delightful tracts of vegetation which had hitherto been so agreeably interspersed among the alpine snows, were now no longer to be seen. No charming flowers were here scattered under our feet, the whole country was one dazzling snowy waste.—At length after having travelled about three or four (Swedish) miles,

\* Of some of these plants Linnæus formed new genera, which he dedicated to the honour of some eminent botanists, and though he afterwards changed the names, these genera have all remained unshaken. What he now called *Jussiaea* was afterwards *Sibbaldia*; his *Dillenia*, *Azalea*; and his *Bannisteca*, *Diapensia*. Rev.

the mountains appeared before us bare of snow, though only sterile rocks, and between them we caught a view of the western ocean. The only bird I had seen in this icy tract was what the Laplanders call *Pågo* (*Charadrius Hiaticula*).'

The following picturesque and striking description we cannot withhold from the reader.

' Having thus traversed the Alps, we arrived about noon upon their bold and precipitous limits to the westward. The ample forests spread out beneath us, looked like fine green fields, the loftiest trees appearing no more than herbs of the humblest growth. About these mountains grew the same species of plants I had observed on the other side of the Alps. We now descended into a lower country. It seems, as I write this, that I am still walking down the mountain, so long and steep was the descent, but the alpine plants no longer made their appearance after we had reached the more humble hills. When we arrived at the plains below, how grateful was the transition from a chill and frozen mountain to a warm balmy valley! I sat down to regale myself with strawberries. Instead of ice and snow, I was surrounded with vegetation in all its prime. Such tall grass I had never before beheld in any country. Instead of the blustering wind so lately experienced, soft gales wafted around us the grateful scent of flowery clover and various other plants. In the earlier part of my journey, I had for some time experienced a long-continued spring (whose steps I pursued as I ascended the Lapland hills); then unremitting winter and eternal snow surrounded me; summer at length was truly welcome. Oh how most lovely of all is summer!'

Observing the activity of his two Lapland companions, Linnaeus is here led to enter into a long disquisition on the causes of activity in the human body, and especially in these people. This is succeeded by an enumeration of the supposed causes of their healthy constitutions; among which are tranquillity of mind, moderation in eating, and the deficiency of spirituous liquors. Nevertheless these privileged people have, by their intercourse with neighbouring countries, become in some measure corrupted on the last mentioned subject. One purpose of the men who accompanied Linnaeus to Torfjorden, was to purchase brandy; they drank it in the first place as long as they could stand on their legs, and having brought with them a number of dried bladders, these were subsequently all filled with brandy, tied up, and carried away by them.

Our author was induced to spend a few days in examining the natural productions of this part of Norway, especially about the sea-shore, and met with a congenial spirit in Mr. John Rask, a clergyman settled here, who had 'visited the West Indies and Africa, and had published an account of his voyage, in which various fishes and plants are described in a very interesting style.' The preparation of various kinds of bread in this part of Norway, is next detailed, some of which give us but a miserable idea of the resources of the country.

### Linnæus's *Tour in Lapland*.

Our author had a narrow escape at this place, to which he often alluded in the subsequent part of his life; having been fired at by a Laplander, while rambling over the hills, in pursuit of his favourite strawberries. The first volume concludes with some entertaining anecdotes of the timidity and superstition of the Laplanders, and of the scarcely less superstitious severity with which they are persecuted, to give up their magical drums and idols, by the Norwegians.

The second volume opens with Linnæus's return over the Alps, comprehending pretty ample notices respecting the tents, and huts, domestic economy, clothing and diseases of the Laplanders, with much information relative to the reindeer. Their amusements form a part of the subject, especially a game called *tablut*, somewhat resembling chess. The ceremony of a Lapland courtship and marriage is also narrated with much particularity.

On the 23d of July, Linnæus descended from the Alps into Lulean Lapland. From this part of the journal to August the 5th, we find various miscellaneous remarks on natural history, a description of the Lapland sledge, of the mode of tanning among the lowland Laplanders, and some particulars of their agriculture. On arriving at Tornea, the acuteness and scientific skill of our traveller, were exercised to great advantage, in detecting the cause of a most destructive disease among the horned cattle, of which he had heard some tidings at Lulea, as mentioned in Vol 1. p. 245.—This malady he determined, beyond a doubt, to arise from the animals' feeding on the water-hemlock (*cicuta virosa*) which they crop while under water; for when it rises above the surface they will not touch it.\*

In the course of his route homeward, through East Bothland, numerous agricultural and economical remarks occur. Nothing very material is found in the rest of the tour. Passing through Wasa, Christinestadt, and Abo, Linnæus arrived at the ferry which carried him to Åland, from whence he proceeded to the main land, and arrived at Upsal on the 10th of October. He does not forget in closing his remarks piously to ascribe 'to the Maker and Preserver of all things, praise, honour, and glory for ever.'

The Appendix consists of two parts. The first contains a compendious account of the whole journey drawn up by Linnæus himself, to lay before the Academy of Sciences at Upsal: in which, though partly a repetition of what occurs before,

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\* More ample observations than occur in the journal relative to this subject, (one of those, into which Linnæus was commissioned particularly to enquire,) are given by the Editor in a copious note translated from the *Flora Lapponica*.

many new circumstances appear, and the whole throws great light upon the preceding pages. The second part of this Appendix is particularly valuable; being an extract from Dr. Wahlenberg's "observations made with a view to determine the height of the Lapland Alps." This curious fragment, translated from the Swedish, was communicated to the editor by the late Mr. Dryander, and, with an accurate philosophical style of observation, unites much picturesque effect in botanical geography.

Not the least curious part of this book, are the wooden cuts, about sixty in number,—fac-similes of the rude sketches made with a pen in the original manuscript. They represent either agricultural implements, or similar objects, in the rudest possible style; but several insects, and a few plants, as well as two or three *Medusæ*, are done with more care, and with considerable effect; as *Cicindela sylvatica*, Vol. 1. p. 175; *Tipula rivosæ*, p. 186; and *Cerambyx Sutor*, p. 232.

Upon the whole, though these volumes contain a considerable degree of information, conveyed in an artless and engaging manner, yet we cannot but look upon them as giving too slight a sketch of so interesting a tour. Had the author ever revised his manuscript with a view to its meeting the public eye, there would most probably have been no ground for this complaint; but the hasty observations made by any traveller on the spot, simply for his own use, cannot be supposed to possess the advantage of a regularly digested and corrected journal. The observations, though highly curious and important in themselves, are so disjointed, that it is impossible to get a clear idea of the different objects of curiosity which the country presented, in any regular method. Yet as the admirers of Linnæus have long been clamorous for this account of his tour to Lapland, they ought to congratulate themselves upon the publication of it, even though coming forth "with all its imperfections on its head." The style of the translation calls for no particular remark; it adheres professedly, as near as possible, to that of the original. A strange mistake occurs, as we conceive, in V. 1. p. 127, where the Laplanders are said to be necessitated occasionally to 'drink warm sea water.' This we presume must mean the water of their lakes, contrasted with that of those cool springs, near which they pitch their tents in summer.

Art. VI. *A History of the Roman Government* from the commencement of the State, till the final subversion of liberty by the successful usurpation of Cæsar Augustus, in the year of Rome 724. By Alexander Brodie. 8vo. Price 12s. Longman & Co. 1810.

WE agree with Mr. Brodie, that a work which should 'trace the Roman government through its various stages, present a clear and steady picture of its effects, the consequences of every change, and the tendency to produce others, with the influence of government on the public morals, and the re-action of morals on the political institutions,' is wanting to English literature. We think too with him that Hooke has, more than any other writer on the subject, 'understood the principles, and entered into the spirit of the Roman institutions;' but we cannot be of opinion that Mr. Brodie has either supplied his defects, or corrected the errors into which he may occasionally have been betrayed. The first requisite of an investigation so important, is impartiality; but in this, as well as in the peculiar acuteness which it so indispensably demands, we are sorry to be compelled to say that we have found Mr. B. extremely deficient. Instead of a calm and unbiassed history, he has written a work of party. He is an advocate not an historian. The Plebeians are uniformly in the right, and the conduct of the Patricians is invariably impolitic and oppressive. Doubtless the people were entitled to rights and immunities which their governors withheld. But does it therefore follow that we are to applaud (or at least not condemn) every act of violence committed by the mob of Rome; or invest with the sacred name of patriot every turbulent demagogue who made the misery and depression of the multitude and the tyranny of the nobles, his pretext for disturbing the state, and for procuring some additional privilege or honour, nominally to the inferior orders at large, but, in reality, to himself? We have felt the utmost astonishment, while reading the present volume, at the coolness with which a sensible writer could go through so large a portion of the Roman history, with such a determined prepossession in favour of one party as, we believe, not once to give credit to the other for purity of intention, or sound policy of conduct. Neither is there any dexterity in the management of this partiality. Mr. B. never casts the *glamour over us*. We fairly detect the political partizan in every page,—and rise from the perusal of the work with an undue prejudice in favour of the side which so partial an advocate has so systematically opposed.

As we have no inclination to write a new abridgment of the Roman history, it is unnecessary to dissect the volume in our hands. Its object is stated in the title page, and its character,

we think, fairly given in the preceding paragraph. We shall, however, point out an instance or two in confirmation of our opinion.

It will be recollected, that the arbitrary and cruel measures pursued by some of the wealthy patricians against such of the lower orders as had been compelled by their necessities to become their debtors, produced the emigration of the Plebeians to the Sacred Mount. It is perfectly clear, that the refusal of the senate to interfere in their behalf justified the people in emancipating themselves from such intolerable coercion; but the injustice of defrauding the legitimate creditor is obvious; and it cannot be doubted that the larger portion of the seceders consisted of the dissolute and unprincipled, who were eager to avail themselves of the opportunity to evade debts fairly incurred and legally claimed. But Mr. Brodie's representation of the affair is uniformly in favour of the popular side, and he sums up the chapter in the following words.

‘The behaviour of the Patricians and senate is an instance of the weakness of human nature in resisting temptations. That order possessed as much energy of character, and were as spirited in their public enterprises, as men of that rank were at any other period of the history of the Roman people; but in the transactions with the Plebeians they were illiberal and unjust, because they were tempted by impunity, and by the countenance of the generality of their own order.’

That the Patricians were, to a great extent ‘illiberal and unjust,’ is perfectly true; but why did not Mr. Brodie mark with due reprobation the injustice of the Plebeians? ‘It was in vain,’ according to his own statement, ‘that Lartius talked of the justice of claiming repayment of debts; the people turned from him *in contempt*.’

When Cæso, the son of the great Cincinnatus, was prosecuted by the tribunes for violating the privileges of the Plebeians, an additional charge was brought against him by Volscius Fictor, who accused him of murder: and Mr. B. implicitly acquiesces in the justice of this accusation, though it appears extremely improbable from this single reason, if there were no other,—that the people, when they heard it publicly stated, were *surprized* and exasperated. It should seem that such an affair, if it had really happened, must have been matter of general notoriety, especially as it was said to have been perpetrated under a preceding consulate. But Mr. Brodie is so far from delivering the evidence and reasoning on both sides, that when he afterwards states that Volscius was brought to public trial by Cincinnatus, and condemned, he brings forward a long string of weak presumptive arguments to prove him innocent,—one of which he derives from the very



natural procedure of Cæso in quitting Rome when the charge was brought against him. The love of life, and the certainty of losing it from the violence of the tribune Virginius, and the fury of the people, have not the slightest weight with this historian. He is of counsel for the populace, and of course every argument must vanish, and the illustrious character of Cincinnatus sink into infamy, before the irresponsibility of the plebeian Volscius. After all, we do not think that this last part of the transaction ever took place, though we are inclined to believe, on the authority of Cicero, that Cæso was recalled. If any one wish to see how history ought, and how it ought not to be written, he may contrast Mr. Brodie's weak and partial speculations on this subject, with Hooke's masterly note. In fact, we suspect that, if Hooke had never written the history of Rome, Mr. Brodie would have found it rather more than difficult to write the history of its government.

So resolute a republican is Mr. B. that we find him asserting the wildest doctrines of democracy. On a particular occurrence, into the real character of which it is not important to enquire, he has the following awkwardly written comment.

' On this occasion it will be seen, that the jealousy of parties has not a less powerful influence over men of high rank, than over the meanest of the rabble, nor is it' [the state we presume] "*conducted with greater wisdom by a national council or senate, than by the great body of the people*" p. 425.

The Roman constitution, by its very elements, provided for faction. Party spirit held the place of patriotism. Bold and enterprising men came forward in succession, veiling their personal ambition under the pretence of zeal for the people's rights. A very few of these were no doubt sincere in their professions, and their names deserve to be recorded with those of genuine patriots; but their efforts were not seconded; a clamorous but dastardly populace abandoned them to Patrician vengeance, and proved themselves unworthy of freedom by their desertion of its defenders. By degrees, the people became corrupt and abject, the military institutions absorbed the political, and the few remaining liberties of Rome were crushed by a standing army. The best, the most clement and accomplished of usurpers assumed the power, and a nation of slaves, instead of rising as one man to reclaim their freedom at his death, were taught by the wide-wasting miseries of civil war and, by the proscriptions of the triumvirate, to lament the assassination of Julius.

**Art. VII.** *The Truth and Consistency of Divine Revelation*; with some Remarks on the contrary extremes of Infidelity and Enthusiasm, in Eight Discourses, delivered before the University of Oxford, at St. Mary's [Church], in the year 1811. At the Lecture founded by the late Rev. John Bampton, Canon of Salisbury. By John Bidlake, D. D. of Christ Church, Oxford; Chaplain to their Royal Highnesses the Prince of Wales and Duke of Clarence, 8vo. pp. xx. 250. Price 9s. boards. Longman and Co. 1811.

**T**HE Bampton Lectures, as a very few of our readers, perhaps, need to be told, were instituted in the year 1780, pursuant to the 'will' of the Rev. John Bampton, who left his 'lands and estates to the Chancellor, Masters and Scholars of the University of Oxford for ever,' for that purpose. The objects of these lectures are defined in the following clause of Mr. Bampton's will:

'I direct and appoint that the eight Divinity lecture sermons shall be preached upon either of the following subjects, —to confirm and establish the Christian faith, and to confute all heretics and schismatics,—upon the authority of the writings of the primitive fathers, as to the faith and practice of the primitive church,—upon the Divinity of our Lord and Saviour Jesus Christ,—upon the Divinity of the Holy Ghost,—upon the articles of the Christian faith, as comprehended in the Apostles and Nicene creeds.'

In consequence of this bequest, several valuable courses of sermons have been preached and published, by some of the most learned and excellent men in the University of Oxford. Of these the most noted, probably because the most deserving of notice, are the Lectures *delivered* by Dr. White, in 1784, on the 'Comparison of Mahometanism and Christianity in their history, their evidence and their effects;' those of Dr. Tatham, in 1788, intitled, 'the Chart and Scale of Truth;' those of Mr. Kett, in 1790, to 'rectify the misrepresentations of Mr. Gibbon and Dr. Priestly, with respect to the History of the primitive Church;' those of Mr. Veysie, in 1795, in which 'the Doctrine of Atonement is illustrated and defended;' and those of Mr. Faber, in 1801, well known under the title of '*Horæ Mosaicæ*.'

Dr. Bidlake, of whose talents as a sermoniser and a theologian we have formerly had occasion to speak,\* was chosen by the proper electors to deliver these important lectures for the year 1811. His first lecture, the text Hebrews iii. 12, is introductory, on infidelity in general. The second lecture, the text Romans i. 20, is on a particular providence in the natural

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\* Ecl. Rev. vol. iv. p. 837.

world, and the perpetual agency of a first cause. The third lecture, founded on John i. 17, relates to the Mosaic dispensation: the fourth, on the same text, to the Christian dispensation: the fifth, the text Acts ii. 22, to *some* of the evidences of Christianity: the sixth, from James iii. 17, to the errors of fanaticism. In the 7th and 8th lectures, having the same motto, he presents us with observations on 'some of the articles of our church which are misrepresented by mistaken zeal, and additional remarks on some prevailing errors.'

So far as we are enabled to judge, from comparing the present with Dr. Bidlake's former volume, in 1808, we do not find that either his literary taste or his theological knowledge, have been any way improved in the course of the last three years. In point of style he would succeed much better, if he did not seem actuated by a notion that he has a knack at writing uncommonly well. The consequence of this is, that he is always aiming at something more than he can accomplish. He communicates his thoughts in language that

"Hangs loose about them, like a giant's robe  
"Upon a dwarfish thief."

His antitheses, of which there is no trifling number, often totally miscarry by reason of "a certain muddy-headedness," which causes him to confound things that are distinct, and distinguish things and propositions that are identical. It would be unjust to this author to affirm that he has inserted nothing, in the present volume, that is useful, or important, or instructive: but it would be equally unjust towards the public, did we not say that his reasonings are often inconclusive,—his taste usually bad,—and that he writes neither like a divine who has studied the Bible successfully, nor like a philosopher who has examined human nature attentively.

It will be expected that we should establish the correctness of our strictures by a few specimens, and this, unfortunately, is a matter of no great difficulty. The following occurs towards the commencement of the first lecture in the series.

'Of Atheists we need not treat, since it may reasonably be doubted whether such really exist; for the impious often confess by their fears the weakness of their boast. Pretensions to such disgusting impiety are the effects of mental derangement, and are always accompanied with a total depravity of morals. It is the madness of wickedness, and the last state of corruption. But the manners of the Deist are most insinuating and plausible, and by such the unsuspecting are too easily deluded. The one immediately alarms a good mind, and he carries in his defiance the same external signs of ferocity, which characterize animals of prey: the other is at once fair and venomous; mild and subtle; gentle and treacherous: his words are enticing, but infuse a slow and a secret poison, which saps the moral constitution, and vitiates the soul. Scepticism is fond of admiration,

and no zealot is more earnest to make proselytes than the Deist : he must be gratified with his circle of hearers and admirers. The Infidel never retires to the *desert* for silent meditation.' p. 13, 14.

We do not stop here to expose the incorrectness, and the pernicious tendency of the doubts expressed relative to the existence of atheists, having spoken to that point in our review of Professor Vinces's Confutation of Atheism.\* But our attention is irresistibly drawn to admire the singular mental structure of a writer, who can commence a sentence with declaring his intention, to say nothing of atheists because their existence may reasonably be questioned,—and then immediately proceed to describe an atheist as a real being, and contrast him with another being, viz. a deist.—Again :

' There is a most remarkable instance of the *constant superintendence* of the Deity in the balance which is ever preserved between the sexes of animals, but especially of the human race. It has been determined from many accurate registers, that the proportion of male and female, born in given periods of years, is nearly the same. Here there is a proportion continually observable, and never so far deviating but that the proportion is the same in a given number of years. To account for this on any known principle is impossible. It cannot be the result of what we call accident. The law is inviolable, it is beyond human control. What then can we say ? Is there a mind so lost even to common sense, as not to be convinced by this unknown but astonishing influence ; this regulation of events, far beyond our limited comprehension ?' p. 69.

Now it is easy to imagine what an infidel, or even a ' rational Christian' (as some call themselves) might urge in reply to this argument of the Doctor's. " Your instance (they would say,) stands for just nothing ; because, for aught you have yet told us to the contrary, this constant prevention of deviation from a certain proportion, may be the necessary result of primordial arrangement, and not an effect of incessant intervention. To make this argument convincing, you must prove that the proportion between the sexes depends upon the *volitions* of the respective parents ; and if in addition to that you can demonstrate that these volitions are directed in a certain channel by divine operation, you will have effected something : but as the matter now stands, you have simply brought an argument in favour of a designing First Cause."—Once more.

' The *divine grace* is to be our *aid*, and the *Holy Spirit* our *comforter*.' p. 115.

In this passage, what is the difference between *divine grace* and the *Holy Spirit* ? Or if they are distinguished, how, in that case, will *grace aid* ?

But our learned author puts forth the entire strength of his

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\* Ecl. Rev. vol. iii. p. 897.

mind, in contending against a horrid being ycleped *enthusiasm*; a monster, however, which, in some way or other, strangely eludes his most laudable endeavours, and causes him often, when aiming at the substance, to waste the full force of his blow upon the shadow. We are in duty bound to attend the doctor in his pursuit of this Proteus.

'While the present generation, in common with all that have preceded it, is too prolific of infidelity; while there are many who will not labour to study the principles of Christianity; while others treat it with open contempt, or cold indifference; a description of character abounds diametrically opposite. As some are disposed to believe nothing, these latter profess implicitly to receive every thing, and are believers by intuition. They ask for no evidence; they reject reason as useless, and even profane; and trust *only* to certain inward and equivocal feelings. They pretend not to be as other men are, but to have received assurance of justification. They act only from an internal, though imaginary impulse, while the Holy Spirit is supposed partially to descend with irresistible influence on their minds. Thus wrapt in visionary possession, they conceive themselves raised above ordinary men, and to require none of those aids which are indispensable to common mortals. Such irresistible influence would, indeed, render not only evidence and argument superfluous, but even religious practice. For of what avail are ordinances, if men can be saved by instantaneous conversion?' p. 153—154.

This is a singular picture: but the being must be shewn "in another and another shape," before the likeness can be reckoned complete.

'The disputer presumes to exalt reason on the ruins of religion, and to give laws to Omniscience. The enthusiast, while he also dictates to man, aspires to familiar intercourse with the Sovereign of the universe. The one, in the vain consciousness of his own strength, contemns a Saviour: the other, in the same spirit of presumption, claims salvation as his right; since he imagines it to have been his inheritance before the world began. In this parallel *the claims of the infidel sink into comparative INSIGNIFICANCE*. He asserts pre-eminence only over the present world. But the imaginary favourite of Heaven claims a present and an anticipated distinction, and considers himself to have been a chosen vessel before worlds were created, or salvation proclaimed. Fanaticism is the offspring of mental gloom; but pride is the spark which kindles it into flame, and produces the pestilential dispersion of the noxious vapour.' p. 155—156.

A reader who has not examined minutely into the nature and attributes of this singular order of existences, may be apt to conclude, from the preceding description, that enthusiasm and fanaticism are different names for the same thing. Not so our learned author. Enthusiasm, it may be thought from what has already been said about it, is bad enough; but it rises into 'excellence' itself, when compared with fanaticism.

'Enthusiasm is often a laudable ardour, which elevates the soul, and serves to raise it to excellence. It is dignified, sentimental, generous, and

disinterested. Fanaticism, on the contrary, is base, gloomy, deceitful, selfish, and inexorable. Enthusiasm is the friend of virtue, the stimulus of youth, and the strength of manhood. Without enthusiasm action will be languid, and feeling cold. Fanaticism is the incentive to error, and narrows every virtue; nay, even converts goodness into vice, religion into bigotry, and mercy into persecution. Enthusiasm dares much for the good of mankind, and sacrifices self-interest for the salvation of others. Fanaticism sharpens the dagger of the assassin, and exults in the thousands and tens of thousands it has slain. Enthusiasm may be tempered with gentleness, and softened by mercy. But fanaticism is incapable of kindness or compunction. Fanaticism, with unconverted Paul, believes that it does good to persecute. Fanaticism, the demon of heathen temples, dictated the severe persecution of the first Christians; it presided over all the cruelties of bigoted Rome; lit the fire of the blessed martyrs; overturned kingdoms and altars, and arts and sciences; and has deluged the earth with blood and rapine and devastation. Enthusiasm is indeed an extreme of passion; but without some share of this there can be little excellence, either moral or intellectual: but fanaticism is the destruction of all that is good or great. We charge not modern fanaticism with all those direful effects, but such is its spirit; and melancholy experience has shewn us in this kingdom, to what enormities it has led, and to what it may again tend, should it too generally prevail.' p. 159—160.

Yet enthusiasm and fanaticism have each its votaries, and the deluded wretches are classed together by our most logical lecturer.

'The *fanatic* reasons thus; I am blessed with a new and better light; I feel grace abound in me. I may fall; but sin will not be imputed to me. Good works are ostentatious; and therefore, whatever I do, my salvation is sure; for I am bought with a price, and the gates of hell cannot prevail against me. Will the *enthusiast* then deny himself enjoyment, to which he can flatter himself that he is licensed? Who will love virtue, if he believes that it is not essential to propitiate the favour of heaven? Who will forsake sin if he can persuade himself that it is not displeasing to his Maker?' p. 171—172.

After all, then, we see that enthusiasm and fanaticism are very dreadful things. And though Dr. Bidlake, by reason of that amiable candour which makes some good natured men hope against hope, 'would not be so illiberal as to charge *any* description of enthusiasts with a systematic plan to encourage vice;' yet he furnishes proofs which must inevitably compel all other persons to adopt a different conclusion. For he assures us (p. 199) that '*enthusiasts pretend that, as works are said to be the fruits of faith, therefore they must follow of course.*' Tremendous indeed must be the state of any man, or class of men, who should adopt and act upon so pestiferous a notion! Happily, however, this last criterion will assist us in detecting and exposing them. Let us try:

'Enthusiasts pretend, that as works are said to be the fruits

of faith, *therefore they must follow of course*.' The church of England affirms in her 12th article, that 'good works *spring out necessarily* of a true and lively faith.' And Bishop Tomline declares at p. 160, of his *Refutation of Calvinism*, that 'true faith produces good works *as naturally as a tree produces its fruits*.' Therefore—the church of England, instead of being, as her 19th article declares, 'a congregation of faithful men,' is, according to Dr. Bidlake's criterion, a collection of enthusiasts and fanatics; and that active prelate the Bishop of Lincoln, is an abettor of their dangerous and delusive principles,—one of those 'fanatics,' who, as our author expresses it, 'distort truth by exaggeration.'—If this be the case, they have indeed as he farther assures us, the power of 'giving the colour of falsehood to the plainest fact: that which is straight becomes crooked, seen through a denser medium, and, like diverging rays, reflect no perfect image.' p. 200.

In a matter, however, of such great moment, let us not come too hastily to a positive decision; but attend to one or two more of our author's indications. Now some of these may be gleaned from p. 163, where he censures their indulgence in *long prayers*, and informs us that 'to make long prayers seems to have been at all times the characteristic practice of zealots as well as deceivers.' 'Long prayers are the substitute for practical charity; much speaking for negligence of duty.' Let it be recollected, (though, indeed, it is too palpable to be possibly forgotten,) that the prayers of the church of England, are *much* longer than those of almost any other class of Christians worshipping in Great Britain, and the conclusion furnished by Dr. Bidlake may be shewn thus:

Enthusiasts and fanatics make long prayers: The prayers of the church of England are very long: *Ergo*, the members of the church of England are enthusiasts and fanatics. Q. E. D.

By the way, a certain fact recorded in the Gospels throws us upon an awkward dilemma, from which we will thank our acute logician to extricate us. The Saviour of the world, a short time before his crucifixion, 'continued *all night* in prayer.' Was he, then, the founder of the sect of enthusiasts and fanatics?

But we must adduce one more proof. In offering 'a few remarks on the method of instruction adopted by enthusiasts,' Dr. Bidlake says,

'And here I must discourage the practice of extemporaneous preaching, which it appears to me can answer no useful purpose, but must conduce to the degradation, rather than the improvement of the mind.'

'If we consider the nature of Christian society, we shall find the practice not at all congenial to its present state. We are not like the missionary, whose employment it is to instruct those who are not previously

possessed of the principles of knowledge; for him the practice may be necessary, since he is to *make an instantaneous impression*. But we have to communicate instruction to those who have been born and baptized in the faith, and have received perhaps some previous instruction; or at all events, who have their minds *prepared to receive such instruction*. Our object should be, not merely to awaken the passions which are evanescent, but to fix and confirm the principles of our religion, and to produce a lasting conviction. It is certainly more decent to come prepared with those discourses to our hearers, which are to teach them the way of everlasting life.' p. 208—209.

We cannot rest upon this point, to show how aptly and forcibly the same kind of reasoning would exhibit the folly and danger of extemporaneous eloquence at the bar or in the senate: but must proceed to employ this additional criterion, to fix indelibly the censure of enthusiasm upon that body to whom our author proves it to belong. In order to this we shall take leave to make an extract from the statute-book of the University of Cambridge, p. 300, Carol. II. Rex.

‘ Vice-chancellor and Gentlemen.

‘ Whereas his Majesty is informed that the practice of *reading sermons* is generally taken up by the preachers before the University, and therefore continues even before himself; his Majesty hath commanded me to signify to you his pleasure, that the said practice which took its beginning from the disorders of the late times, *be wholly laid aside*; and that the said preachers deliver their sermons, both in Latin and English, by memory, *without book*; as being a way of preaching which his Majesty judgeth most agreeable to the use of foreign churches, *to the custom of the University* heretofore, and to the nature of that holy exercise. And that his Majesty's commands in these premises may be duly regarded and observed; his further pleasure is, that the names of all such ecclesiastical persons as shall continue the present *supine and slothful way of preaching*, be, from time to time, signified to me by the Vice-chancellor for the time being, on pain of his Majesty's displeasure.

‘ Oct. 8, 1674.

MONMOUTH.’

Here then, the inference is more cogent than ever. Dr. Bidlake assures us that enthusiasts and fanatics are averse to reading of sermons, and deliver them ‘without book:’ King Charles II. as head of the church of England, censured the custom of reading as ‘*supine and slothful*,’ commanded that it ‘be *wholly laid aside*,’ and enjoined preaching *memoriter* as ‘most agreeable to the nature of that holy exercise.’ *Ergo*, the constitution of the church of England is fanatical, and Charles the Second, even *Charles the SECOND*, established enthusiasm and fanaticism by law, and incorporated them with the statutes of the University of Cambridge!

But, to be serious upon so serious a subject. It is to us a matter of great astonishment, that in times like the present, any man of tolerable intelligence, and moderate enlargement of



views, should waste his time and strength in drawing fallacious pictures of what he fancies to be enthusiasm or fanaticism, for the edification of men of learning in a University. Are the students of Oxford so prone to enthusiasm, as to render the guarding them against it indispensable? Are zeal in a good cause, devotedness to God, ardour in worship, solicitude to convert "sinners from the error of their way," concern about "the one thing needful," aspiring after "an inheritance incorruptible, undefiled, and which fadeth not away," "glorying in the cross of Christ," so dangerous and despicable, that she who caricatures and misrepresents them, shall fancy he is discharging an imperious duty? Are they productive of greater evils than Socinianism; for example? Are such practices and desires to be censured, while those who purposely mis-translate and interpolate Scripture, who "deny the Lord that bought them," and degrade his apostles beneath the rank of many modern historians, are suffered to escape with impunity? Are none of the young men at Oxford, who are about to take orders, in danger of preferring places of public amusement to their closet or library,—fox-hunting to the collating of manuscripts,—card-playing to the reconciling of dissonant passages,—carousing at feasts, canvassing at elections, betting at horse-races, dangling after fashionable females, sneering at the sanctimoniousness of saints, to feeding on "the bread of life," "striving to enter in at the straight gate," "pressing towards the mark for the prize of the high-calling," aiming "to win souls," "following them who through faith and patience, are inheriting the promises," or praying to be "made pure as they are" pure? Assuredly the disregard of such duties is but insufficiently atoned for by abstaining from 'long prayers,' and an abhorrence of 'extemporaneous preaching.' On the whole, we fear Dr. Bidlake has much to learn, if he supposes that by vituperating Calvinists, confounding zeal with fanaticism, piety with hypocrisy, representing infidelity as less heinous than enthusiasm (p. 155), and questioning the existence of atheism, he has very wisely performed his task, or very exactly fulfilled the wishes of the venerable founder of the Bampton Lecture.

**Art. VIII. *The Elements of the Science of War***; containing the modern, established, and approved Principles of the Theory and Practice of the Military Sciences: viz. the Formation and Organization of an Army, and their Arms, &c. &c. Artillery; Engineering; Fortification; Tactics; Logistics; Grand Tactics; Castrametation; Military Topography; Strategy; Dialectic and Politics of War: Illustrated by 75 Plates. Dedicated, with permission, to the King, by William Muller. 3 Vols. 8vo. pp. 650, 680, 560. Longman and Co. 1810.

**I**N the composition of this work, it has been Mr. Muller's object to give a scientific view of the whole business of war—from the mere handling of a spade, up to the conduct of an army. He professes to include in this elementary treatise—the general definition of the Science of War—the organization of an army, and its maintenance and expenditure—the theory and practice of fortification—tactics, theoretic and practical—castrametation—military topography—strategy—the politics of war—and ‘a general illustration of the above mentioned points, by a reference to the most authentic accounts of the most celebrated battles, memorable sieges, able retreats, and other distinguished and remarkable military events.’

In times like the present, when the business of war has unhappily become the business of common life, such a work is by no means unacceptable. Though compiled for the use of the student, it is, at the same time, sufficiently popular for general use; and will be found of material utility to such as are not satisfied with the bare information that a town has been taken or a battle won, but are anxious to obtain enough of military science to understand the details of an action, and to trace the process of a siege. Laying aside the consideration of the iniquity and the miseries of war, there are few pursuits, perhaps, which awaken a more powerful interest, than the study of its tactics; nor is there any subject which affords matter of deeper and more agitating reflection, when we observe the power of mind, the inexhaustible fertility and ingenuity of invention which have been employed in the perfection of an art that boasts, as its exclusive object, the destruction of the human race.

The first of these solid octavos contains, 1st, the details of the composition and administration of an army, from the staff, to the contract for clothing: in this part we have not observed any material omission, and it is clearly and distinctly drawn up. The artillery comes next, and as far as we are able to judge, without a very minute investigation, this portion is the ablest of the whole work: it contains a great number of very important particulars, and several

useful tables; and is illustrated by copious references to a series of clear and well executed outline engravings, of all the various kinds of ordnance, gun carriages, pontoons, &c. &c. in use among the European powers. The remainder of the volume is occupied by the elements of fortification, field and permanent, and comprizes a comparative estimate of the various systems which have, at any time, been adopted or proposed. This portion of the work is ably and intelligibly detailed; though its value is somewhat diminished, by the partial inaccuracy of the references to the plates. Mr. Muller has exhibited the different systems, in the common method; i. e. by placing regularly constructed sections in the intervals of a radiated circle. This plan has, no doubt, been adopted as the cheapest and most comprehensive; but we conceive it would be a far more scientific mode of instruction, to select three or four regular fortified figures, according to the best examples, and to have stated the variations in detached figures. St. Paul and Montalembert are Mr. M.'s great authorities in the art of fortification; and his praises and strictures seem to be in general just. His statement of the advantages and defects of the bastion and tennaille systems has every appearance of accuracy.

As we have already stated the general contents of the work, we shall not recapitulate the contents of the second volume, which includes a great variety of interesting and important matter.

The third volume is to us, as mere men of theory, much more acceptable than the other two. It contains 'a short account of the most remarkable battles, memorable sieges, and other military operations, from the year 1667 to 1810.' The choice is judicious, and if Mr. Muller had allowed himself room enough to make the necessary comments, and to introduce the elucidations with which he evidently has it in his power to enrich his work, he would have rendered it far more instructive, than, from its exceeding brevity, it now appears to be. He has, indeed, collected a great quantity of materials, and composed a very valuable volume: but we cannot help feeling and expressing our regret, that he has not paid more attention to comparison and classification. The maps and plans attached to this volume, are above all praise: they are bold, distinct, and intelligible. But we must again repeat our hint, that a thorough revision of the references in the plates, and a larger insertion of them in the body of the work, will be among the indispensable requisites of a second edition.

A reference to the very first sentences of Mr. M.'s third volume, will, we think, confirm our suspicion that, in this

part of his work, he has either attempted too much, or not done enough.

'The first enterprize determined upon in the war which commenced in 1667, was the *siege* of Charleroi. The French army was assembled at Amiens; but that place being too far distant from the town against which the troops were destined, both the men and the horses were *worn out* before they arrived there; and this, added to the improper manner in which the operations were planned and conducted, not only protracted the war, but when it ended in 1672, scarcely any thing had been gained on the side of France, and the few advantages procured, were rather more than counterbalanced by concomitant losses.'

Now, supposing that we derived the whole of our knowledge from this quotation, and that, as students of the art of war, we were anxious to obtain a clear conception of the circumstances here stated, it seems to us that we should, at the very outset, be completely baffled. Not having a French gazetteer at hand, we refer to the map; and it appears that the distance between these two towns is about 100 miles. Now, though this distance is certainly too great, not only for a *coup de main*, but even for the collection of the stores and artillery necessary for a regular siege, yet we are unable to understand how a few additional miles should have any material effect upon the subsequent operations of the campaign,—and still less how they could absolutely *wear out both men and horses*. On these important points, Mr. M.'s pages afford us no information whatsoever.

We shall now shew how the same facts might, in a very small compass, not only have been clearly and impressively stated, but applied to the elucidation of important military principles. In the masterly "*Memoires historiques et militaires*" of the Marquis de Feuquieres, this erroneous operation is thus described.

'I have only had the opportunity of observing three considerable faults in the manner of collecting an army *destined to act offensively*. The first was in the year 1667, when the king assembled his army near Amiens. That place was too far distant from the first object of attack, which was Charleroi. An army should never, unless it be absolutely necessary, be compelled to make too long a march *when in motion for the first time after its assembling*. The reason is obvious; it tends to fatigue over much the men and horses *who have but recently quitted a state of inaction*, and, consequently, during the remainder of the campaign, the army is *less effectually served* by its private equipage, and even by that of the stores and artillery. If the king's army had rendezvoused near Cateau Cambresis, it would have equally distracted the attention of the Spaniards, and would have been less fatigued on reaching Charleroi; where it was obliged to remain too long for an army *designed to act offensively, and of which, according to the sound maxims of*

*'offensive war, the first movement ought to be directed, without loss of time, to the execution of the meditated enterprise.'*

From this admirable statement we learn every thing necessary for the illustration of the fault itself, and of the important failures to which it led. We have marked in italics those short but impressive references to principles, which render the memoirs of the French officer the most scientific and instructive work extant, on what we scarcely dare venture to term, the Philosophy of War.

In an equally rapid and unsatisfactory manner does Mr. Muller describe the campaigns of Marlborough. This admirable commander is first introduced to our notice as general of *'the Dutch army.'* His brilliant irruption into Bavaria, and the victory of Schellenberg, are scarcely noticed: and with respect to the battle of Blenheim, it does not appear, from the account before us, that a single Englishman was present. The statement of the battle of Ramillies is still worse. The victory is, throughout, ascribed to the *'Austrians,'* who are studiously named in every paragraph: while the name of the illustrious commander, and the mention of his brave countrymen, are as industriously concealed. The same unaccountable absence occurs in the statement of the celebrated action in the wood of Wynendale. The name and the faults of the French officer La Motte are pointed out; but the name and merits of our gallant general Webb, are absolutely unnoticed. The battle of Malplaquet, too, is entirely ascribed to Prince Eugene and the *'Austrian army,'* who are constantly and exclusively described as engaged against the French: while Marlborough and the English troops might have been at the antipodes for any thing we hear of them! We cannot forbear asking if this be ignorance or intention.

The history of the king of Prussia's campaigns is more impartial;—though it begins with the strange and novel information that Frederic *'loved peace, and esteemed the welfare of his people above every thing else.'* Still there is some deficiency even here. There is an evident disposition to exaggerate the weakness and indecision of the Austrian commanders, and to enhance the real inferiority of the Austrian troops. If the imperial generals were as incapable as Mr. Muller represents them to have been, it argues an almost equal incapacity in the Prussian monarch, not to have derived far greater advantages from their imbecility. It is certain that the Prussian army was in a much higher state of discipline than that of the empress; that the officers were superior in instruction, and, on the whole, the generals better acquainted with their bloody trade. The mechanism of Fre-

deric's army was nearly perfect, while the organization of the Austrian troops was exceedingly incomplete; and yet, on more than one occasion, his own skill and activity were baffled by the military genius of Daun. Too cautious, too diffident of his own powers, and of the steadiness of his troops, and too fearful of the temerity of his opponent, Daun certainly did not avail himself of many opportunities which presented themselves of absolutely annihilating the Prussian armies: but the more frequent and fatal cause of his failures, is to be found in the absurd system pursued by the imperial government of fettering and crippling its ablest officers, by restricting them to special movements; and of dictating from the cabinet, plans frequently impracticable in the field. From all these restrictions, the Prussian autocrat was entirely free. He was accountable to no one, and exercised a sovereign and undisputed sway over his military slaves. In the silence of night, in the storm of battle, he might freely resolve, and daringly execute. But the powerful mind of the Hungarian was withheld from realizing its bold and decisive schemes, by the 'orders from home;' and before he ventured upon the manœuvres of the day, he was obliged to draw from his pocket the plan of the campaign. Daun restored, by his cautious and skilful conduct at Kolin, confidence to a dispirited army; and the capture of the corps of general Fink at Maxen, was a proof of his ability to profit by the errors of his enemy.

We are, nevertheless, under the necessity of abating considerably from this eulogium of Count Daun, from the conviction that much of his success, in various instances, was due to the military skill and activity of Laudon, by far the ablest of the imperial generals. It is to him, in conjunction, perhaps, with Lascy, that we are disposed to assign the daring conception, the scientific combinations, and the complete and successful execution of the brilliant affair of Hochkirchen. Never was there a more perfect display of military science. From Mr. Muller's account, which, though brief, is written with spirit and precision, it appears that every thing was anticipated. Wherever the Austrian troops were wanted, they came up in succession, without disorder or delay. As often as a Prussian regiment attempted to make a stand, it was immediately attacked in flank and rear, beaten and dispersed. The darkness and confusion of the night seems not in the least to have affected the precision of the Austrian movements: and if Laudon had been at liberty to follow up his own victory, in all probability the ruin of Frederic would have been irretrievable. The success of the battle of Cunnersdorf is entirely to be attributed to Laudon's daring and masterly ma-

mœuvres;—for the Russians had not a general who was able to detect the favourable moment, and we suspect that even Daun would have missed it, through want of decision. There is something very mysterious in Frederic's military conduct when opposed to the Russians. He was aware of their desperate resolution, and their unyielding firmness. It should seem, that instead of wasting his soldiers in fighting them upon their own terms, man to man, he ought to have engaged them in a war of tactics, destroying them in detail, and constantly evading regular battles. He attacked them at Zorndorf, and after a scene of confusion and butchery scarcely equalled, during which he was only saved from entire defeat, by the talents and intrepidity of general Seidlitz, the affair remained undecided. At Cunnersdorf, after having gained a partial victory, he persisted, with incredible obstinacy, till he had sustained an entire defeat.

Having already assigned somewhat too much space to this important work, we are unable to follow Mr. Müller through the remainder of his historical department, which increases in interest and detail as it approaches the present times. The history of the late Austrian war is given very much at large, and is altogether the clearest statement which has come under our inspection. It adds very materially to the value of the publication.

We are sorry to observe so many errors of the press in these volumes. As Mr. M. probably is not very conversant with the English language, there would have been no impropriety if he had submitted his sheets to some one acquainted with military concerns: some of the blunders, we suspect, are to be attributed to Mr. M.'s foreign hand-writing. The proper names, in particular, are cruelly mangled. Count de Medavy is repeatedly called Modavi; M. de Lorges is changed into Lorgos; the Marshall de Tessé is rather indelicately converted into Marshal Fesse. A general whose name, if our memory serve us correctly, was in reality Saint Ignon, is, at different times, called Ignon, Saint Jignon, and Saint Junon; while the present Marshall Jellachich is styled Count Jeliach. We could enumerate a hundred instances of the same kind: but we mention these chiefly for the purpose of shewing the necessity of a severe revision in the event of republication. In addition to this, we would suggest the advantage of enlarging the third volume into two.

We hope that Mr. Müller will be indemnified for the very heavy expences which he must have incurred. He has collected a great mass of very important materials, and a few judicious alterations in the arrangement, would make the whole an excellent standard work of reference.

Art. IX. *Théorie des Peines et des Retompences*, par M. Jérémie Bentham, Juriconsulte Anglois. Redigée en François, d'après les Manuscrits, par M. E. Dumont, de Geneve, 2 toms. 8vo. London, Dulau and Co. 1811.

IN this country, considering the degree of perfection to which other branches of administration have been carried, and the honest desire that exists on the part of statesmen, so far as they have leisure, and their own private interests do not come in competition, to better the condition of the lower orders of the people, the subject of punishments and rewards, must be allowed to have experienced a singular degree of neglect. With our characteristic horror of innovation, and reverence for the wisdom and experience of our ancestors, it seems to be considered as a sort of sacrilege to attempt to deviate from the system they prescribed, or even to make such changes as should adapt that system to the slow, but unceasing alterations effected by the hand of time. If we except some recent and highly creditable instances, the penal code has, for centuries, remained almost stationary in the midst of surrounding improvements.

On the continent, however, this branch of administration has met with an attention somewhat more proportioned to its importance. It has there engaged the attention not only of many private individuals, but of various patriotic societies;—and the result has been, that the just ideas thus diffused, have given occasion, in various continental states, to revisions and alterations of their legislative codes, which, in practice, have been found productive of the happiest and most salutary effects.\*

It seems, indeed, to be quite indisputable, that there is no mode by which such serious and extensive benefits can be rendered to society, as by enlightened and practical views in the science of legislation. From the state of the law it is that the dispositions of men receive, in a most material degree, their tone and character. Improvements in other sciences

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\* We will mention only one instance out of a number of others that might be adduced. Mr. Rush in his "*Inquiry into Public Punishments*" (page 30) says 'The Duke of Tuscany, soon after the publication of the Marquis of Beccaria's excellent treatise, abolished death as a punishment for murder. A gentleman who resided five years at Pisa, informed me, that only five murders had been perpetrated in his dominions in twenty years. The same gentleman added, that after his residence in Tuscany, he spent three months in Rome, where death is still the punishment of murder; and where executions, according to Dr. Moore, are conducted with peculiar circumstances of public parade. During this short period, there were sixty murders committed in the precincts of that city. It is remarkable, that the manners, principles, and religion, of the inhabitants of Tuscany and Rome are exactly the same. The abolition of death, alone, as a punishment for murder, produced this difference in the moral character of the two nations.'



may contribute to ameliorate the condition of this or that part of the people, but improvements in this science extend at once to the happiness of the whole community. And as all are alike indebted to the law for security to person and property and reputation, so all are alike interested in the adoption of measures calculated to give to that security the highest perfection of which it is susceptible.

This is what every body admits. But on examining how the matter practically stands, we should without hesitation conclude that the precise opposite to this was the universal creed. Whenever a question on the subject of penal legislation is before either House of Parliament, the exordium to every speech consists of lamentations about the thinness of the attendance, while the frequent recurrence of the instances in which these lamentations have been uttered, seems, hitherto, to have had no other effect, than that of giving increased occasion for them.

We do venture however to hope, that the work of which we have just copied the title page, by the new and interesting instruction which it affords on the subject of punishment, and the enlightened humanity which it breathes, will produce, if not a 'new epoch,' at least a considerable amelioration in the science of which it treats. The author is already well known to the public by his original and profound views on the subject of legislation. In the year 1789, he published a work intitled, "Introduction to the Principles of Morals and Legislation," in which he laid down, with his habitual acuteness, those fundamental principles of which that part of the work now before us, which treats of punishment, may be considered as the application and development. Delighted as we have been by the vigorous and perspicuous style of Mr. Bentham in those of his published and unpublished compositions, which we have been fortunate enough to obtain sight of—we can yet scarcely regret that the present treatises should have appeared in French, when, as we are told by the editor, the occasion of it is, the author's reluctance to withdraw himself (in order to prepare them for the press) from the train of speculations on other subjects he is now pursuing.—With M. Dumont the public is acquainted, as the editor of several of Mr. Bentham's previous performances\*. Nor will it be lamented by those who are familiar with those works, that the present should have fallen into the same hands.

In the first book of the volume which treats of punishment, Mr. B. has delivered the general principles respecting punish-

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\* *Traité de Legislation Penal et Civile*. Paris 1802. 3 vols. 8vo.

ment. This is defined and distinguished from other acts, with which it is liable to be confounded,—such as vengeance, malice, or antipathy: rules are laid down for determining the proportion between punishments and offences: the qualities desirable in any given measure of punishment are enumerated: and the cases are stated that are unmeet for punishment, or to which it is not proper that any punishment should be applied. According to the principle of utility, legal punishments are defined to be, evils inflicted, according to judicial forms, upon individuals who have done any mischievous act prohibited by the law. The ends of punishment are stated to be example, reformation, incapacitation for fresh offences, and compensation to the party injured.

But the most original and striking part of the work, we conceive to be that which shews that the only true and legitimate classification of punishments must necessarily be founded on the classification of offences. In so many ways as a man, for the accomplishment of his wrongful purposes, is in the habit of attacking others, in so many ways is he capable of being attacked himself. Thus in the work to which we have above alluded\*, offences are classified under the heads of offences against person, property, reputation, and condition in life. Punishments have also the same source and basis, and affect a man in the same respects. Punishments and offences are therefore, as the author observes, (Vol. I. p. 9.) identified in their nature,—and the only difference between them is, that while the former are sanctioned by, the latter are perpetrated in violation of the law. It will be expected, however, that this symmetry can be made to pervade the whole system of punishment: the class of persons among whom by far the larger proportion of offenders is to be met with, is that which is comparatively destitute of property, reputation, and condition in life;—and consequently the legislator is reduced to draw by far the larger proportion of punishments, from evils that are applied immediately to the person of the delinquent.

The rules of proportion that the author lays down, as proper to be observed between punishments and offences, are as follows.† 1. The punishment should outweigh the profit of the offence. 2. More should be administered against a large offence than a small one. 3. Cause the least mischievous of two given offences to be preferred, by applying a manifestly less punishment to the least pernicious offence. 4. Punish for

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\* “Introduction,” &c.

† We take these rules from the “Introduction §” they are more full than those given in the present work.

each particle of the mischief. This rule is frequently violated by applying punishment of the same amount to an offence of the same denomination, when the mischief produced by it is different in degree: thus, if for stealing ten shillings a man is punished no more than for stealing five, the stealing of the remaining five of those ten shillings is an offence for which no punishment is provided. 5. Attend to circumstances influencing sensibility. 6. Want of certainty must be made up in magnitude. 7. So want of proximity. There are several other rules mentioned by the author, which, as being of subordinate importance, we do not think it necessary to repeat.

He proceeds to enumerate the properties desirable in a given measure of punishment; which he describes as being 1. variable: 2. equable: 3. commensurable to other punishments: 4. characteristic: 5. exemplary: 6. frugal: 7. subservient to reformation: 8. efficacious with respect to disablement: 9. subservient to compensation: 10. popular: 11. remissible.

Having laid down the general principles with respect to punishment, the author proceeds in the second book (intituled 'corporal punishments,') to state the several modes of punishment that are now in use, making occasional mention of those that have been or still are employed in foreign countries, and at the same time particularizing the advantages and disadvantages which respectively attend them. It would lead us too far, however, to follow our author minutely in these details.

The three first chapters treat of simple afflictive and complex afflictive punishments, and restrictive punishment, such as confinement to a particular district; after which the author comes to the subject of imprisonment in its various modifications. He describes the different inconveniences to which a man is exposed in a state of imprisonment, and examines the advantages and disadvantages of this mode of punishment. And here we at once discover the singular benefit of the rules previously laid down with respect to the qualities desirable in a given measure of punishment: for the principle once enun- tiated, the application of it seems a matter of almost mechanical performance. Contemplating imprisonment with a reference to those qualities, the author represents it as 1. efficacious with respect to disablement: 2. convertible to profit: 3. equable: 4. divisible: 5. exemplary: 6. simple in its description. Mr. Bentham, in this part of his work, dwells with great force and eloquence upon the vices of the present system of prison management, in which criminals of all descriptions are promiscuously huddled together—as if the

object were to put the wily malefactor in a situation to whet his ingenuity, and the novice in a situation to profit by the tuition. This evil is very obviously remedied by making the necessary separation, and finding such employment for the prisoners as shall save them from seeking a resource from listlessness in the promptings of their own morbid imaginations. Mr. Bentham has therefore proposed a plan of construction for a prison, to be called a *Panopticon*, which is designed to be circular, and so contrived that from the centre of it a survey may be taken of the whole establishment. The superintendent, like a spider stationed in the midst of his web, commands, by a mere turn of the body, the interior of every cell, and consequently no remissness or misconduct can escape his observation: while, possessing an absolute controul over the actions of those submitted to his care, the most powerful means of working their moral reformation are placed in his hands. For a detailed account of the subordinate arrangements proposed for this establishment, which appear to be highly worthy of attention, we must refer the inquisitive reader to the work itself.

On the subject of death, the same mode of examination is pursued as in the case of imprisonment: and upon analysing it with a reference to the desirable punitive *qualities* above specified, the only one it is found to possess in perfection, is that of efficacy with respect to disablement. This it indisputably accomplishes with unalterable certainty; but in every other quality it is decidedly inferior to the system of punishing by imprisonment. In point of *equality* it is eminently defective.

‘ Prenez la generalité des hommes, (the author observes) la mort est une peine très forte quoiqu’il y ait bien des degrés dans ses terreurs. Prenez la classe des grands criminels, pour les uns, la mort sera une peine excessive, pour d’autres, elle sera presque nulle: pour d’autres encore, elle sera un objet de desir.

‘ La mort est l’absence de tous les biens; mais, elle est aussi l’absence de tous les maux. Un homme éprouve-t-il la tentation de commettre un crime punissable de mort? Sa détermination est le resultat du calcul suivant. Il considère d’une part tout le bonheur dont il peut jouir en s’abstenant du crime: de l’autre; tout l’avantage qu’il se promet en le commettant, y compris la chance de la peine qui peut en abréger la jouissance.

‘ Mais par rapport à la première branche du calcul; si, au lieu d’avoir du bonheur à perdre, il est dans un état de malheur positif, la force qui le retient est nulle: la tentation qui le pousse n’est combattue par rien. La chance d’une mort violent qui lui ôtera tout le profit du delit, est une soustraction à faire: mais quand elle est faite la balance penche encore en faveur de ce delit.

‘ Or, telle est la situation du plus grand nombre des malfaiteurs, leur situation n’est qu’un composé déplorable de plusieurs espèces de misères; il

sent dans une fièvre continuelle entre la crainte des lois et des besoins toujours renaissans; leur vie ainsi depouillée de tout ce qui pourroit donner du prix, ne vaudroit pas la peine d'être conservée, si ce n'étoit pour la jouissance de quelques plaisirs furtifs auxquels ils ne peuvent pas arriver que par des crimes.\* Vol. iv. p. 239.

There is a very important chapter on Transportation to Botany Bay, in which M. Bentham points out, with great perspicuity, the radical and incurable defects with which this practice is attended. The chapter is a compressed view of two printed (though not published) letters, which were addressed by the author to Lord Pelham, in 1802, at the time when that nobleman filled the office of Secretary of State for the Home Department.

We can only allow ourselves to mention very briefly the subjects of the remaining books. The third treats of Private Punishments, or Forfeitures. The principal modes of punishment that come under this denomination, are comprised in the loss of some possession, either incorporeal or corporeal. The essence of a punishment that affixes a stain on the character of its object, such, for example, as the pillory, consists in depriving him, as far as may be, of the chance that he might otherwise have had of being benefited by what the author terms the inexigible services of persons at large. This subject is treated of at length in the chapter entitled, Punishments of the Moral Sanction. Another kind of forfeitures is loss of legal reputation, inflicted by refusing evidence, in judicial cases, to those who have been found guilty of particular crimes. In the consideration of pecuniary forfeitures, the author pursues the same course as in the case of corporal punishments.

The fourth book treats of Mis-placed Punishments, in which it is very satisfactorily proved—what to those who are not versed in the peculiarities of our criminal dispensations might seem somewhat unnecessary—that, whenever an offence has been committed, the punishment ought to be made to fall upon the delinquent himself, and, as far as possible, upon him alone. This part of the work embraces the consideration of Corruption of Blood, and its attendant consequences; and we would strongly recommend the perusal of it to those who are not already convinced, by reason or by observation, of the cruel injustice which, without any particle of benefit to the crown, is liable to fall upon innocent individuals, by the preservation of this originally efficient, but now completely inefficient, contrivance for producing misery.\*

\* Bexon, in his "Parallele du Code Penal d'Angleterre avec les Loix penales Françaises," (p. 102) remarks, that it is a striking singularity that the English, when they took possession of Calais, abolished the system of

The fifth and last book is intitled Complex Punishments, and treats of felony and excommunication.

It will be observed, that the object of the work of which we have given the above slight sketch, is not to determine the quantity of punishment that ought to be annexed to each particular offence; this belonging to an entirely distinct work, the Penal Code; but, as a very needful preliminary to that work, to lay down the rules by which the quantity ought to be regulated, and to shew the particular kinds of punishment that may be most advantageously employed. The great benefit that may be expected to accrue from such a publication is, that this branch of science will be rescued from the grasp of those who have hitherto arrogated to themselves the exclusive cognizance of it; but who, so far from having shewn any disposition to contribute towards its improvement, have invariably repelled any efforts made for that purpose by others. To whatever extent, however, the opinions of the author may be adopted, we are not so sanguine as to expect, nor indeed is it to be wished, that any sudden and radical reformation should be made in our system of criminal jurisprudence. For the placing this subject upon its truly righteous footing, many important alterations are requisite in the system of procedure belonging to this branch of the law. Before the legislator can establish a due proportion between crimes and punishments, it is essentially necessary that he should be enabled to calculate, with a tolerable degree of accuracy, whether the punishment he denounces will ever come to be affixed. We have hitherto attempted to remedy a barbarous and ill contrived system of punishment, not by the adoption of more enlightened principles, but by rendering its rigours less intolerable, and correcting excessive severity by the introduction of excessive uncertainty. We still talk, however, with as much confidence as ever, when any alteration is proposed to be made by the legislature in the penal code, of adhering to the wise regulations established by our ancestors, apparently unconscious of the entire subversion that, in this aukward and preposterous manner, those regulations have been made to undergo. As a great judge has very truly observed, penal laws have been almost invariably enacted on the spur of the occasion. The confusion and absurdity that have thus been introduced into the punitive system, can only be known to those who have had to observe its striking peculiarities. Will it be believed, that at this day the punishment denounced against a man for abbreviating a pig's tail is the

forfeitures for crimes, which was at that time operative in France, and at the same time have to this day preserved it for their own benefit in full vigour.

same as for the murder of one of his fellow-creatures, with whatever circumstances of atrocity connected? Or, that for stealing to the value of six shillings, from a shop, a woman is, at a most enormous expence to the country, banished for life\* to the antipodes? We mention these instances, not, by any means, as a fair sample of the whole system of penal jurisprudence, but in order to shew that a code in which there is so much inconsistency, such undeniable disregard of all proportion between punishments and offences, is not greatly wronged, when it is stated to be susceptible of improvement, and to stand in need of a thorough investigation.

But we have reserved to ourselves a very small space for perhaps the most original and interesting of these volumes—we mean the one which treats of Rewards.

The source of reward and the source of punishment Mr. B. contends, is identical: the material of both is evil; nor can the imposition of either be justified, except by the prospect of preponderant good. Thus they are also identical in their object; the end of both being to increase the sum of human happiness, the one by preventing the existence of causes by which it is liable to be diminished, the other by the production of such actions as are calculated to make additions to its positive amount.

The fund of reward is found to consist of—1. the matter of wealth:—2. honour:—3. power:—and 4. exemptions. The materials, out of which the several species of the matter of good are formed, the author proceeds to shew, is the burthen imposed,—in short, the evil or the punishment affixed upon others. This is more distinctly and obviously the case when the matter of reward consists of wealth or exemption, than in either of the two other components. If it be admitted, as few probably will deny, that taxes are an evil, and that partial exemptions render necessary the imposition of an increased burthen upon others, it is equally indisputable that no pecuniary reward can be conferred, (we mean of course by the state,) on one individual, without at the same time inflicting on all the rest of the community who contribute to the payment of taxes, the matter of punishment. This may seem to be no new discovery; and yet in all the discussions on this subject, we have hitherto met with, we scarcely ever remember the question to have been distinctly put—whether a less evil would not be sustained by offering the service in question to pass unrewarded, than would accrue from rewarding it.

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\* We believe the instances to be extremely rare in which any female convict transported to Botany Bay has found her way back to this country. For the return of either sex, indeed, no provision is made by Government, and in what manner the female is to realize a fund for the payment of her passage home, is not very obvious.

There is another point of view in which our author considers the subject of reward, and one which he deems of cardinal importance. It seems to be sufficiently well understood and acknowledged, that a man is not punished solely because he has committed this or that specified act of delinquency, but in order that others may be deterred from similar offences. Now this, Mr. B. contends, is equally true with respect to reward. It is not because this or that particular reward has been performed that a man is rewarded, but that others may have a motive presented to them for performing the like services. And he is of opinion that, were the subject duly contemplated under this aspect, by those to whom the state entrusts the disposition of its resources, it would, in numerous instances, both determine the nature of the reward to be bestowed, and set limits to its amount.

Having laid down the rules of proportion between rewards and services, as before, between punishments and offences, and pointed out the qualities desirable in a specified apportionment of reward, the author, (Book I. chapter 12.) asks, Why there should not be a regular system of procedure for the conferring of rewards as well as for the infliction of punishments. He observes that we have for some time felt the necessity of regulating punishments;—we shall next proceed to pardons—and finish with rewards. He says,

‘ Il est d’usage à Rome, avant de canoniser un Saint, de nommer, pour plaider contre lui, un Avocat qu’en style familier, on appelle *l’Avocat du Diable*: si cet Avocat eut toujours été fidele à son client, le calendrier seroit un peu moins rempli. \* Quoiqu’il en soit, l’idée en elle même est excellente, et c’est un emprunt que la politique doit faire à la religion.

‘ Pierre le Grand qui voulut passer successivement du grade de Tambour à celui de General n’en prit aucun sans avoir produit ses titres en forme. Le Diable il est vrai n’avoit point d’Avocat contre un Empereur, mais quand ses titres auroient été aussi peu fondés qu’ils étoient solides, qu’elle plus belle leçon pouvoit-il donner que de se soumettre à les produire ?

‘ En Angleterre lorsqu’un particulier revendique, a titre de succession, une pairie *dormante*, le Procureur du Roi est chargé d’examiner tout ce qui peut invalider son titre. Pourquoi n’a-t-il pas le même emploi lorsqu’il s’agit de créer une nouvelle pairie ? Craindroit on que l’Avocat du Diable n’eut quelquefois trop beau jeu ? (†)” Vol. II. p. 96.

(\*) Le Pape Urbain VIII. ayant souffert quelques mauvais procédés d’une grande famille de Rome disoit à ses amis—Questa gente è molto ingrata. Io hò beatificato uno de loro parenti, che non lo meritava. [Jortin’s Miscellanies.]

(†) Si les Pairs ont un intérêt à ne pas laisser porter atteinte à la valeur de leur office par des intrus sans mérite, le public a un intérêt plus important au choix des individus qui reçoivent une portion du pouvoir souverain.

Mais s’il y a des raisons politiques pour donner au Roi le privilege de créer des Pairs sans contrôle (par exemple, pour conserver la balance du pouvoir), la question se presente sous un autre aspect, c’est un examen qui appartient au droit constitutionnel.



The next book treats of salaries. These, it is contended, are not so much to be considered as rewards for the performance of the duties attached to the office, as inducements to undertake those duties.

‘Que le salaire oblige l'employé a remplir ses devoirs jusqu'à un certain point, c'est ce qu'on ne nie pas: puisqu'il peut le perdu par les omissions trop marquées, des negligences trop manifestes. Mais s'il n'a d'autre motif que le salaire, tout se bornera a sauver les apparences, autant qu'il le faut pour n'être pas en prise. Or, c'est là ce qu'on observe dans tous les offices, où le Gouvernement n'ayant compté que sur la force de ce moyen, n'a pris aucune autre mesure pour unir l'intérêt avec le devoir. La plupart des services, n'étant pas susceptibles d'être déterminés avec précision dependent beaucoup de la libre volonté des employés. Au milieu d'un mouvement qui ressemble au travail, on se livre à mille distractions inutiles, que l'inspecteur le plus diligent ne sauroit noter. L'absence marque, mais l'oisiveté, ne marque pas. La lenteur produite par l'ennui et le dégoût, n'a point de caractère qui la distingue de celle qui nait du défaut de capacité ou de la difficulté des travaux. Le service exige-t-il le concours de plusieurs individus? l'absence d'un seul pallie ou nécessite la suspension de toutes les affaires. Un inspecteur en chef exerce une grande influence, mais il redoute le rôle d'un censeur pointilleux, il se lasse de remontrances inutiles; et s'il n'a lui même d'autre motif que le salaire, tout s'arrange aisément; une intelligence secrète s'établit entre le chef et les subalternes, en sorte que plus les choses vont mal, moins le mal parait. C'est là ce qui explique ce vice interne de tant d'établissements où regnent la langueur et l'imperité, où l'on opère si peu avec de si grand moyens, où les employés eux mêmes, attachés a une routine servile et oiseuse, opposent les plus puissans obstacles a toutes les reformes. Tout ces abus deviennent, entre les intéressés, des secrets de franc maçonnerie. Celui que oseroit les reveler ou les combattre seroit l'ennemi commun, et son devoiement l'exposeroit a une sorte d'excommunication.

‘Je ne nie pas l'influence des sentiment d'honneur et de probité, surtout dans les situations élevées qui placent un homme en vue—mais ces motives sont étrangers au salaire: dès qu'il est toujours le même pour des services bien ou mal rendus, il est clair que s'ils sont bien rendus, ce n'est pas au salaire qu'il faut l'attribuer.’

As a remedy to this inconvenience, the author proposes several regulations respecting salaries; one of which is that the emoluments should be so attached to the office, as most intimately to connect the duty of those employed, with their interest. The mode in which this is to be accomplished is, by paying the functionary daily, at the seat of his employment; and, to avoid breaking down the salary into inconveniently minute portions, it is proposed, that, instead of the money itself, tokens should be delivered to be converted into money at stated periods. It is thus that the Directors of the Life Insurance Society were paid, and that it was designed to pay the superintendants of the once proposed, but never realized, Penitentiary Houses.

We have thus endeavoured, in a concise, though we fear imperfect manner, to put our readers in possession of the substance of this very acute and masterly performance. Those who are acquainted with Mr. Bentham's former publications, will have no difficulty in recognizing his hand in this. They will perceive the same love of abstract reasoning, the same desire to classify and arrange, the same determination to assert on every occasion, the paramount importance of the principle of utility. Perhaps, too, they will sometimes discover these propensities carried to excess—metaphysical refinement employed to give utterance to obvious and almost self-evident truths, divisions and subdivisions so largely multiplied, as frequently to perplex instead of illucidating the subject under discussion, and the bare doctrine of utility exalted to an undue pre-eminence over the moral feelings of mankind, over those universal perceptions of right and wrong, which are the most certain tests of its value and amount, and which therefore can never be safely disregarded. No one, however, capable of understanding these volumes, can read them without admiring the originality of the matter and the spirit with which it is delivered,—or earnestly wishing, that, whatever becomes of the author's entire theory, many of his rules and suggestions may speedily receive the attention, and be sanctioned by the authority, of the legislature.

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Art. X. *Lines, sacred to the Memory of the Rev. James Grahame, Author of the "Sabbath,"* &c. foolscap 4to. pp. 19, price 2s. Glasgow, Smith. Longman and Co. 1811.

WE have been much struck with the beauty of several passages in this small performance, and hasten, therefore, to indulge our readers with a few of those by which we have been more peculiarly gratified. The subject is mournfully interesting. Every lover of poetry and of virtue must feel its excellence, and be disposed to receive all the instruction, and to share in all the delight, which it can convey. When Grahame departed, the world was stripped of one of its worthiest ornaments, and every man that breathes upon it lost a personal friend. The poem is evidently the production of an amiable, tender, and cultivated mind. The diction, in general, is chaste and appropriate, the versification flowing and correct, the imagery refined and affecting; and the thought and the feeling which pervade the whole, though both occasionally too extravagant, are elevated and ennobling.

The beginning of the poem is employed in pensively intimating the writer's familiar acquaintance with the departed poet; in slightly sketching the leading features in his appear-

ance, manners, and disposition, and in representing the melancholy ideas with which these circumstances were used to inspire him. He alludes, in very affecting strains, to the lamented shortness of the poet's ministerial service in the church; an object which would seem to have been cherished by him, from his earliest years, in fondest prospect—though long busied, alas, with very different, untoward cares. In a passage of great beauty, the circumstances are thus presented, in which the death of the Sabbath bard was first announced to our author.

' On a most clear and noiseless Sabbath night  
I heard that thou wert gone, from the soft voice  
Of one who knew thee not, but deeply loved  
Thy spirit meekly shining in thy song.  
At such an hour the death of one like thee  
Gave no rude shock, nor by a sudden grief  
Destroy'd the visions from the starry sky  
Then settling in my soul. The moonlight slept  
With a diviner sadness on the air;  
The tender dimness of the night appeared  
Darkening to deeper sorrow, and the voice  
Of the far torrent from the silent hills  
Flow'd, as I listen'd, like a funeral strain  
Breathed by some mournful solitary thing.  
Yet nature in her pensiveness still wore  
A blissful smile, as if she sympathised  
With those who griev'd that her own Bard was dead,  
And yet was happy; that his spirit dwelt  
At last within her holiest sanctuary  
Mid long-expecting angels.'

Some lines of much tenderness succeed, but participating too strongly of that useless extravagance at which we have already hinted.—After an excellent passage on the happy combination of poetical genius and Christian piety, the author proceeds to notice the higher merits of Mr. Grahame's poetry, principally in reference to the "Sabbath;" although with much less fulness and discrimination than we could have desired. Few, perhaps, are more intimately acquainted than ourselves with this popular poem, and none more firmly conscious of the power of Heaven to employ even, apparently, the most indifferent or indirect means for the conversion of human beings; yet we own we should have hesitated, without decisive evidence, to have pronounced the "Sabbath" to have been the instrument of effecting on '*full many* a wanderer,' this mightiest and most joyful change. Much and various good, however, it unquestionably may have done, and much more, we trust, it will do. No pious man can read it without

feeling its sentiments accord with the kindest and most virtuous emotions of his soul, and no other, we conceive, can enter into its spirit, or know its genuine value.

The following pleasing delineation is entirely relieved from the censure we have before insinuated. It is needless to remark how forcibly it must remind every reader of the characteristic compositions of the lamented poet himself, whose worth it so tenderly commemorates. Indeed the whole performance is written very much in his peculiar manner.

‘ While lonely wandering o’er the hills and dales  
Of my dear native country, with such love  
As they may guess, who, from their father’s home  
Sojourning long and far, fall down and kiss  
The grass and flowers of Scotland, in I go  
Not doubting a warm welcome from the eyes  
Of woman, man, and child, into a cot  
Upon a green hill-side, and almost touch’d  
By its own nameless stream, that bathes the roots  
Of the old ash tree swinging o’er the roof.  
Most pleasant, Grahame! unto thine eye and heart  
Such humble home! There often hast thou sat  
‘ Mid the glad family listening to thy voice  
So silently, the ear might then have caught,  
Without, the rustle of the falling leaf.  
And who so sweetly ever sang as thou,  
The joys and sorrows of the poor man’s life!  
Not fancifully drawn, that one might weep,  
Or smile, he knew not why, but with the hues  
Of truth all brightly glistening, to the heart  
Cheering, as earth’s soft verdure to the eye,  
Yet still and mournful as the evening light.  
More powerful in the sanctity of death,  
There reigns thy spirit over those it loved!  
Some chosen books by pious men composed,  
Kept from the dust, in every cottage lie  
Through the wild loneliness of Scotia’s vales,  
Beside the Bible, by whose well-known truths  
All human thoughts are by the peasant tried.  
O blessed privilege of Nature’s Bard!  
To cheer the house of virtuous poverty,  
With gleams of light more beautiful than oft  
Play o’er the splendours of the palace wall.  
Methinks I see a fair and lovely child  
Sitting composed upon his mother’s knee,  
And reading with a low and lisping voice  
Some passage from the *Sabbath*, while the tears  
Stand in his little eyes so softly blue,  
Till quite o’ercome with pity, his white arms  
He twines around her neck, and hides his sighs

Most infantine, within her gladden'd breast,  
 Like a sweet lamb, half sportive, half afraid,  
 Nestling one moment 'neath its bleating dam.  
 And now the happy mother kisses oft  
 The tender-hearted child, lays down the book,  
 And asks him if he doth remember still  
 The stranger who once gave him, long ago,  
 A parting kiss, and blest his laughing eye!  
 His sobs speak fond remembrance. and he weeps  
 To think so kind and good a man should die.  
 Tho' dead on earth, yet he from heav'n looks down  
 On thee, sweet child! and others pure like thee!

Some lines occur in an extended illustration of this last most soothing sentiment, which we confess we cannot distinctly understand: we therefore omit them. He goes on:

' A holy creed  
 It is, and most delightful unto all  
 Who feel how deeply human sympathies  
 Blend with our hopes of heaven, which holds that death  
 Divideth not, as by a roaring sea,  
 Departed spirits from this lower sphere.  
 How could the virtuous even in heaven be blest,  
 Unless they saw the lovers and the friends  
 Whom soon they hope to greet! A placid lake  
 Between time floateth and eternity,  
 Across whose sleeping waters murmur oft  
 The voices of the immortal hither brought,  
 Soft as the thought of music in the soul.  
 Deep, deep the love we bear unto the dead!  
 Th' adoring reverence that we humbly pay  
 To one who is a spirit, still partakes  
 Of that affectionate tenderness we own'd  
 Towards a being once, perhaps, as frail  
 And human as ourselves, and in the shape  
 Celestial, and angelic lineaments,  
 Shines a fair likeness of the form and face  
 That won in former days our earthly love.' pp. 17—18.

The poem concludes thus:

' I may not think upon her blissful dreams  
 Who bears thy name on earth, and in it feels  
 A Christian glory and a pious pride  
 That must illumine the widow's lonely path  
 With never dying sunshine. To her soul  
 Soft sound the strains now flowing fast from mine!  
 And in those tranquil hours when she withdraws  
 From loftier consolations, may the tears,—  
 For tears will fall, most idle though they be,—  
 Now shed by me, to her but little known,

Yield comfort to her, as a certain pledge  
That many a one, though silent and unseen,  
Thinks of her and the children at her knee,  
Blest for the father's and the husband's sake.'

The author might so easily have corrected the following grammatical inaccuracy, by individualizing the representation, that we are surprised he should have permitted it to escape him :

'How well he taught them, many a one will feel  
Unto *their* dying day; and when *they* lie,' &c. &c. pp. 6—7.

A few sentences are so involved that their meaning is obscure, or unintelligible, or ambiguous—the ambiguity is generally occasioned, perhaps, by defective punctuation. The motto is low and hackneyed. We overlook, however, every trivial default, and hope that the unknown amiable writer will be no stranger in our courts.

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Art. XI. *Reviewer's reviewed*: including an Enquiry into the moral and intellectual effects of Habits of Criticism, and their Influence on the general Interests of Literature. To which is subjoined a brief History of the Periodical Reviews published in England and Scotland. By John Charles O'Reid, Esq. 8vo. pp. 75. Price 2s. 6d. Bartlett, Oxford. Conder. 1811.

IN the third dialogue *De Natura Deorum*, Cotta, the Epicurean, makes a very eloquent discourse on the pernicious effects of human reason. While this noble faculty, he affirms, is of advantage to but a few individuals, it is most injurious to the multitude. It is accessory to the greatest crimes both public and private; and if the gods had contrived the hurt of man, they could not have bestowed upon him a more pestilent gift; since, without reason, the seeds of fraud, injustice, intemperance, and cruelty, could never have been brought to maturity. There might be a degree of indecorum, in comparing the faculty of reason to the art of criticism: but certainly Cotta's discourse is nearly allied in the mode of its argument, (for Cotta is said to be *eloquent*) to that of J. C. O'Reid, Esquire. Like many worthy persons, in other cases, this gentleman has taken but one view of the subject. Overlooking, perhaps unintentionally, the benefits which the public derives from periodical criticism, he has formed a dismal picture of the mischiefs which its perversion has, in some instances, unhappily produced. His fears have cast a mist over his understanding; and if his eloquence did justice to his desire of proclaiming the danger, he would no doubt disturb the quiet of many honest members of society.

In Mr. O'Reid's estimation, a critic is a very contemptible being, who, by 'habits of abstraction and minute attention,' has

the power of judging of works of taste and imagination, by certain ideas of propriety and fitness that exist in his mind. He is a literary anatomist who, 'as he rather considers the muscular conformation and proportion of the parts,' is insensible to the exquisite delights of the sublime and beautiful. His art stimulates the love of novelty, and promotes the superficial spirit of the age. As it counteracts the proper and legitimate design of reading, so, by leaving us to estimate the merits of works by the fallible rules of judgement rather than the unerring impulses of feeling, it produces a callousness to natural and simple beauties, and, to crown the whole, by refining our perception of the ridiculous, nourishes a sarcastic humour. Nor is it less detrimental to the interests of the literary republic at large. Criticism, as managed at present, tends to degrade even its more eminent members; and instead of making science and literature a labour, transforms them into amusement and relaxation. While it wounds the sensibility of some authors, fortifies others in their absurdities, and produces a general mediocrity in every department of polite learning; it foment a party spirit, discourages an imitation of chaste and elegant models, and diffuses a flippant, gross, arrogant, grinning style of composition.—Such is a brief abstract of so much of this pamphlet as treats of the influence of criticism on the character of the age, moral, intellectual and literary. As the remaining part of it consists of reports of dubious authority, and remarks on such journals as do not fall within our jurisdiction, we must be excused any farther notice of it.

From the foregoing abstract, it is evident that Mr. O'Reid has treated his subject in a very partial manner. Indeed he does not appear to have found out much for himself; but being a good deal in the company of persons who, partly to display their information, partly to vent their spleen, and partly to disclose imaginary evils, declaim with no small degree of vehemence, on the partiality, injustice, severity, ignorance, dullness, and malignity of critics, his imagination became heated, and in this state of ebullition he wrote this pamphlet 'to awaken the attention of the parent, of the man of taste, and of all who feel for the interests of literature,' to 'the fearful ascendancy' and 'terrific importance' of reviews.

We might, in our turn, take an opposite view of the subject to that of Mr. O'Reid,—and make out a tolerably plausible case in favour of our own profession. We might say, that we follow, in this department of writing, the example of the ancients, who, from Aristotle, the father of criticism, down to Longinus, made it their business to expose the defects as well as point out the beauties of authors: that we have very much improved on the practice of the ancients; since we include in our journals,

besides a character of new works, specimens and abstracts, as well as general reasonings on the different branches of science and literature: that thus we bring into use the materials that would otherwise be lost in the mass of books daily issuing from the press, convey information throughout the republic of letters, and keep up an advantageous intercourse among its most distant members: and that, by an easy and not very expensive means, we promote a spirit of inquiry in all classes of the community, refine the public taste, and impart useful instruction and innocent entertainment to an immense multitude, who would neither be instructed nor entertained, were it not for our friendly assistance. But without enlarging on these topics, which certainly ought to be taken into the account, to judge impartially of the effects of periodical criticism, we shall content ourselves, at present, with a brief examination of the mischiefs of which Mr. O'Reid describes it as the fruitful parent.

In some cases our author has mistaken matter of fact, and reasons from his misapprehensions to the malignant influence of reviews. The shallowness of the present age, compared with former times, is a pure conceit.

'Jamque caput quassans grandis suspirat arator  
'Crebrius incassum magnum cecidisse laborem,  
'Et cum tempora temporibus præsentia confert  
'Præteritis, laudat fortunas sæpe parentis.\*

So says Lucretius; although few persons, we apprehend, will believe that the fields of Italy were more fruitful in the days of Romulus than in those of the poet. Nor will Mr. O'Reid, who seems to have caught the infection from these venerable republican farmers, gain more credit, among thinking men, to his complaints about the mediocrity and shallowness of his contemporaries. We are not to imagine that the shopkeepers in Bacon's time mastered the circle of the sciences,—or that the merchants' clerks in Locke's age were qualified to compose treatises on the origin of human knowledge. Deep and original thinkers, scholars of various and profound erudition, have been rare, in every age. The stream of knowledge, indeed, flows over a larger surface, than at any former period, but it is equally deep near the centre. It is needless to mention names; but metaphysicians flourish in our age, whom our posterity will rank with Locke and Berkeley, mathematicians that they will class with Newton, scholars with Bently, and poets with Dryden and Pope. But were it true, that in consequence of the general diffusion of knowledge, science and literature have ac-

\* Lib. II. v. 1164.



quired a light and superficial character, and that criticism having multiplied and widened the channels of information, has in a manner emptied the main currents, it may admit of a doubt whether, even on that account, it merits the vituperation of our author. Whatever benefits man derives from science, and literature, it is certainly far better that these benefits should, in an inferior degree, be common to several millions of thinking beings, than be enjoyed in their utmost extent by a very small number of individuals. The general diffusion of taste and information multiplies the points at which the members of the community can meet each other, while it prodigiously increases the pleasures of the man of more refined sensibility and larger knowledge, by enabling him to find some of that satisfaction in every company, that otherwise he could only have found in solitude. The shallowness, however, of our contemporaries is only apparent. Persons, who, had they lived in former times, would have read little or nothing, who would have been total strangers to literary pleasures, and never made intellectual objects the topics of their conversation, now read a good deal, often substitute the pleasures of fancy and intellect for those of the senses, and venture observations on critical and scientific matters. Now it is an absurd way of reasoning to conclude, that the age is gross and superficial, because persons of this description often betray their ignorance and want of taste.

Our author seems also to be mistaken, in representing men of genius and learning as sinking into insignificance and contempt. It will be found, we believe, on the contrary, that there never was a time when merit of all kinds was so generally patronized, and so liberally rewarded; when literary men enjoyed an equal degree of influence and fame, or lived in so much affluence. Although they make an equal demand on our money and our admiration, and expose the productions of their genius and intellect, like other commodities, to the highest bidder, they retain both their credit and their authority with the public. The fondest of Mr. Scott's admirers will not place him on a level with Milton,—and yet it may be affirmed, that, notwithstanding the violence of party spirit, the liberties of critics, and the gross and glaring defects of this fascinating poet, he is far more generally the object of admiration than Milton was to his contemporaries. Nor has periodical criticism contributed a little to this effect. By increasing the number of readers, it has increased the demand for works of taste and imagination; and by affording early and extensive notice of the issue of such works from the press, procures for them a rapid circulation.

As our author, in his indiscriminate condemnation of reviews has mistaken matters of fact ; so, it seems to us, that some of his speculative principles, if not perfectly erroneous are at least liable to strong objections. According to Mr. O'Reid, taste is a sense, a feeling, whose exercise is inconsistent with habits of minute attention, and which must therefore become callous and obtuse as it is brought into play. It is, however, rather difficult to believe, that the delicacy of taste that some persons discover in works of genius and fancy, is blind and undiscriminating, or that those who are most alive to the pleasures of imagination, are accustomed to view things in the gross, without perceiving the minuter shades of beauty and deformity. 'It is acknowledged,' says Mr. Hume, 'to be the perfection of every sense or faculty, to perceive with exactness its most minute objects, and allow nothing to escape its notice and observation. The smaller the objects are that become sensible to the eye, the finer is that organ, and the more elaborate its make and composition. A good palate is not to be tried by strong flavours ; but by a mixture of small ingredients, where we are still sensible of each part, notwithstanding its minuteness and its confusion with the rest. In like manner a quick and acute perception of beauty must be the perfection of our mental taste ; nor can a man be satisfied with himself while he suspects, that any excellence or blemish in a discourse has passed him unobserved.\* A refined taste, therefore, involves, in its exercise, a minute observation of the finest shades and most delicate touches ; and since in all works of genius and merit, beauty and excellence are predominant, though alive to all defects, it will lose the uneasiness they may create, in the stronger and more grateful emotions of pleasure and delight.

Nor will a man of refined and delicate taste, proceed by instinct, or dispense with general principles, in forming an estimate of the beauty or deformity of works of genius and imagination. He will not judge of their excellence by the degree of pleasure they may afford him, or the stimulus they may give to his sensibility ; since the degree of pleasure he derives from the same work, varies at different times, and he has probably been more deeply affected with a vulgar tale, or a common ballad, than with the story of the *Æneid* or an ode of Horace. 'In the morning of our days,' it is beautifully observed by Mr. Burke, 'when the senses are unworn and tender, when the whole man is awake in every part, and the gloss of novelty fresh upon all the objects that surround us, how lively at that time are our sensations ; but how false and inaccurate the

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\* *Essays and Treatises on several subjects, Vol I. p. 202.*

'judgments we form of things. I despair of ever receiving the same degree of pleasure from the most excellent performances of genius which I have felt, at that age, from pieces that my present judgment regards as trifling and contemptible.\* As the works of genius, of whatever description, aim at a certain effect, it is seldom we can be in such a situation as that all the circumstances will concur to produce it. To estimate their value or receive delight from them, it is necessary to exercise our judgment, and to have recourse to the principles of ideal excellence, that we may have derived from observation or comparison. Without a large share of judgement and observation, no man has ever enjoyed the more tranquil and retired delights, that a well written tragedy or a fine oration imparts.

So far is it from being correct, that exercise wears off the delicacy of taste, and blunts the perception of beauty, that the very reverse of the proposition holds true. Few of our readers, but remember the beautiful and natural description that Cowper has given of the progress of his taste, and of the gradual improvement of those powers that make us susceptible of the more polished and unobtrusive pleasures of fancy and genius. It is exercise that makes such an immense difference between persons of equal natural sensibility, and enables those who are by no means remarkable for vivacity of feeling, not only to judge with greater facility and certainty of works of genius, but to derive a more exquisite and durable pleasure from them. We cannot, therefore, but be of opinion, that, as criticism promotes habits of attention, makes the mind familiar with the general principles of beauty and deformity in productions of art, and brings the taste itself into exercise, it is favourable to the progress of that faculty, as well as increases the relish for literary and intellectual enjoyments.

Having got rid of these charges, which Mr. O'Reid, from mistakenly assumed facts or erroneous principles has brought against periodical criticism, we shall soon dispatch those that are common to it with other kinds of writing, or to which it is particularly liable.

The passion for novelty is born with us; and in proportion as it is gratified, a fresh impulse is given to the faculties, and their exercise is rendered delightful instead of laborious. It does not appear that this passion is stronger now than in former times. The Athenians, and those who frequented that renowned seat of learning, spent their time in little else, than either to tell or hear some new thing. Even if it were a fault to minister to

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\* Introduction to an Enquiry into the origin of our ideas of the Sublime and Beautiful.

minister to such a passion, every new publication is in a degree guilty, as well as reviews.

Cicero and Pliny have taught us to consider literature as an elegant amusement. Now amusement is in its own nature light and airy. The thing is, not to have books that are too grave to amuse the mind, but of such a quality as that, along with amusement, they shall convey instruction, insinuate the principles of true wisdom, and awaken the better feelings of the heart. Men in general read for the mere purpose of relaxation; and as reviews, for the most part, contain more sound principles and salutary instruction than any other works that are equally entertaining; instead of perverting the design of reading, or giving a light and fantastic air to science and literature, they most effectually promote the grand design of learning.

The factions and parties which it is said reviews engender, are equally fomented by periodical essays and dictionaries of science; as neither of them can be advantageously carried on by individuals, and every combination will applaud its own productions and labour to bring them into circulation. Nor have reviews any greater tendency than other publications, such as essays, biography, letters, or literary history, to wound the sensibility of genius, or fortify it in its perversities, to suppress the aspirations of talent, or encourage a dull mediocrity. That very serious abuses do occasionally disgrace some even of our most popular journals of criticism, no friend to truth or virtue will deny; but injustice, impiety, and malignity, may be unfortunately conveyed in any vehicle,—as the ass may be found in the lion's skin.

Although we have such a high opinion of Mr. O'Reid's honesty and simplicity as to be unable to question whether he believes in the reality of his own doctrines or in the existence of the mischiefs on which he animadverts, we find it impossible to reconcile his doctrines with his practice. Criticism, he lays it down, degenerates while exposing the blemishes of literary works;—and yet after the example of those insects who make their repasts on the larger animals, he has taken care to fasten only upon sores. The occupation of a critic, he maintains, is very injurious both to the critic and the public. He has not scrupled, however, to set himself down to pass sentence on at least several hundred closely printed volumes. Perhaps he has great confidence in the vigour of his constitution, or imagines he has done his business in a style so superior to other critics, that the public, in taking vengeance on them, will spare their assailant. Simple man!

Art. XII. *A Selection from Bishop Horne's Commentary on the Psalms*; by Lindley Murray, Author of an English Grammar, &c. 12mo. pp. 341. Price 5s. Longman and Co. 1812.

THERE are not many books of a devotional nature that we are accustomed to read with so much pleasure, as Bishop Horne's Commentary on the Psalms. It gives, in general, the true scope and meaning of each of those divine poems; and though sometimes our judgement does not acquiesce in the applications that are made of particular parts to evangelical subjects, yet they discover so much sweetness of spirit, so much ingenuity and beauty, that we cannot but be pleased. There is no display of learning in the Commentary; not because Dr. Horne was himself unlearned, but because he chose to impart to his readers the fruit of learning, without noise or ostentation. Here likewise we have the spirit, as well as the meaning, of the Psalms. During the composition, the author seems to have been entirely under the dominion of devout and benevolent feeling; and his commentary, while it affords us the justest and most affecting views of God,—of providence,—the condition of man,—and the nature and means of securing true happiness,—cannot fail to awaken devout and benevolent sentiments in the reader, to make him grateful and submissive to God, moderate in the use of present things, desirous of better in the heavenly country, and alive to the interests of his neighbours, as well as to his own. This commentary, we may add, is remarkable for its language, always beautiful, often touching, and sometimes highly eloquent.

Mr. Murray, to whom the youth of Great Britain are already so largely indebted, was induced, from the pleasure and profit he derived himself from the Commentary, to think that a selection of such psalms, with the comment, as contained the greatest variety of interesting and instructive matter, might be acceptable to those who have neither money to procure, nor patience to read, two large octavo volumes. In determining which of the psalms are of this description, there will no doubt be great diversity of judgment. The present selection, however, merits the warmest approbation; and it cannot be too earnestly recommended to parents, to put it into the hands of such of their children as begin to distinguish between good and evil. A better present can scarcely be made to a youth.

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Art. XIII. *Poems*, by Lieut. Charles Gray, of the Royal Marines, 12mo. pp. 155. Cupar, Tullis.—London, Vernon and Co.

THESE Poems are of a desultory, and frequently of a very uninteresting cast; and with a very moderate portion of the higher qualities of poetry, display considerable *facility* with occasional *felicity*, of *versification*: authors too often confound these attributes together, and reviewers are too often called upon to discriminate between them. Most of these compositions have a mixture of the Scottish dialect, and there is something so simply yet captivately sweet and expressive in the poetic language of our northern countrymen, that it often gives interest to what is intrinsically indifferent; *it casts the glamour over us*, and we are compelled to call up more than usual self-possession before we can reverse the charm. We quote one stanza as a fair specimen of Mr. Gray's powers.

' A toom pouch an' a ragget coat,  
 Is unco aft the Poet's lot,  
 An' miseries in store;  
 But yet they've pleasures here below,  
 An' joys the Miser de'er can know,  
 Wi' a' his yellow ore;  
 The Poet casts his rovin' een,  
 Owre Nature's broad expanse;  
 Admires ilk rude, ilk lovely scene,  
 Wi' mony a raptured glance;  
 Flowers springin', birds singin',  
 The mountains, vales, and trees,  
 The ocean, in motion,  
 His roamin' fancy please.'—

We wish we could add that these poetical effusions were uniformly unobjectionable in point of sentiment.

Art. XIV. *The Evils of Persecution, and the Advantages of the British Constitution; a Sermon*, occasioned by the Death of Mr. J. S. Charrier.  
 By John Griffin, 8vo. pp. 62. Williams. 1811.

**M**R. Charrier, whose death gave occasion to this sermon, was a French protestant. The fate of war had, more than once, brought him to this country. In 1764 he migrated from France, to avoid the persecution to which the protestants at that time were exposed. After his settlement in England, the preaching of Mr. Romaine was instrumental to his conversion. In process of time he took up his residence at Portsmouth, and became a member of the religious community now under the care of Mr. Griffin. His death nearly coinciding with the rejection of Lord Sidmouth's famous bill, Mr. G. embraced the opportunity to expatiate on the cruelty, absurdity, injustice, and impolicy, of persecution,—and the tendency of religious liberty, to promote individual happiness and the progress of religion, to make our country the asylum of the persecuted, an example to other nations, and secure from conquest and slavery. On these points Mr. Griffin discovers good sense and ardent piety. The sermon is animated; and many persons may peruse it with advantage.

Art. XV. *A Letter to a General Officer*, on the Recruiting Service; to which is added, another on the establishment of Rifle Corps in the British Army. By Col. F. P. Robinson, inspecting field officer of the London recruiting district. 4to. pp. 24. Price 2s. Egerton, 1811.

**T**HIS pamphlet is the production of a sensible and well informed man, and contains a variety of not merely useful but highly important suggestions for the benefit of the service. The necessity of immediate reform in the recruiting department—a reform to be carried much farther than Col. R. has proposed—will be evident from the fact, that desertion has become so much a system, from the temptation of high bounties, that 'at least one half of the recruits passed in the London district are deserters.' Of the injury done to public morals by standing armies, and by the necessity of supplying the enormous expenditure of men occasioned by our foreign campaigns, the Colonel furnishes us with a terrible illustration,

when he observes, apparently very much as a matter of course, and certainly without any expression of disapprobation, that 'though drunkenness is said to be inseparable from the recruiting service, yet experience proves that the sober men get all the recruits; *the art lies in the serjeant making others drunk, and only pretending to be so himself.*'

Art. XVI. *Conferences between the Danish Christian Missionaries resident at Tranquebar, and the Heathen Natives of Hindoostan.* Now first rendered into English from the original Manuscript, by an Officer in the Service of the East India Company, 12mo. J. Johnson and Co. 1812.

IT is our duty to take the earliest opportunity of guarding the public against this insidious contrivance for the diffusion of infidelity and irreligion. That an infidel should have devised and executed this work of malignity and falsehood, is nothing strange. How it happens that the name of "J. Johnson and Co." appears on the title page of such a work, we leave to the gentlemen who bear it to explain.

In a mock-dedication to the Society for promoting Christian Knowledge, and the Bible Society, the 'Editor' says that he found these pretended 'conferences' in MS. in the Danish language, at a house in Tranquebar, where one of the English officers who took possession of that place was quartered, but which had previously been inhabited by a Danish missionary. The utter falsehood of this story, and the detestable purpose for which it was framed, are perfectly evident in the sequel. The reader will easily guess the nature of conferences, fabricated with the palpable object of burlesquing and betraying Christianity, under the pretence of defending it. The missionaries are of course to announce their doctrines in the most revolting shape, and support them with the most inconclusive and preposterous arguments. The natives are to suggest all the worn-out sophistries and cavils of infidelity, to which the missionaries are to find no answer, but an avowal of their own implicit faith, and a denunciation of endless punishment on their antagonists. The missionaries are to appear the most absurd, narrow-minded, and angry bigots, that could be imagined: the natives, on the contrary, sensible and well-behaved. Nothing is to be said about the burning of women, or the murder of infants; about castes, or tortures, or bloody and lascivious rites: while the dissensions and abuses that prevail in countries professedly Christian, are to be confessed, in the largest terms, without attempting to repel the inference which they are designed to suggest. The language of Scripture, and the terms of theology, are to be used by these imaginary polemics, so as to appear ridiculous. In short, every method is to be taken which the author's faculties could employ, of representing Christianity as an imposture, unsupported by evidence, and contradictory to reason; and to impress this grand practical lesson, that all religions are alike, and that the greatest of all faults is to be zealous in favour of any. The author's main object, undoubtedly, is to prevent the propagation of Christianity in the East: and therefore he artfully admits that it would be attended with danger to the British establishments, and asks, 'What are the kingdoms of this world, when compared to Christ's everlasting one? and what the authority of human laws and regulations, if opposed by a single word of his blessed revelation.'

On the effect of such an unprincipled work,—destitute as it is of all those literary merits which are sometimes degraded by an association with impiety,—we can speculate without much uneasiness. Every person who is at all acquainted with the subjects to which it refers, will instantly detect the cheat; and if he possesses but an ordinary share of honesty and ingenuousness, must be shocked with its audacious misrepresentations. It is only for the sake of the ignorant, the prejudiced, and those whose vices render Christianity their enemy, that we feel any concern in beholding falsehoods and absurdities, which have so often been exploded in the shape of argument, revived in that of irony and sneer. We have the consolation, however, to reflect, that no man who had the smallest hope of injuring the Christian religion by fact and reasoning, would venture upon the ignominious attempt to discredit it by forgery.

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Art. XVII. *A Concise Manual of the Principles and Duty of a Christian*, collected from the Scriptures, and arranged under proper heads; after the manner of Gastrell's Institutes, with an Appendix, consisting of select, moral, and devotional Psalms, to be committed to memory, with suitable Prayers annexed; by the Rev. John Maule, A. M. Rector of Nore Heath, in Cambridgeshire, and Chaplain of Greenwich Hospital, 24mo. pp. 192. Rivingtons. 1811.

THE title of this little volume is nearly a correct description of its nature and contents. Though we have not so high a notion of the mode of religious instruction adopted in it, as Mr. Maule, we think it very likely, in many cases, to be of great service. We are likewise of opinion, that the passages are judiciously selected and arranged; the connecting particles that our author has added, tending to render the whole more plain and impressive. The psalms and prayers appended are much to the purpose. This Manual, however, would have been improved, had several other heads of Christian doctrine been added,—such as the way of acceptance with God, the influence of the holy spirit, the general judgement, and the future state of the righteous and the wicked.

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Art. XVIII. *Avon*, a poem, in three parts, by the Rev. John Huckell, A. B. 8vo. pp. 60. Longman and Co. 1811.

THIS is a republication of a poem, originally published in 1758. It is stated to have been 'printed in quarto, at Birmingham, in an elegant manner, by the celebrated Baskerville,' and to have afterwards become 'exceedingly scarce.' We presume that the scarcity must have been occasioned either by local demand, or by the elegance of the typography: for the poem itself is of a very inferior order. It has some good lines, and a few respectable passages; but as a whole it is feeble, and monotonous, tolerably musical in point of versification, but with very little substratum of thought.

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Art. XIX. *Papers relating to the action between his Majesty's sloop Little Belt of eighteen guns, and the United States frigate President, of forty-four guns*, 8vo. pp. 21. Murray, 1811.

THIS is a seasonable republication, in a handsome and convenient form, of an article which first appeared in the *Times* newspaper. It contains the instructions under which Captain Bingham sailed; his account of the



102 *An Enquiry into the Nature and Cause of the Resp.*

action, the result of an inquiry before a regularly constituted court at Halifax; and the deposition on oath of two witnesses who were on board the American frigate before and during the action. All these documents go to establish the fact, that Commodore Rodgers fired first, and that the conduct of the British commander in the engagement was purely defensive. We have no opinion to give upon this part of the subject; but it is certainly suspicious that the American government persists in keeping out of sight the original orders of Captain Rodgers, and it is, we apprehend, perfectly clear, that the act of chasing and placing the frigate in an offensive position was decidedly and beyond evasion, hostile.

Art. XX. *Cottage Poems*, by the Rev. Patrick Brontë, B. A. Minister of Hartshead-cum-Clifton, near Leeds, Yorkshire. 12mo. pp. 136. Price 3s. 6d. Halifax, Holden. London, Crosby and Co. 1811.

THESE poems are, as the title imports, intended for the amusement and edification of the lower classes; and they bear ample testimony to the piety and good sense of their author. In one important respect, however, he has been most unaccountably injudicious. The expense of a publication exclusively designed for the use of the cottager, should obviously have been calculated on a plan of cost and sale adapted to the poverty of the intended purchaser,—and the whole of the contents of this little volume might have been legibly and even neatly printed in a shilling pamphlet. Instead of this, the paper is expensive, the type unusually large, and the price three shillings and sixpence.

The Irish Cabin would, we think, make an excellent subject for the Tract Society.

Art. XXI. *An enquiry into the nature and cause of the Resp.*, or that disease which is so destructive among Sheep, especially Lambbogs, on being first put to cole-keeping, with Proposals for publishing by Subscription, a Recipe, containing Directions effectually to prevent and cure the Resp, and to promote the increased Safety of Cole and Turnip feeding Sheep throughout the year. [By Benjamin Holdich.] 8vo. pp. 70. Longman and Co. 1811.

THE immediate object of this tract is to promote a subscription, (by five hundred contributors of a guinea each,) in consideration of which Mr. Holdich engages to put his subscribers in possession of a medicine, and a mode of treatment that shall effectually preserve sheep from the ravages of one of the most destructive of the numerous diseases to which they are liable. While, however, he proposes an empirical remedy, he neither writes nor thinks like an empiric; his style being plain and correct, and his observations on the diseases of cattle, and the errors of preceding writers, (whether just or not,) singularly shrewd. Some of his suggestions respecting the simplification and arrangement of animal nosology, appear to us deserving of attention.

Art. XXII. *Divine Revelation variously communicated.* A Sermon preached before the Baptist Board, in London, April 1811. By John Ryland, D.D. 8vo. pp. 38. Price 1s. Button. 1811.

Art. XXIII. *The Harmony of the Divine Perfections in the Work of Redemption.* A Sermon preached before the Western Association at Portsea, June 6, 1811. By John Ryland, D.D. 8vo. pp. 26. Price 1s. Button. 1811.

THE text on which the first of these discourses is founded, is Heb. i. 1 : " God who in sundry times and in divers manners," &c. We more than suspect the correctness of the common rendering of this passage; πολυμερως should not, we conceive, be rendered at *sundry times*—but rather in *sundry parcels*, or in *different parts*, intimating the gradual unfolding of the grand scheme of redemption, rather than the various modes in which it was communicated. Πολυμερως we believe to be compounded of πολυς and μερως, and that it bears no relation to ἡμερως, as our translators appear to have supposed. Whatever opinion may be formed of the justice of this criticism, to which Dr. R. has not adverted, it can have no effect in estimating the general merit of the sermon, which is worthy of the author's established character for talents and piety, being highly judicious and instructive. He has accurately traced the progress of revelation through its several stages, and raised such reflections from each, as evince a profound acquaintance with Scripture, and much of a devotional spirit. The perusal of it will be particularly beneficial to young ministers.

The second is upon a topic which, though often discussed, will never be exhausted, nor ever cease to be interesting to serious minds. The wonderful display of the attributes of Deity, in the work of redemption, which forms the study of angels, is unquestionably well intitled to become the favourite theme of Christian ministers; nor will the intelligent reader fail to perceive, on his perusal of this discourse, how deeply it has engaged the attention, how thoroughly warmed the heart of its excellent author. Instead of occupying his time with an analysis of these discourses we beg leave to refer him, for his satisfaction and improvement, to the discourses themselves.

Art. XXIV. *Bannockburn*, a Poem, in four Books. 8vo. pp. 250. Price 8s. Turnbull, Glasgow. Longman and Co. 1811.

THE author of this war song is exactly one of those persons who would be most likely to profit by the advice, so often given and so seldom adopted, of suffering a considerable term of years to elapse between the acts of composing and publishing. Even now he occasionally writes with spirit, and by the time his manuscript had undergone the appointed term of duration, we have no doubt he would have acquired a tolerable familiarity with English grammar, together with some slight notion of versification, and a capacity of distinguishing between the pathetic and ridiculous. How much he is at present deficient in these pre-requisites, will appear from a few examples, taken almost at random.

Grammar :

' Bold rising into fame, thou rose full bright,  
' And as the sun in glory sunk in night.' p. 20.

' And of her children's deeds, fame's roll, that swell  
The farthest corners of the earth, can tell. p. 25.

' And " Stranger say," he cried,  
" Who art thou, whence, and where thy road,  
Say, tell, or by the holy road  
Low on the earth thou *lyes*." p. 36.

**Versification :**

' Nay more: to honour Edward will thee bring,  
If thou wilt fealty swear, to him our powerful king.' p. 9.

' Full merrily we pass the day,  
With hound and horn we take the way  
To chase the fallow deer  
On Cheviot's hills—while to our hand  
The good folk of Northumberland  
Supply my merry men with—beer.' p. 61.

' Kilpatrick doff'd his bonnet then,  
And said, " My lord behold your men,  
And men behold your lord,  
The rightful sovereign of your land,  
For whom ye fought; here see him stand!  
And Bruce believe my word,' &c. p. 43.

' Sweet is the battle bugle's *call*  
Unto the warrior's fiery *soul*...  
Sweet is the ocean battle's *roar*  
Unto the hardy son of *war*...  
He who for country long in bondage *lyes*  
Unto that country shall be ever dear.' p. 55—6.

' O Bruce, this made thee often mourn,  
Oft made thee with *due vengeance burn*,  
'Twas this that made thee triumph at the field of *Bannockburn*.'

' Thus on he mus'd, waiting death's dread command,  
His manly form in London Tower, his soul was in his native land.'

**Pathos :**

' The chief undaunted look'd around,  
And smil'd to *see* the death-bell *sound*,  
And smil'd at murder's *blocks*.  
'Twas nothing new, 'twas nothing base,  
He oft had look'd death in the face,  
And oft had ta'en him by the locks.' p. 17.

' A trumpet! 'twas the death note's sound.  
The orient sky had purpl'd round;  
The sun, as if ashamed to shew his head,  
Blush'd at the shameful deed.  
*Yes, 'twas a shameful deed! 'twas foul, O foul!*  
*Shame on thee, Edward, and thy little soul!*

For reasons, that our readers will be fully prepared to anticipate, we shall not trouble them with any remarks on the plot, incidents, or characters.

Art. XXVI. *Memoirs of the principal Events in the Life of Henry Taylor, of North Shields*: wherein are interspersed the circumstances that led to the fixing of the Lights in Hasboro' Gatt, the Godwin, and Sunk Sands. Appleby, North Shields. Darton and Harvey. 1811.

WE have been so much pleased with the unaffected piety and good sense of the biographical part of this volume, that we are almost tempted to regret that, for the sake of more extensive circulation among seamen, it was not printed apart from the numerous documents in proof of Mr. Taylor's claim to be considered as the projector of the 'lights' mentioned in the title page. The memoir was originally drawn up, it appears, for the use of the author's sons, 'who were sailors, to point out to them their duty as men, and as Christians.' Conformably to this intention, every occasion is made use of to introduce nautical instruction, and inculcate moral sentiments. The navigation of the eastern coast is that in which Mr. T. seems to have been most practised, and the documents above alluded to, appear fully to establish, that, at a very considerable expence to himself, he has been the means of improving it materially. We hope this publication will attract attention to his merits, and procure him some sort of compensation. As an example of the reflections 'interspersed' in the narrative, the following may be given.

'The highest degree of human happiness is not always the portion of the affluent, who eat and drink and sleep, when and where they please. Gratification of any kind palls the appetite, and a continued sameness of indulgence creates disgust. A chequered life is the best and safest; it makes men thankful for prosperity when they are favoured with it, and when by too much indulgence they are nearly lulled asleep, dangers and personal hardships rouse, and more loud than a human voice tells them, "This is not their rest."'

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Art. XXVII. *Introduction to the Memoirs of Prince Eugene of Savoy*: to which are added, Notes, Historical, Biographical, Military, &c. 8vo. pp. 100. Colburn, 1811.

AS contributing to throw light upon several particulars which Prince Eugene had touched upon hastily or obscurely, and supplying an account of his family history and the early part of his life, this publication will not be unacceptable to the purchasers of the "Memoirs." A considerable part of the introduction is occupied in recounting the scandalous intrigues of the Prince's mother, the Countess of Soissons, who is even accused of having poisoned the Queen of Spain. No authority, however, is adduced for any of these anecdotes, and, on a moral account, they had much better have been left untouched.

It has been loudly asserted in several quarters, that the "Memoirs" are a fabrication: but the evidence hitherto brought in proof of the charge is by no means convincing.

ART. XXVIII. SELECT LITERARY INFORMATION.

*\* \* \* Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Mr. Horsley of Dundee, is preparing a new edition of his Father's Tracts against Priestley; it will include some additions written by the Bishop himself on the margin of the former edition, and some observations by the Editor on Mr. Belsham's review of the controversy.

The sixth volume of Village Sermons, by the Rev. George Burder is in the press and may be expected early in January next.

Sermons on various Subjects, and Letters to a Young Clergyman during his residence at the University, by the late Rev. W. A. Gunn, are in the press, in an octavo volume; to which will be prefixed a Sketch of his Life, by the Rev. J. Saunders.

A third volume of Bishop Horsley's Sermons is nearly ready for publication.

Mr. C. Pope, of the Custom-house, Bristol, has in the press, an Abridgement of the Laws of the Customs, with a statement of the duties, drawbacks, and bounties.

A new edition of the Works of Mr. John Locke, in ten octavo volumes, is nearly ready for publication.

The Rev. T. Broadhurst, of Bath, will shortly publish a volume of Funeral Orations, translated from Thucydides, Plato, and Lysias, with notes and some account of the authors.

The second volume of the new edition of Ames and Herbert's Typographical Antiquities of Great Britain, by the Rev. T. F. Dibdin, is expected to appear next month.

George Ellis, Esq. will shortly publish new editions of Specimens of early English Metrical Romances, and of early English Poets, each in three small octavo volumes.

The Rev. J. Joyce is preparing a collection of curious and scientific opinions on the subject of Comets.

A new edition of Peere Williams Reports, by Mr. Dyke, of Lincoln

Inn, with the decisions subsequent to the edition by Mr. Cox, will soon be published.

Mr. Thomas Clark will publish, in the course of the month, a Treatise on Arithmetic with Strictures on the Nature of Elementary Instruction contained in English Works on that Science. To the Strictures will be subjoined Specimens of a Method by which most Arithmetical Operations may be performed without a knowledge of the Rule of Three.

Dr. Whitaker has in the press a republication of Abp. Sandys' Sermons, with a new Life.

The Rev. J. Pratt will shortly publish, in an octavo volume, the Life and Remains of the late Rev. R. Cecil, extracted from his Works.

The Rev. T. Rees, is translating from the Latin, the Racovian Catechism; to which will be prefixed a brief history of the Polish Unitarian Churches, for whose use it was composed.

The Rev. Dr. Toulmin is preparing a Sequel to Neal's History of the Puritans, which is intended to embrace the latest possible period.

A translation of Chateaubriand's Spirit of Christianity, or Beauties of the Christian Religion, in two octavo volumes, is in the press.

In the press, and will be published in January next, a new and elegant edition in 8vo. neatly printed by Whittingham, of Essays Moral, Economical, and Political, by Lord Bacon, with a Life of the Author.

The Rev. Wm. Coxe, has in the press, in two 4to. volumes, Memoirs of the Kings of Spain, from 1700 to 1783, with an Introduction relative to the government and state of Spain.

Dr. Watkins has in the press, the Family Instructor, a new work, in three duodecimo volumes.

A new edition of the Campaigns of 1796-7-8-9 in Germany, Italy, and Switzerland, is printing in four octavo

volumes, with maps of the seat of war, &c.

Mr. Alexander Chalmers is engaged on a new edition of the Biographical Dictionary, in octavo, which is expected to extend to twenty-one volumes.

W. Dyke, esq. of Lincoln's Inn, has in the press, the Practice of the Court of Chancery; with copies of the rules and orders, and precedents of bills of costs.

To be published in a few days, handsomely printed in four large volumes 8vo. (in a uniform size with Mr. Malone's Edition of the Prose Works, the late Editions of Spencer, Milton, &c.) with a Portrait, The Poetical Works of J. Dryden. With notes and illustrations by the late Dr. Joseph Warton, the Rev. John Warton, and others, and his Life by Dr. Samuel Johnson.

Mr. T. Leybourn, editor of the Mathematical Repository, intends to publish by subscription, in 8vo., A Collection of all the Mathematical Questions and their Answers, which have appeared in the Ladies Diary from its commencement in 1704 to the present time; with some valuable additions by several ingenious mathematicians, including (by permission) those by Dr. C. Hutton, given in a similar work in 1773.

Mr. Nicholas Carlisle, is preparing his Topographical Dictionary of Scotland and the Islands in the British Seas, which will complete his work on the United Kingdom.

A translation of *La Mythologie en Estampes, ou Figures des Divinités fabuleuses, &c.*, is in the press, with critical, historical, and explanatory notes, and illustrated by plates.

Mr. Nichols will publish the seventeenth and last portion of his History of Leicestershire early in next month.

Mr. Trotter, author of *Memoirs of the latter years of Mr. Fox*, has made considerable progress in the Public Life of Mr. Fox, which will include the verified substance of his principal speeches, and the history of parties, in three 8vo. volumes.

Mr. Jopp will shortly publish, *Historical Reflections on the Constitution of England*.

Speedily will be published by William Marsden, F. R. S. Author of the

*History of Sumatra, a Grammar of the Malayan Language.*

Proposals are issued for publishing by subscription, *A History and Topographical Description of the Isle of Axholme, and parts adjacent.*

Mr. Day is expected to publish the first volume of *Elements of the Philosophy of Chemistry* in the course of next month.

Mr. Beloe will shortly publish the fifth volume of *Anecdotes of Literature*. The sixth and last, with complete Index to the whole is in great forwardness.

Among the valuable MSS. of the Oriental Library of Monte-Casino, a Greek MS. of Apollonius-Evauder, (the Nephew of Apollonius of Rhodes) has recently been discovered. In this MS. is contained among other interesting subjects a detailed account of the Eruption of Vesuvius in the reign of Titus. A learned Hellenist will soon give a translation of this work, with the Greek in an opposite column.

Nearly ready for publication, *The Bequest from a Father to his Son*, with an elegant engraving, in foolscap 8vo. Also a superfine Edition in post 8vo., on superfine Bath vellum paper.

Mr. King, drawing-master of Chichester, has issued proposals for publishing by subscription, under the patronage of the Bishop of that Diocese, a print from a large painting of the Bishops of Selsey and Chichester, from St. Wilfred, the first prelate A. D. 681, down to the Reformation. This picture, containing fifty-eight Portraits with inscription, is in the south transept of Chichester Cathedral, and was painted by Bernardi in 1519.

R. Wharton, esq. M. P. has in the press in a 4to volume, *Roncesvalles*, a poem in twelve books.

A work has just been announced, on the ancient costume of England, from the design of Charles Hamilton, esq. to be executed in aqua-tinta by Mr. G. A. Atkinson and Mr. Merigot. Each plate will represent one, two, or more objects accurately coloured, and the back ground will generally be illustrative of the subject. The figures will be represented in the attitudes of life, and in a style of improved drawing, whenever the original demands it; the author pledging himself to give the exact costume of his prototype, without

confining himself to the attitudes of sepulchral monuments or the hard and disproportioned lines of Anglo-Saxon and Norman illuminations.

Mr. Nichols' *Literary Anecdotes of the Eighteenth Century*, in six octavo volumes, with portraits, may be expected the end of next month.

Dr. Alex. Monro, junior, will shortly publish, in royal octavo, the *Morbid Anatomy of the Gullet, the Stomach, and the Intestines*, illustrated by twenty engravings.

Lord Berners' translation of Froissart's *Chronicles*, in two 4to. volumes, is expected to appear this month.

Will be published speedily handsomely printed in 4to., with engravings, price 1l. 11s. 6d., or on fine paper, price 2l. 2s. boards. *The Life of the Rev. John Hough, D. D.* successively Bishop of Oxford, of Lichfield and Coventry, and of Worcester; formerly President of St. Mary Magdalen College, Oxford, in the Reign of James II., containing many of his Letters and Biographical Notices of several Persons with whom he was connected. By John Wilnot, esq.

Messrs. Leigh and Sotheby, will submit for Public Sale, during the

Winter and Spring, the following Libraries.

The Duplicates of some Miscellaneous Books selected from the Library of his Grace the late Duke of Grafton, &c.

A Collection of Duplicates from the Stock of Mr. W. Lunn, of the Classical Library, Soho-square; among which are many valuable and rare Articles imported from the Continent, the whole of which will be submitted to the Public without the least reservation.

The Library of the late John Thorpe, M. D. F. R. S. author of the *Registrum, Reoffense*, &c.

The Library of the late Rev. Mathew Raine, D. D. F. R. S. and F. A. S. head Master of Charterhouse School, Senior Fellow of Trinity College Cambridge, and Preacher to the Hon. Society of Gray's Inn.

Mr. Wintle of Brightwell, author of a Commentary on Daniel, has now in the press of the University of Oxford, a work entitled *Christian Ethics*, consisting of Discourses on the Beatitudes, with some preliminary and consequent discourses all of which are designed to explain, recommend or enforce the duties of the Christian Life.

## ART. XXIV. LIST OF WORKS RECENTLY PUBLISHED.

### ANTIQUITIES.

*Londina Illustrata*, Number XI: consisting of four Plates, and a Sheet of Letter-press, the History of the Pie-powder Court, the Plate of which was given in a former Number, 8s.

### BIBLIOGRAPHY.

*Anecdotes of Literature and Scarce Books*. By the Rev. William Beloe, Translator of Herodotus, &c. Vol. 5, 8vo. 12s.

### BIOGRAPHY.

*The Lives of John Selden, esq. and Archbishop Usher*, with notices of the principal English men of letters with whom they were connected, by J. Aikin, M. D. 10s. 6d.

*Biographie Moderne; or Lives of Remarkable Characters who have distinguished themselves from the Commencement of the French Revolution to the present Time, in which all the Facts which concern them are related*

in the most impartial and authentic manner. From the French, 3 vols. 8vo. 1l. 11s. 6d.

### BOTANY.

*Hortus Kewensis; or, a Catalogue of the Plants cultivated in the Royal Botanical Garden at Kew*. By the late William Aiton. The Second Edition, enlarged by William Townsend Aiton, Gardener to his Majesty, vol. 3, 8vo. 12s.

### EDUCATION.

A Regular Book for the Answers to be entered by the Pupils to the Questions given as examples for Practice in the Introduction to the use of the Globes. By the Rev. W. Field. 2s.

### GEOLOGY.

*Petralogy, a Treatise on Rocks*. By John Pinkerton, esq. Author of *Modern Geography*, &c. With twenty-five Engravings, 2 vols. 8vo. 2l. 2s.

The Organic Remains of the Former World. Containing the Remains of Insects, Shells, Amphibia, Land Animals, &c. With 53 coloured Plates, representing nearly 400 Fossil Specimens. The Third and concluding Volume, by James Parkinson, 4to. 3l. 13s. 6d.

#### HISTORY.

A New Analysis of Chronology in three volumes 4to. By William Hales, D. D. The second volume, in two books, 4to. 4l. 4s.

A Concise History of the Moors in Spain, from their Invasion of that Kingdom until their final expulsion from it. By Thomas Bourke, esq. 4to. 1l. 1s.

#### JURISPRUDENCE.

Jurisconsult Exercitationes, volume I. and II. By Francis Hargrave, esq. One of the King's Counsel in the Law. Vol. I and 2, 4to. 4l. 12s.

A Treatise of Equity; with the Addition of Marginal Notes and References. The fourth edition, corrected, to this edition are added, Francis' Maxims of Equity. By John Foulblanque, esq. Barrister at Law, 2 vol. royal 8vo. 1l. 12s.

A Practical Treatise on the Law relative to Apprentices and Journeymen, and to the Exercising Trades. By Joseph Chitty, esq.

A Treatise on the Game Laws, and on Public and Private Fisheries. Comprising a Digest of the Law, and an Appendix, containing every Statute and Case on the Subject. By Joseph Chitty, esq.

Tracts on Legal and other Subjects. By the Hon. Sir W. C. Smith, Bart. LL.D. F.R.S. &c. M.R.I.A., third Baron of the Exchequer in Ireland. Part I., 8vo. 4s. 6d.

#### MATHEMATICS.

Elements of Geometry, Geometrical Analysis, and Plane Trigonometry. With an Appendix, and copious Notes and Illustrations. By John Leslie, F.R.S. Ed. Professor of Mathematics in the University of Edinburgh, the second edition, improved and enlarged, 8vo. 12s.

Number XV, (continued Annually), Davis' Gentleman's Mathematical Companion, for the Year 1812. Containing Answers to the last Years Riddles, Rebuses, Charades, Queries,

and Questions; also new ones proposed to be answered next Year; together with some original philosophical Papers and useful Extracts. The Diagrams on Wood, by Berryman. 2s. 6d.

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## *List of Works recently published.*

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## NOTICE TO THE BINDER.

The General Index to Vol. VII. with the Title and Table of Contents of Vol. VII. Part II. will be found in the Number for February.

# THE ECLECTIC REVIEW,

FOR FEBRUARY, 1812.

Art. I. *A Journey through Persia, Armenia, and Asia Minor, to Constantinople, in the Years 1808 and 1809; in which is included some Account of the Proceedings of his Majesty's Mission, under Sir Harford Jones, Bart. K. C., to the Court of the King of Persia.* By James Morier, Esq. his Majesty's Secretary of Embassy to the Court of Persia. With 28 Engravings from the Designs of the Author; a Plate of Inscriptions; and three Maps; one from the Observations of Captain Sutherland; and two drawn by Mr. Morier and Major Kennel. Royal 4to, pp. 440. Price 3*l.* 11*s.* 6*d.* Longman and Co. 1812.

PERHAPS but little credit would be given, in these selfish times, to any professions of being distressed to think of the literary hardships of our posterity a century or two hence. It is too probable that this prospective sensibility is nearly confined to those philanthropic recesses, which are the abodes also of so many other virtues—the garrets of reviewers. We shall decline making any large, however just, demands on the faith of our readers, in respect to the many modes of benevolent feeling cherished in these most favourite dwelling places of charity. We will say no more of the spirit that pervades those meetings into which, as an exercise or indulgence of reflection beyond that measure of thought which is strictly necessary for the precise task of reviewing,—we are led by individual books, or by classes of books, than that, while we are employed in the department of books of travels, it is impossible to avoid sometimes looking forward, with a small degree of compassionate dismay, to the condition of our inquisitive great grandsons, with respect to that department of reading. For let it be considered what an exceedingly narrow stripe of the habitable world is usually taken in the travelling survey that results in a large and splendid volume. A man shall proceed (perhaps a thousand miles along a great road, made as straight as the nature of the country will admit, and

never once, it may be, in this long reach, divert so much as ten miles to the right or the left;—and this journey too he is probably under the necessity of performing with all convenient speed. Now, how much of the world has he viewed, even considered merely as a picture to be presented to the eye? At some parts of his progress, the scope of vision may have been limited, with transient exceptions, for days together, to little more than the distance of gunshot on either side; and then he has perhaps emerged to the view of a dead plain, or but a very partial and momentary sight of a distant mountain. The average extent of what he has seen, therefore, may be a space of about the same proportion on the globe, as a strong pencil line would be on a moderate sized map of it. Having seen thus much, he comes home and publishes a large and costly volume. Now, though it would be too much to predict, that, in process of time, the world will be so completely travelled and surveyed, in parallel and intersecting stripes, as that we shall have, by accumulation, a description of literally its whole terrene surface, yet really it does seem likely that, in the course of a few generations, no inconsiderable approach will have been made toward so vast an achievement. It is evident, that travelling with a view to the publishing of travels is becoming a regular department of employment, in which a considerable number of persons are constantly engaged, and ready to engage; and that keeping a journal, with the same view, has come to be considered as a dignified, and perhaps lucrative, secondary concern with diplomatic agents—commercial adventurers—safe attendants on the march of armies—and even the mere rovers for amusement. And when we look back over the last thirty or forty years, and, from the progress of the increase of publishing travellers, take the ratio for calculating their number in time to come; we cannot but foresee, as accomplished and narrated by the aggregate of these performers, such a prodigious measure of locomotion, as, if it could be distributed in well-adjusted parallel lines, would subject a very large proportion of the habitable globe, to have its appearances brought under inspection, and at length duly reported in this and the neighbouring countries. The movements of a great number of these travellers, no doubt, will be directed to a few places of favourite resort; but even these will be from many different starting points, and with great variety and deflection in the lines of progress; while a multitude of other adventurers will boldly invade the tracts previously unexplored. If, therefore, there were a map of the world which (in addition to all the lines that might be drawn upon it to trace the routes of the publishing travellers of the last two centuries,) should be prophetically marked with a delineation of the routes of all that

will publish their travels during the two centuries ensuing, it may be believed this map would be so thickly chequered and darkened, as to puzzle us exceedingly to make out the names of the places inscribed on it.

But then for the reading task of the inquisitive people of future times! There will be accumulated for them several thousands of volumes of travels, to which there will continue to be monthly and weekly additions. And this mountainous pile of printed works they will have to examine, as an employment additional to what may more strictly be called their *studies*, rather than as properly a part of what may merit a denomination understood to be expressive of intellectual exertion. This vast assemblage must be regarded as a kind of amusing adjunct to the library of science, and of literature strictly so called. And what must be the mental *work* of people whose mental *play* is to involve so mighty a labour!

This, to be sure, is rather a foolish style of romancing; for the people at the end of the twentieth century will very likely be much of the same kind, and in the same condition, as those at the beginning of the eighteenth, in point of length of life, of multiplied wants and occupations, of indulgence in excess of sleep and idle chat, and of indisposition to let assiduous reading of any kind take up all the time that can be allowed for amusement. But how then will they possess themselves of a complete picture of the world they inhabit, when the delineation is to be composed of such a prodigious number of separate pieces? And what is to be the fate of the vast assemblage of books of travels, that will have been formed by so long and thick a series of publication, accompanied, in many instances, with all the pretension implied in expensive splendour of appearance? The obvious answer, as to those future readers, is, that, for the most part, they will and must content themselves with general books of geography, together with the books of travels of their own times, and collections of extremely brief notices and abstracts, (made by the Purchas's, the Hakluyts, the Harris's, the Pinkertons, and the Kerrs, of those times,) of some of the most remarkable travels and voyages of the preceding ages. Of course the obvious answer, as to the fate of this great tribe of books, is, that a very large proportion of them will be totally forgotten; that a number will be preserved for the libraries of the curious, solely for the beauty of their plates; that a comparatively inconsiderable number will be partially preserved as reading matter, by means of short abridgements and curious extracts, in collections; and that a few, an extremely few, in the successive stages of the series, will have the fortune to establish themselves as a kind of classics in their department, and will, for at

least some centuries, rank with the books which men pretend-  
 ing to general knowledge will not well be excused from read-  
 ing, at some period of their lives, in an unabridged form.  
 Perhaps no traveller will be wise or modest to promise himself  
 very confidently for his book this flattering exemption from the  
 destiny so general to its class. At any rate, to warrant the  
 slightest degree of any such presumption, his work must have,  
 in great pre-eminence, at the least some one signal recommen-  
 dation. It must for instance give, and give in a bold and strik-  
 ing manner, the very first authentic description of some in-  
 teresting region. Or, if it describes a country previously  
 known, it must represent with a prominence, a beauty, and a  
 judicious selectness, surpassing all former descriptions of the  
 place, and never equalled by subsequent ones. Or it must de-  
 scribe the country at the time when it was the scene of very  
 extraordinary physical or moral events, as, of an earthquake,  
 a volcanic eruption, an inundation, a pestilence, or of a dread-  
 ful war, a revolution, a reformation,—so that the account  
 shall form a very striking portion of history. Or, the travel-  
 ler must make profound philosophical observations on the  
 scenes and facts he contemplates, and so give in the form of  
 travels an assemblage of important lessons, drawn from and  
 illustrated by the realities he describes. Or, if the interest is  
 to arise from the mere detail of his personal adventures, either  
 those adventures must be singular and incomparably marvel-  
 lous, and the relation accompanied by some decisive proof of  
 veracity, or the man himself must be such an extraordinary  
 personage, and of a rank to make so conspicuous a figure in  
 history, that it shall always be interesting to read a portion of  
 his life simply *as such*, and without the aid of anything re-  
 markable in the occurrences themselves. That a multitude of  
 travellers regard themselves as belonging to this last class, their  
 books give some cause to suspect, at least if it is to be sup-  
 posed that they anticipate for those books the high distinction  
 of being read entire in a future age;—for it is perfectly asto-  
 nishing to see with what complacency they will fill sheet after  
 sheet with details of the most insignificant personal proceed-  
 ings or occurrences: insomuch that we turn back to the ante-  
 page to be sure that we have not, through inadvertency, made  
 some mistake as to the name and quality of the man whom we  
 find practically claiming, as soon at least as he gets out of his  
 own country, to rank in importance with that order of mortals  
 whose dining or going to bed, whose walking, riding, bathing,  
 or taking coffee, whose catching cold or having the tooth-ache,  
 are matters of grave printed report, respectfully inculcated  
 over a whole empire or continent. It is amusing enough, to  
 those who can draw unmingled amusement from human folly,

to see the monstrous self-deception by which a man of no consequence on any earthly account, beyond, (perhaps not of much within,) the circle of his personal connexions, becomes fully convinced that it must be a matter of great interest to the public, to be authentically certified how many leagues he has performed on some foreign king's high road,—how potently he took down the fruits, or wines or sherbets,—how handsomely he behaved himself among outlandish people of all sorts,—how whimsically, nevertheless, it struck him to see hundreds and thousands together of dusky skins, and long beards, and turbans,—that the politest civilities were interchanged between him and some of the principal of these barbarians,—that he, even that he himself, did, at such an hour of such a day, of such a month, go in at, or go out at, such a gate of such a pagan town, and that it did, in very truth, rain very hard at the time,—that, at another eventful time, his clothes were completely soaked when he reached a famous ruin of palace or temple, but that he (man of taste!) was amazed and delighted at the spectacle—&c. &c. &c. In numberless instances travellers have drawn or transmuted into their own personal importance the novelty, the strangeness, the magnificence that they have beheld. The whole interest turned on *themselves* as beholding the scenes and objects, *themselves* as being in this and that manner impressed by them, *themselves* as talking and reporting about them, *themselves* as identified with them in the ideas of the hearer or reader. And not seldom has the traveller who has made a successful book, absolutely mistaken the interest which was excited by his account of unusual objects, which have engaged attention in spite of the obtrusive impertinence of the describer, for admiration of himself as the mighty paramount object.

We would not have these observations understood as applicable to the respectable work before us: only, the idea with which we started was suggested from seeing how large a book might be produced as the result of a travelling line, if we may so express it, drawn very straight forward, over a particular portion of the earth, and drawn in a comparatively very short time. Our too susceptible sensibility was affected with a momentary anxiety for the condition of readers in future times: but it has been perfectly allayed with the view we have been led to take of the future fate of books of travels;—and now we proceed to the book of Mr. Morier.

“Finding,” he says, “on my arrival in England, that curiosity was quite alive to every thing connected with Persia, I was induced to publish the Memoranda which I had already made on that country; more immediately as I found that I had been fortunate enough to ascertain some facts which had



escaped the research of other travellers.' This inquisitive interest about Persia was in a great measure the effect of our apprehensions, excited by certain transactions between the Persian monarch and a potentate nearer home, which seemed threatening to grow into a connexion that might ultimately affect the safety of our Indian possessions. Excepting so far as this cause had a temporary operation, we question whether Persia was, or is now, the object of more than an ordinary proportion of that inquisitiveness which has of late years so eagerly and indiscriminately caught at information concerning any country and all countries, as appears from the reception given to such an unprecedented multitude of books of travels and topography. For, speaking generally of the intelligent and even literary part of the community, it may be safely asserted that Persia is not one of the selected countries composing that world in the imagination, which is the scene of enthusiastically affecting historical recollections; which scene in the imagination becomes more strongly pictured and defined, by means of accounts given of those real tracts of the earth, to which the mind has its corresponding territories of the same name. Persia had once indeed its magnificent period, and holds a very considerable space in ancient history, marked with a very few splendid names; but by far the most familiar historical recollections of it are, and ever will be, those which present in connexion and contrast with the states of Greece. The prevailing idea, therefore, of ancient Persia will always be that of a pompous and feeble despotism, combining just the most worthless qualities of civilization with the most detestable qualities of barbarism, and without any of the good of either. It has taken no commanding rank in the world of literature, by means of such works of philosophers or poets as will ever be held of much value by Europeans. And, maintaining consistently the character which shuts it out of communion with any thing great and interesting, it is now an inferior, barbarous, and impotent state, contesting, as it were, the possession of its nominal territory with the progressive sterility and desolation by which a very large portion of it is overspread.

Mr. Morier was the second person in the embassy,—of the origin of which it will be sufficient to transcribe the following notice:

'Some time after, French agents were traced into Persia; and the views of France begun to be suspected. Monsieur Jouannin, an intelligent Frenchman, succeeded in getting the Persian Court to send a mission to Bonaparte. The Envoy, by name Mirza Rega, went from Persia in 1806; and concluded a treaty with France at Finkenstein, in May, 1807. On his return, a large embassy, confided to General Gardanne, was sent from France to Persia: this gave rise to the mission of Sir Har-

ford Jones, who, arriving at Bombay in April, 1808, found that Brigadier-general Malcolm had been previously sent by the Governor-general to Persia. General Malcolm having failed of success, Sir Harford Jones proceeded.'

The embassy sailed from Bombay, in three vessels, on the 12th September, 1808. The Journal describes, with the aid of several extremely pretty drawings of remarkable headlands, the appearance of each successive part of the coast of what is denominated Mekran, taken largely, the tract 'from the Indus to the gulph of Persia.' In the gulph they met with some of the merchantmen of the Imaum of Muscat, who frequently in person parades about the gulph with a squadron of armed vessels, one of which, in 1797, carried upwards of a thousand men. The trading ships seen by our author are thus described:

'One of the five was a fine vessel of six hundred tons burthen, which about four years before was purchased by the Imaum at the Isle of France, and was then called the *Stirling Castle*. There were also two *grabs*, which are ships in every respect like the others, except that they have lengthened prows instead of rounded bows. These grabs the Arabs can manage to build themselves in their own ports, as it is easy to extend the timbers of a ship until they connect themselves into a prow; but they have not yet attained the art of forming timber fit to construct bows.'

They reached Bushire, in the Persian gulph on the 14th of October, and heard, for the first thing, a report, which had come from Bagdad, and had been propagated by the French, of the death of our king.

The Envoy began, even before he left the ship, to assume that high tone which, with great propriety, he maintained invariably through every stage of the mission. He every where demanded, and obtained, to be received with all those formalities of respect, which, according to the Asiatic ceremonial, are due to the ambassadors of the greatest monarchs. And it is not at all improbable that to have, even in one instance, lowered this demand, or suffered it to be trifled with, might have ruined his undertaking: so little can either tyrants or slaves comprehend any such thing as dignity without pomp and haughtiness. They respect nothing but mere power; the most palpable signs of power are ostentatious state and imperious manners; and therefore a measure of these must be assumed by whoever would maintain any importance, or secure any advantage, in transacting with them. Sir Harford was most respectfully met by the Shreik of Bushire; and, after passing through the thickest clouds of dust, raised by the mob and a sort of mob militia, was, with the other gentlemen, led by him to his house 'through streets six feet wide.' The density of the dust they had contrived to penetrate, must have prepared

them advantageously to relish their first regale in the Persian mode, thus briefly described :

' A Persian visit, when the guest is a distinguished personage, generally consists of three acts : first, the *kalcoun*, or water-pipe, and coffee ; second, a *kalcoun*; and sweet coffee, (so called from its being a composition of rose-water and sugar) ; and third, a *kalcoun* by itself. Sweetmeats are frequently introduced as a *finale*. As I shall have many better opportunities of describing all the ceremonies of these occasions, it is sufficient at present to add that we performed the three above acts.' p. 13.

This Sheik was a worthless Arab, the last of a succession of Arab chiefs or princes, who had governed Bushire, in virtue rather of an assumed right of their own, than of the appointment of the Persian government. During the few days that the embassy remained in the town a revolution was effected, quite in the Asiatic style of cowardice, perjury, and treachery ; and this unworthy governor was deposed and made a prisoner. By one of the caprices of fortune, so common to the agents of an Asiatic despotism, the new governor, proclaimed *pro tempore*, was almost immediately consigned to an ignominious and cruel imprisonment, with the prospect of speedy death, and was as quickly released, and invested with his office. He paid a visit to the English party, and our author was surprized to see him appear ' perfectly unconscious of the indignities which he had suffered ; ' ' but,' he observes,

' the habitual despotism which the people are born to witness, familiarizes them so much to every act of violence that may be inflicted on themselves or on others, that they view all events with equal indifference, and go in and out of prison, are bastinadoed, fined, and are exposed to every ignominy, with an apathy which nothing but custom and fatalism could produce.'

A handsome present arrived from the Prince of Shiraz, and the liberal reward the Envoy deemed it proper to give to the Prince's agent who had the charge of it, affords occasion to explain a low piece of management, common among the Persian great men, for paying their servants without expense to themselves.

' They profit by these opportunities of enriching by such returns any servant to whom in their own persons they may owe an obligation, and to whom they thus, cheaply to themselves, repay it. But the charge of a present is frequently made the matter of a bargain among the adherents of a donor, and perhaps is sometimes purchased directly from the great man himself.'

The same vileness of expedient is exhibited, in a worse form and on a greater scale, in the appointment of what is called a *nehmandar*, the superintendant and purveyor commissioned from the court to attend a foreign embassy in its progress,

He has authority from the sovereign to extort from the inhabitants, along the whole march, every sort of supplies, and in whatever proportions he may choose to deem necessary for the whole party, which is sometimes, as in the present instance, extremely numerous.

‘It is not, therefore, wonderful, that the officer entrusted with this power, though generally a man of high rank, is generally also understood to purchase the nomination at very large prices. The proportion of the purchase, is the proportion of course of the demands on the country: the villager groans under the oppression, but in vain shrinks from it; every argument of his poverty is answered, if by nothing else, at least by the *bastinado*.’

A great personage arrived from Shiraz, on a visit of serious negotiation with the Envoy. In the interviews of ceremony with this grandee, we have some prelusive and fascinating gleams of the still richer display of courtly refinements and felicities, which awaited these privileged Englishmen in the chief cities of the ‘Most mighty Monarch, the Director of the World.’ It was particularly delightful to see with what exquisite perception and accuracy all the various ranks of persons fixed themselves at their proper points of distance, on being introduced into the apartment of the *Khan*. Having described their adjustment, our author observes that,

‘The measurement of their distances in a visit seems a study of most general application in Persia; and the knowledge of compliments is the only knowledge displayed in their meetings; if, indeed, the *visita* of ceremony which alone we witnessed, could be considered a fair specimen of national manners, or the state of society.

‘When visited by a superior, the Persian rises hastily and meets his guest nearly at the door of the apartment; on the entrance of an equal, he just raises himself from his seat, and stands nearly erect; but to an inferior he makes the motion only of rising. When a great man is speaking, the style of respect in Persia is not quite so servile as that in India. In listening, the Indians join their hands together (as in England little children are taught to do in prayer,) place them on their breast, and, making inclinations of the body, sit mute. A visit is much less luxurious in Persia than in Turkey. Instead of the sophas and the easy pillows of Turkey, the visitor in Persia is seated on a carpet or mat, without any soft support on either side, or any thing except his hands, or the accidental assistance of a wall, to relieve the galling posture of his legs. The misery of that posture, in its politest form, can scarcely be understood by description; you are required to sit upon your heels, as they are tucked up under your hams, after the fashion of a camel. To us this refinement was impossible; and we thought we had attained much merit in sitting cross-legged as tailors. In the presence of his superiors, a Persian sits upon his heels, but only cross-legged before his equals, and in any manner whatever before his inferiors. To an English frame and inexperience, the length of time during which the Persian will thus sit untired on his heels, is most extraordinary; sometimes for half a day; frequently even sleeping,

They never think of changing their positions, and, like other Orientals, consider our loco-motion to be as extraordinary as we can regard their quiescence: when they see us walking to and fro, sitting down, getting up, and moving in every direction, often have they fancied that Europeans are tormented by some evil spirit, or that such is our mode of saying our prayers.' p. 39.

If they can think of no other explanations than these two of the restlessness of the Europeans, they are, in fact, very nearly reduced to one way of accounting for it. For even with less suspicion and shrewdness than we find in their characters, they would be apt to conclude, after a very little observant experience, that prayers are not quite so habitual an employment of Europeans in the East. Our author suggests, however, that it would have been good policy in us not to have let the Asiatics find this out; for that the appearance of having a religion is of the greatest importance, for deciding their opinion in favour of any people. We will not, however, doubt the predominance of superior considerations in that attention to religious observances, which he states to have been manifested in the conduct of the mission. Mentioning the death of Mr. Coan, the Persian and Latin translator, he says:

'I read the funeral service over him, amid a crowd of Persians and Arabs, who were collected to see the ceremony; and who seemed to partake the interest of the scene. Nothing excites a better impression of our character than an appearance of devotion and religious observance. If therefore there were no higher obligation on every Christian, religious observances are indispensable in producing a national influence. We never omitted to perform divine service on Sundays; suffered no one to intrude upon us during our devotions; and used every means in our power to impress the natives with a proper idea of the sanctity of our Sabbath.'

Bushire is now the principal port of Persia; is in lat. 28 deg. 59 min.; long. 50 deg. 43 min.; and stands on a sandy peninsula, which appears to have been gained from the sea. 'In digging for water, the people of this peninsula have sunk wells to the depth of thirty fathoms; and before they could reach the spring they have been obliged to perforate three layers of a soft stone composed of sand and shells.' It is subject to tremendous storms. The town contains about ten thousand persons, as it should seem all Mahometans. It has an English factory. In the neighbouring country 'the soil is so light, that it is ploughed mostly with one ox only, and not unfrequently even with an ass.' All their agricultural instruments are of the rudest construction. 'The ploughing commences about the 20th of November; and larks fly about in large numbers, and feed on the seed just sowing.'—The people are of mixed Arabian and Persian descent, and presented to the English a

squalid and wretched appearance; that of the poorer class of the women is thus described :

‘ They go in troops to draw water for the place. I have seen the elder ones sitting and chatting at the well, and spinning the coarse cotton of the country, while the young girls filled the skin which contains the water, and which they all carry on their backs into the town. They do not wear shoes; their dress consists of a very ample shirt, a pair of loose trowsers, and the veil which goes over all. Their appearance is most doleful; though I have still noticed a pretty face through all the filth of their attire. The colour of their clothes is originally brown, but when they become too dirty to be worn under that hue, they are sent to the dyer, who is supposed to clean them by superinducing a dark-blue or black tint. In almost every situation they might be considered as the attendants on a burial; but in a real case of death there are professional mourners, who are hired to see proper respect paid to the deceased, by keeping up the cries of etiquette to his memory.’

The local description concludes with observations on the animals of southern Persia, and particularly some curious notions of the jerboa. The genuine Persian horse is described as a ‘ tall, lank, ill-formed, and generally vicious animal.’ The Envoy’s Yorkshire groom gained a very high reputation among the natives, by completely subduing one of the most perverse colts of this Persian breed.

The Envoy had opened, during his residence at Bushire, such communications with the great authorities of Persia, as gave him every encouragement in going forward. Having staid there two months, he began his progress in great state; the train of attendants of all sorts being so numerous, that there can be no doubt this embassy will be recollected in the country for scores of years to come, as having nearly caused a temporary famine in all the districts in the line of its march: so that it is not only by the quarrels of monarchs that the people (the ‘ Achivi’) may be punished, but also by the measures for maintaining their harmony.

As any thing like places of lodging or shelter were extremely rare, an encampment of tents was pitched at the end of every stage, by a party of men called *Feroshes*, appointed and accustomed to the employment, and directed by a *Bashee*, who was ‘ very clever, and probably a great rogue,’ in sign of which latter quality, ‘ he had lost an ear, the forfeit of some former misdemeanour.’ ‘ The Persians are so accustomed to this manner of life, that they pitch and unpitch a camp with the most perfect dexterity and order.’—Nor far on the road they were treated with a capital scene of Persian splendour and etiquette, on meeting the personage finally appointed to the government of Bushire, whose dress, beard, and manners, carried much of the nobleman, and whose dagger ‘ glittered

(their only covering), and armed with a pair of clubs called *meals*, began each to make the most curious noise, move in the most extravagant postures, and display their professional exploits all the way before our horses, until we reached our encampment. It would be difficult to describe a crowd so wild and confused. The extreme jolting, running, pushing, and scrambling, almost bewildered me; while the dust, which seemed to powder the beards of the Persians, nearly suffocated us all. Probably ten thousand persons of all descriptions were assembled. Officers were dispersed among them, and with whips and sticks drove the crowd backwards or forwards, as the occasion required. Nothing could exceed the tumult and cries. Here men were tumbling one over the other in the inequalities of the ground; there horses were galloping in every direction, while their riders were performing feats with their long spears; behind was an impenetrable crowd; before us were the wrestlers dancing about to the sound of three copper drums, and twirling round their clubs. On every side was noise and confusion. This ceremony is never practised but to princes of the blood; and we considered, therefore, the honours of this day as a further proof of the reviving influence of the English name.

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Art. II. *Essays on the Nature and Principles of Taste*. By Archibald Alison, L.L.B. F.R.S. Prebendary of Sarum, &c. &c. 2 vols. 8vo. pp. 29. 376, 447. Price 18s. Bell and Bradfute, Edinburgh, Rivingtons. 1811.

**T**HERE are few speculations more interesting than those which relate to the philosophy of mind;—nor any which, if properly conducted, open more abundant sources of useful, as well as curious research. It is a very common remark, however, that a taste for these studies has been for some time past, among our countrymen, in a state of decline; and the fate which has attended the volumes before us seems to furnish rather plausible evidence of its truth. Notwithstanding the truly elegant style which characterises Mr. Alison's performance, and though the subjects treated of are by no means strictly metaphysical, and are indeed very closely allied to the study of the fine arts, the work has failed of acquiring popularity. More than twenty years have elapsed since the first edition was presented to the public, and it is only very recently that a second has been called for,—though the work has always been a favourite with men of literature and discernment.

Various hypotheses have been adopted on the subject of taste, and the nature of sublimity and beauty;—and it is amusing to observe into what extravagancies the fondness for system has carried their several abettors. In all the theories which we have hitherto seen, except that of the author whose work is before us, there are, we think, two very general mistakes. The first respects the nature of those *qualities* in material objects, which excite the ideas of sublimity and

beauty. Most, if not all the writers to which we allude, have limited the idea of beauty to some one quality, or some few qualities, which they suppose common to all those objects which have the power of affecting our imagination with the emotion of beauty. Such was the well-known theory of Hogarth, who conceived beauty to consist in waving or serpentine lines. Such also is that of Burke who defines its constituent qualities to be, comparative smallness—smoothness—variety in the direction of its parts—to have those parts melted, as it were, into each other—to be of a delicate frame—to have the colour clear and bright, but not strong and glaring. Now it is evident, on a little reflection, that beauty is not one thing, nor a few things, but a great many,—that the qualities which compose it are diversified into as endless a variety, as are those of the objects which excite the emotion. Nothing, for instance, can be more dissimilar, than the undulating line formed by the tops of mountains, and the spires and angular points of a Gothic building, yet both are beautiful.—The other mistake to which we allude, regards the *emotion* itself, which beautiful or sublime objects have the power of exciting. This has generally been referred to some one principle or law of the mind, into which, it is supposed, all the pleasure accompanying the emotion, may be ultimately resolved; such as, the sense of utility, the perception of order, &c. But the futility of attributing all the emotions of taste to any one of these acknowledged principles of the mind, will appear, if we take a view of the very extensive meaning attached to the term *beauty*, which is indiscriminately applied to almost every thing that is pleasing either to the senses, the imagination, or the intellect. Indeed, much of the confusion and inconsistency, which are so observable on comparing the different theories of writers on this subject, may, very probably, have arisen from this vague and indefinite meaning attached to the word, beauty; and from the different views which have been consequently taken of the subject under discussion.

It has frequently been remarked of some of the most happy inventions and discoveries in science and art, that they have been attended with a certain simplicity of character, and have appeared so obvious, and so agreeable to truth and nature, that while they have commanded the admiration of mankind, wonder has also been excited that they should have remained so long unobserved.

‘Th’ invention all admir’d; and each, how he  
To be the inventor miss’d; so easy it seem’d  
Once found, which yet unfound, most would have thought  
Impossible.’



We feel inclined to apply this observation to Mr. Alison's theory; which we do not hesitate to pronounce the most interesting, and the most accordant with truth, of any we have yet seen on the subject. It agrees so well with the language generally made use of in describing the emotions of taste—with the descriptions and personifications of poetry—and with our own experience, that, though we cannot help thinking he has carried his hypothesis rather too far, and rendered it unnecessarily complex, yet, with regard to the main idea, that association is the grand source of the pleasures of taste, we think he has found out the true solution of the mysteries attending its various phenomena. The idea has, we apprehend, been touched upon by other writers on the same, or similar subjects; particularly by the author of a pleasing little volume, intitled 'Clio;' but none, that we remember, have reduced it to a regular system, or applied it to elucidate all the various kinds of sublimity and beauty, observable in the material universe, and the corresponding emotions they excite.

Without attempting a complete analysis of the contents of these volumes, which would very far exceed our limits, we shall endeavour to give a brief sketch of the author's plan, accompanied with such occasional extracts as may serve to illustrate his theory, and convey a tolerable notion of the general character of his work.

In the investigation of the subject of taste there are, it is judiciously observed in the Introduction, two distinct objects of attention and inquiry; 'first, the nature of those *qualities* that produce the emotions of taste; and secondly, the nature of that *faculty* by which these emotions are received.' To both these inquiries, however, Mr. Alison observes, a preliminary investigation seems requisite, in order to render our conclusions precise and satisfactory.

'In the investigation of *causes*,' he continues, 'the first and most important step, is the accurate examination of the *effect* to be explained. In the science of mind, however, as well as in that of body, there are few effects altogether simple, or in which accidental circumstances are not combined with the proper effect. Unless, therefore, by means of repeated experiments, such accidental circumstances are accurately distinguished from the phenomena that permanently characterise the effect, we are under the necessity of including in the cause, the causes also of all the accidental circumstances with which the effect is accompanied.'—'With regard, therefore, to both these inquiries, the first and most important step is accurately to examine the nature of this *emotion* itself, and its distinction from every other emotion of pleasure; and our capacity of discovering either the nature of the *qualities* that produce the emotions of taste, or the nature of the *faculty* by which they are received, will be

exactly proportioned to our accuracy in ascertaining the nature of the emotion itself.' Int. pp. 15—18.

With this previous inquiry, therefore, the work commences; and in the prosecution of it the peculiar feature which distinguishes the author's theory, is developed and illustrated,—which we think may be thus briefly stated: viz. that the emotions we experience from the contemplation of beautiful or sublime scenery, are not produced by any thing really and intrinsically sublime or beautiful in the objects themselves which we contemplate, but that they affect us solely by being associated in our imagination with some other objects, or qualities of mind, fitted, by the constitution of our nature, to excite some lively and interesting emotion, such as tenderness, pity, fear, &c. It is also a part of Mr. Alison's theory, that the emotions of sublimity and beauty are never completely excited, unless, besides the production of some *simple* emotion, the imagination is also stimulated to the prosecution of a regular and connected *train* of ideas and emotions, corresponding to the simple and primary affection, and harmonizing with the expression of the external scenery by which it was first suggested. The following passages very beautifully illustrate the author's meaning.

'What, for instance, is the impression we feel from the scenery of spring? The soft and gentle green with which the earth is spread, the feeble texture of the plants and flowers, the young of animals just entering into life, and the remains of winter yet lingering among the woods and hills,—all conspire to infuse into our minds somewhat of that fearful tenderness with which infancy is usually beheld. With such a sentiment, how innumerable are the ideas which present themselves to our imagination! ideas, it is apparent, by no means confined to the scene before our eyes, or to the possible desolation which may yet await its infant beauty, but which almost involuntarily extend themselves to analogies with the life of man, and bring before us all those images of hope or fear, which, according to our peculiar situations have the dominion of our hearts!—The beauty of autumn is accompanied with a similar exercise of thought. The leaves begin then to drop from the trees; the flowers and shrubs, with which the fields were adorned in the summer months, decay; the woods and groves are silent; the sun himself seems gradually to withdraw his light, or to become enfeebled in his power. Who is there, who, at this season, does not feel his mind impressed with a sentiment of melancholy? or who is able to resist that current of thought, which, from such appearances of decay, so naturally leads him to the solemn imagination of that inevitable fate, which is to bring on alike the decay of life, of empire, and of nature itself.' Vol. I. pp. 16—17.

'And what is it that constitutes that emotion of sublime delight, which every man of common sensibility feels upon the first prospect of Rome? It is not the scene of destruction which is before him: It is not the Tiber, diminished in his imagination to a paltry stream, flowing amid

the ruins of that magnificence which it once adorned. It is not the triumph of superstition over the wreck of human greatness, and its monuments erected upon the very spot where the first honours of humanity have been gained. It is antient Rome which fills his imagination. It is the country of Cæsar, and Cicero; and Virgil, which is before him. It is the mistress of the world which he sees, and who seems to him to rise again from her tomb, to give laws to the universe. All that the labours of his youth, or the studies of his maturer age have acquired, with regard to the history of this great people, open at once before his imagination, and present him with a field of high and solemn imagery, which can never be exhausted. Take from him these associations, conceal from him that it is Rome that he sees, and how different would be his emotion! pp. 41—42.

The second essay is devoted to an investigation of the sublime and beautiful, as they exist in the material world: i. e. those *qualities* of matter which have the power of affecting our imagination with the emotions of sublimity and beauty. The author endeavours to shew, by a great variety of very copious illustrations, that all the beauty and sublimity which we ascribe to the various appearances of matter, are to be attributed, not to their physical qualities, but to those only which they derive from association. With this principle as his guide, he then proceeds to investigate the sublimity and beauty of simple and composed sounds—of the colours and forms of inanimate matter—of motion—and finally, of the human countenance, form, and gesture.

Among other arguments, which are designed to prove that the *sublimity* of Sound arises, not from any original fitness in sounds themselves to produce this emotion, but entirely from the ideas we connect with them, the author remarks that sounds of a contrary kind produce the same emotion.

The most general character, perhaps, of sublimity in sounds, is that of loudness, and there are doubtless many instances where such sounds are very constantly sublime; yet there are many instances also, where the contrary quality of sounds is also sublime; and when this happens, it will universally be found, that such sounds are associated with ideas of power or danger, or some other quality capable of exciting strong emotion. The loud and tumultuous sound of a storm is undoubtedly sublime; but there is, a low, and feeble sound which frequently precedes it, more sublime in reality, than all the uproar of the storm itself, and which has accordingly been frequently made use of by poets, in heightening their descriptions of such scenes.

"Did you never observe (says Mr. Gray in a letter to a friend), while rocking winds are piping loud, that pause, as the gust is recollecting itself, and rising upon the ear in a shrill and plaintive note, like the awell of an Æolian harp? I do assure you, there is nothing in the world so like the voice of a spirit." pp. 199—200.

Another very striking proof of the effect of association in imparting sublimity to sound, is adduced from the very common circumstance of some insignificant noise being mistaken for the explosion of thunder, such as the rumbling of a cart, or the rattling of a carriage. While the mistake continues, this common and contemptible noise is felt as really sublime, obviously from its being associated with the ideas of power and danger; but the moment the illusion is discovered, and the association dissolved, the sound itself ceases to affect us with any emotion, though its effects on the mere organ of hearing must necessarily continue just the same as before.

In the same manner also, the *beauty* of sound, it is remarked, results from its association with qualities and circumstances capable of producing pleasing emotion. The sound of a waterfall, so delightful amidst the luxuriant scenery of summer, is scarcely noticed, or if noticed, is simply disagreeable, in the desolation of winter. The tolling of the curfew, to which we listen with such tranquil pleasure in the evening, because it is then significant to us of the calmness and repose that attend the close of day, is quite indifferent if heard at any other hour. The sound of the sheep-bell, in the crowded streets of a city, is disregarded, or if any emotion is excited, it is of a very different kind from that with which we listen to its "drowsy tinklings," as it "lulls the distant fold" in some pastoral and romantic scene. The same kind of illustration is applicable to the notes and cries of animals, and the tones of the human voice.

In the section which treats of combined sounds, the author enters pretty deeply into the nature of the pleasure derived from music, and the sources of its sublimity and beauty. We will endeavour to present our readers with a very brief account of his theory. After remarking that the two principal circumstances which distinguish a musical composition of sounds, are the relation of the different sounds to one key, or fundamental tone, and the regularity of their succession, or what is commonly called time, he proceeds to observe, that with both these characteristics of musical composition, we have many interesting associations. The key, from its relation to the tones of the human voice, is naturally expressive to us of those qualities of affections of mind which are signified by such sounds; while the time, by its different measures of velocity, is one while expressive of mirth and gaiety, another of melancholy and sadness. There is also a very strong analogy not only between the progress of musical sounds, and that of sounds in the human voice, in the case of particular passions, but also between such progress in sounds, and the progress of *passions*, in the case of such passions. All the passions which belong to plea-

sure, are attended with a rapid succession of thought, and give an unusual degree of vigour to our imagination. The passions which belong to pain, produce, in general, a slow and languid succession of thought, and depress our imagination below its natural tone. It is, indeed, in thus being able to express both the *tone* of passion or affection, and that *progress* of thought or sentiment which belongs to such affections, that the foundation of musical expression consists; and its real extent coincides with this account of it. The signs, in the human voice, are general signs. They express particular classes of passion or emotion, but they do not express any specific passion. Music, which can avail itself of these signs only, can express nothing more specific than the signs themselves. The general emotions of gaiety, elevation, solemnity, melancholy, &c. it is found to express; but when it presumes to go further, when it attempts to express particular passions, ambition, fortitude, pity, love, gratitude, &c. it either fails altogether in its effect, or is obliged to have recourse to the assistance of words, to render it intelligible.

But, though the real power of music consists in its imitation of those signs of emotion which are found in the human voice, yet, from its nature, it possesses advantages which these signs have not, and which render it, within those limits, one of the most powerful means which can be made use of, in exciting emotion. These advantages consist in that variety of sounds it admits of, in conformity to the key, or fundamental tone. In the real expression of passion in the human voice, the sound is nearly uniform, and if the effect were not forgot, in our attention to the language and the sentiments of the person who addresses us, the tone of any passion, as far as mere sound is concerned, would soon become unpleasing from its uniformity. In music, on the contrary, the variety of related sounds which may be introduced, preserves the emotion which the prevailing tone is of itself able to excite, and by varying the expression of it, keeps our attention and imagination continually awake. In language, every person under the influence of passion or affection, naturally begins with expressing the cause of his affection. In this case, our emotion is immediately at its height, and naturally cools as the speaker goes on. In music, the manner of this communication resembles the artful conduct of the epic or dramatic poem, where we find ourselves at once involved in the progress of some great interest, where our curiosity is wound up to the utmost to discover the event, and where at every step this interest increases from bringing us nearer to the expected end.

'That the effect is similar,' says Mr. A. 'has, I am persuaded, been felt in the strongest manner, by every person of common sensibility, and

indeed is in itself extremely obvious, from the effect which is universally produced by any pathetic composition upon the audience. The increasing silence, the impatience of interruption which are so evident as the composition goes on,—the arts by which the performer is almost instinctively led to enhance the merit of the close by seeming to depart from it,—the suppression of every sign of emotion till the whole is completed, and the violence either of sensibility or applause, that are immediately displayed, whenever a full and harmonious close is produced; all testify in the strongest manner the increasing nature of the emotion, and the singular advantage which music thus possesses, in keeping the attention and the sensibility so powerfully awake.' Vol. I. pp. 270, 271.

With musical composition there are also other, and very interesting associations. It may have to those who are capable of criticizing it, the same pleasing effect upon the mind, which the composition of an excellent poem or oration has upon the minds of those who are judges of such works. The qualities of skill, novelty, learning, invention, &c. may be expressed by musical composition, and these qualities may be the foundation of beauty or sublimity, even though the composition should have no other, or more affecting expression to recommend it. There is also the additional circumstance of the performance to be attended to. There is the judgment, the taste, the expression of the performer, in addition to all those qualities of excellence which may distinguish the composition; and the whole effect is similar to that which is felt from any celebrated piece of poetry, when recited by an able and harmonious declaimer.

The next chapter treats of Colours, with which says the author, are associated many pleasing ideas, arising from various causes, either of a permanent or accidental nature. Thus, white, as the colour of day, is expressive of cheerfulness; black, as the colour of darkness, of gloom and melancholy. Blue, is the colour of the sky in serene weather, and is therefore, in some degree, connected with that pleasing character. Green, as the colour of the earth in spring, is expressive to us of the images we associate with that delightful season. Many colours derive expression from some analogy we discover between them and certain affections of the mind, an association plainly indicated by the epithets soft or strong, mild or bold, cheerful or solemn. Other colours, it is remarked, derive their character from accidental association. With purple, we associate the idea of dignity from its connection with the dress of kings: and scarlet, in this country, being the colour which distinguishes the dress of the army, has acquired a character correspondent to its employment. It also may also be noticed that no new colour is ever beautiful till we have formed some pleasing association with it. This is particularly observable in the article of dress. The colours of a glass bottle, of clay, and many others still more unpleasant, have been fashion-

able and admired. As soon, however, as the fashion changes, and they whose rank and accomplishments give this fictitious value to the colours, desert them, their beauty is at an end.

In the following chapter, the author's leading principle is illustrated, as applicable to the beauty and sublimity of Forms. With a reference to their sources of expression, the qualities of inanimate forms are distributed into natural, or such as arise from the nature of the bodies distinguished by such forms; relational, or such as arise from their being the subject or production of art; and accidental, or such as arise from casual association. The first section accordingly treats of the *natural* sublimity and beauty of forms. Such forms it is remarked, as distinguish bodies connected with the ideas of power and danger—of strength and duration—of splendour and magnificence—of awe and solemnity, are generally sublime. Hence the sublimity of all those forms which are appropriated to the instruments of war, particularly the steel armour of the middle ages—of the gothic castle—of the throne, the sceptre, the diadem, and the triumphal arch—of the forms of temples—and of all those things which are employed in the burial of the dead, the pall, the hearse, the robes of mourners, &c.

The most obvious definition of form, it is observed, is that of matter bounded or circumscribed by lines: and as matter cannot be included in a straight line, it follows that the only lines which can constitute form, must be either angular, or curved and winding. Forms which are composed by one of these lines solely may be termed simple, while those which are composed by the union of both, may be termed complex. The author then goes on to remark, that winding or serpentine forms are generally expressive of fineness, delicacy, and ease, and angular forms of strength, roughness, and constraint; but that 'if, according to the theory previously laid down, the winding or serpentine form is beautiful, not in itself and originally, but in consequence of the associations we connect with it, it ought to follow, that whenever this association is destroyed, the form should be no longer beautiful, and that wherever the same associations are connected with the contrary form, that form should then be felt as beautiful.' Accordingly the justness of this observation is very pleasingly confirmed by various examples, taken from the forms of the vegetable kingdom, and from those of the productions of art.

As the beauty of simple forms is found to consist in their expression of some pleasing or affecting quality, so also, Mr. Alison conceives, does the beauty of complex forms arise from 'the composition of expression;' and not, as it has been generally imagined, from the mere union of uniformity and variety. No complex forms, therefore, he contends, are beautiful, ex-

cept where the object, or the scene has some determinate character or expression, which may serve as the basis of the composition, and where the different parts are referred to this prevailing character, and so fitted to the general expression as to produce an uniform and harmonious whole;—and this position he illustrates by a reference to the forms of the vegetable world, to ornamental gardening, to artificial forms, to the orders of architecture, and to the foundation of beauty in dress.

In the following section, the author passes on to a consideration of the *relative* beauty of forms, or that beauty which they derive from the expression of those qualities, of which forms are the signs, from their being the subjects of art, or produced by wisdom or design for some end. 'Every work of design,' he remarks, 'may be considered in one or other of the following lights: either in relation to the art or design which produced it,—to the nature of its construction, for the purpose or end intended,—or to the nature of the end which it is thus destined to serve: and its beauty accordingly depends, either upon the excellence or wisdom of this design, upon the fitness or propriety of this construction, or upon the utility of this end. The considerations of design, of fitness, and of utility, therefore, may be considered as the three great sources of the relative beauty of forms.' He then proceeds to observe, that the material quality which is most naturally and powerfully expressive of design, is uniformity, or regularity; and that the beauty of this quality in forms arises entirely from its expression of design.

'Whenever,' he remarks, 'we know that such appearances in nature are the effect of chance, or seem to have been produced without any design, they are not beautiful. We often meet with vegetable productions, which assume perfectly regular forms, and which approach to a resemblance to animals. However exact such a resemblance may be, or however regular the form, we never consider such productions as beautiful. We say only that they are curious: we run to see them as novelties, but we never speak of their beauty, or feel from them that emotion and delight which beauty excites.' Vol. II. pp. 64, 65.

It is obvious also, Mr. Alison observes, that uniformity is not always equally beautiful; and that its beauty is proportioned to the difficulty of its attainment, or the more forcible expression of design and skill.

'In simple forms, or such as are constituted by lines of one kind, uniformity is beautiful but in a very small degree. Increase the number of parts, and its beauty increases in proportion to their number. We are not much struck with the uniformity of two leaves of a tree. The uniformity of the whole number of leaves is a very beautiful consideration. The uniformity of these minute parts in every individual of the class, in every tree of the same kind in nature, is a consideration of still greater effect, and can



scarcely be presented to the mind, without awakening a very powerful conviction of wisdom and design.' Vol. II. p. 66.

This idea of the beauty of uniformity and regularity, as founded upon the expression of design, is very ingeniously applied by the author to account for the universal prevalence of uniformity over variety in the infancy of the fine arts, and for certain remarkable facts connected with their history. It is very natural to imagine, that when the attention of men was first directed to works of design, such forms would be employed in those arts, as were most strongly expressive of design and skill; both from their ignorance of those more interesting qualities which such productions might express, and from the peculiar value which design or art itself possessed, in the early stages of society. When any art was first discovered among a rude people, the circumstance which would most strongly affect them, would be the art itself; what the artist would most value himself upon, would be the production of a work of skill; what the spectator would most admire, would be the ingenuity of the workman. The further progress of these arts, however, would lead to the discovery, that other, and more affecting qualities might be expressed by forms, than that of mere design. The same progress also, by rendering easy what at first was difficult, would make the production of uniformity and regularity less forcibly the sign of skill than at first; and both these causes would lead to the introduction of variety. The variety, therefore, which took place at this period of the arts, would become the indication of improved and elegant design, as uniformity had formerly been the indication of design itself. Thus the artist would be gradually led to the production of beautiful and expressive form, and the expression of character would be considered more as the sign of skill, than the mere expression of design itself. When, however, the arts which are conversant in the beauty of form, have arrived at that happy stage of their progress; when the excellence of the artist can no longer be distinguished by the production of merely beautiful or expressive form; he is naturally led to distinguish it by the production of what is uncommon or difficult, to signalize his works by the fertility of his invention, or the dexterity of his execution, and thus gradually to forget the *end* of his art, in his anxiety to display his superiority in the art itself. By these means, the arts of taste, in every country, after a certain period of perfection, have degenerated into the mere expression of the skill and execution of the artist, and have gradually sunk into a state of barbarity, almost as great as that from which they at first arose.

For the truth of these observations, of which we have thus given a very hasty sketch, the author refers to the history of

the arts of statuary, painting, music, poetry, and ornamental gardening. Upon the same principle, also, he accounts for the invention of rhyme, and measure, and for the remarkable fact of the precedence of metrical to prose composition.

'The use of language is acquired so early in life, and is practised upon common occasions with so little study or thought, that it appears to a rude people, as it does to the common people of every country, rather as an inherent power of our nature, than as an acquisition of labour or study; and upon such occasions, is considered as no more expressive of design or skill, than the notes of birds, or the cries of animals. When therefore men first began to think of composition, and to expect admiration from their skill in it, they would very naturally endeavour to make it as expressive as they could of this skill, by distinguishing it as much as possible from common language. There was no way so obvious for this, as by the production of some kind of regularity or uniformity; by the production either of regularity in the succession of these sounds, or of uniformity or resemblance in the sounds themselves. Rhyme or measure then (according to the nature of the language, and the superior difficulty of either) would naturally come to be the constituent mark of poetry, or of that species of composition which was destined to affect or to please. It would be the simplest resource which the poet could fall upon, to distinguish his productions from common language; and it would accordingly please, just in proportion to the perfection of its regularity, or to the degree in which it was expressive of his labour and skill. The greater and more important characteristics of the art, a rude people must necessarily be unacquainted with; and what would naturally constitute the distinction to them between poetry and common language, would be the appearance of uniformity or regularity in the one, and the want of them in the other.'

'As thus, the first instances of composition would be distinguished by some species of uniformity, every kind of composition would gradually borrow, or come to be distinguished by the same character. If it was necessary for the poet to study rhyme or measure, to distinguish his verses from common language, it would be equally necessary for the lawgiver to study the same in the composition of his laws, and the sage in the composition of his aphorisms. Without this character, they had no distinction from usual or familiar expression; they had no mark by which they might be known to be the fruit of thought or reflection, instead of the immediate effusion of fancy. It is hence that, in every country, proverbs, or the ancient maxims of wisdom, are distinguished by alliteration, or measure, or some other artifice of a like nature; that, in many countries, the earliest laws have been written in verse; and, in general, that the artificial composition which is now appropriated to poetry alone, and distinguished by the name of poetical composition, was naturally the prevailing character of composition, and applied to every subject which was the fruit of labour or meditation, as the mark, and indeed the only mark, that then could be given, of the employment of this labour and meditation.'

'The invention of writing occasioned a very great revolution in composition. What was written, was of itself expressive of design. Prose, therefore, when written, was equally expressive of design with verse or rhyme; and the restraints which these imposed, led men naturally to for-

take that artificial composition, which now no longer had the value it bore, before this invention. The discovery of writing, seems therefore naturally to have led to composition in prose.' Vol. II. pp. 80. 84.

A great deal has been said about the intrinsic and original beauty of the proportions observed in Grecian architecture. Mr. Alison refutes this prevailing idea, and shews, very plausibly we think, that the beauty of proportion in the classic orders, consists entirely in the expression of fitness, or the proper adaptation of means to an end. The peculiar beauty of the Grecian orders, and the emotion of delight with which we behold them, arises, he conceives, from very different causes than the mere perception of the beauty of their proportions.

'The proportions of these orders, it is to be remembered, are distinct subjects of beauty from the ornaments with which they are embellished, from the magnificence with which they are executed, from the purposes of elegance they are intended to serve, or the notions of grandeur they are destined to adorn. It is in such scenes, however, and with such additions, that we are accustomed to observe them; and while we feel the effect of all these accidental associations, we are seldom willing to examine what are the causes of the complex emotion we feel, and readily attribute to the nature of the architecture itself, the whole pleasure which we enjoy. But, besides these, there are other associations we have with these forms, that still more powerfully serve to command our admiration; for they are the Grecian orders; they derive their origin from those times, and were the ornament of those countries, which are most hallowed in our imaginations; and it is difficult for us to see them, even in their modern copies, without feeling them operate upon our minds, as relics of those polished nations where they first arose, and of that greater people by whom they were afterwards borrowed.' Vol. II. pp. 156, 157.

We now pass on to the sixth chapter, which treats of the beauty and sublimity of the Human Franté. While this, it is observed, is of all material objects, that in which the greatest degree of beauty is found, so 'it is also the object with which we have the most numerous and the most interesting associations.'

'The greatest beauty of inanimate matter arises from some resemblances we discover between particular qualities of it, and certain qualities or dispositions of mind. But the effect which such resemblances or analogies can produce, is feeble, in comparison of that which is produced by the immediate expression of such qualities or dispositions in the human frame. Such resemblances also are few as well as distant; but to the expressions of the human frame there are no other limits than those that are imposed on the intellectual or moral powers of man.' Vol. II. pp. 217. 218.

The illustrations that follow are designed to shew, that the beauty, or sublimity, which are to be found in the external frame of man, are to be altogether ascribed to the expression

of pleasing or affecting qualities of mind. A few brief specimens of the general train of reasoning pursued in this part of the work, is all that our limits will enable us to give.

'The same colour,' says Mr. Alison, 'which is beautiful in one countenance, is not beautiful in another; whereas if there were any law of nature, by which certain colours were permanently beautiful, those colours alone would be beautiful in every case. Of the truth of the fact which I have stated, no person can be ignorant. The colours which we admire in childhood, are unsuitable to youth; those which we admire in youth, are as unsuitable to manhood; and both are different from those which we expect, and love in age.' 'There is no one who does not expect a very different degree, at least, of colour, in the two sexes; and who does not find, that the same colour which is beautiful in the one, as expressive of the character he expects, is positively painful and disagreeable in the other. The dark red, or the firm brown of complexion, so significant to us in man of energy and vigour, would be simply painful to us in the complexion of woman; while the pearly white, and the evanescent bloom, which expresses to us so well all the gentleness, and all the delicacy of the female character, would be simply painful, or disgusting to us in the complexion of man.' Vol. II. pp. 233—5.

A similar mode of argument is adopted with regard to the features of the human countenance.

'In this progress,' (viz. of man from infancy to old age) 'there is not a single feature which is not changed in form, in size, and in proportion to the rest; yet, in all these, we not only discover beauty, but what is more important, we discover it, at different ages, in forms different, if not opposite, from those in which we had discovered it before. The round cheek, the ruddy lip, the unmarked eyebrow, &c. which are all so beautiful in infancy, yield to the muscular cheek, the firm and contracted lip, the dark, and prominent eye-brow, and all the opposite forms which create the beauty of manhood. It is again the want of all this muscular power; and the new change of all the forms which it induces; the collapsed cheek, the trembling lip, the grey eye-brow, &c. which constitute the beauty of age.' Vol. II. p. 250.

'The full and blooming cheek suits the countenance of youth, and mirth, and female loveliness: the sunk and faded cheek, the face of sensibility, of grief, or of penitence. The raised lip, the elevated eye-brow, the rapid motion of the eye, are all the concomitants of joyous beauty. The reverse of all these, the depressed lip, the contracted eye-brow, the slow and languid motion of the eye, are the circumstances which we expect and require in the countenances of sorrow or of sensibility. Change any of these conformations—and the picture becomes a monster, from which even the most vulgar taste would fly, as from something unnatural and disgusting. If there were any real or original beauty in such conformations, nothing of this kind could happen! And however discordant were our emotions of beauty and of sentiment, we should still feel these conformations beautiful, just as we perceive, under all circumstances, colours to be permanently colours, and forms to be forms.' pp. 255, 256.

' While there is scarcely any countenance that remains beautiful under the expression of vulgar or uninteresting emotions, and none which can preserve it under the dominion of vicious or improper dispositions, it may at the same time be observed, that there are very few countenances which are not raised into beauty, by the influence of amiable or lofty expression. They, who have had the happiness to witness the effects of sudden joy or unlooked-for hope in the countenances, even of the lowest of the people;—who have attended to the influence of sorrow, or sympathy, in the expression of faces unknown to affectation—they, still more, who have ever looked steadily upon the bed of sickness or of death, and have seen the influences of submission and of resignation upon every feature of the suffering or expiring countenance, can, I am persuaded, well tell, that there is scarcely any form of features which such interesting and lofty expressions cannot and do not exalt into beauty.' pp. 272, 273.

On the same principle Mr. A. proceeds to treat of the proportions of the human frame. From the widely different proportions observable in the several ages of man, in the different sexes, and in the various occupations and professions of society, in all of which, different, and even opposite kinds of beauty may be traced, he concludes that there are no certain proportions of the human frame which are exclusively, or originally beautiful; but that the form, as well as the countenance of man, derives its beauty altogether from the expression it conveys to us of pleasing or interesting character.

From the section on Grace, we merely select the following animated passage.

' Wherever the powers and facilities of motion are possessed, there the capacity of grace, at least, is possessed along with them: and whenever in such motions grace is actually perceived, I think it will always be found to be in slow, and, if I may use the expression, in restrained, or measured motions. The motions of the horse, when wild in the pasture, are beautiful; when urged to his speed, and straining for victory, they may be felt as sublime; but it is chiefly in movements of a different kind that we feel them as graceful, when in the impatience of the field, or in the curvetting of the manege, he seems to be conscious of all the powers with which he is animated, and yet to restrain them from some principle of beneficence, or of dignity. Every movement of the stag almost is beautiful, from the fineness of his form, and the ease of his gestures; yet it is not in these, or in the heat of the chase that he is graceful; it is when he pauses upon some eminence in the pursuit, when he erects his crested head, and when looking with disdain upon the enemy who follow, he bounds to the freedom of his hills. It is not, in the same manner, in the rapid speed of the eagle when he darts upon his prey, that we perceive the grace of which his motions are capable. It is when he soars slowly upwards to the sun, or when he wheels with easy and continuous motion, in airy circles in the sky.' Vol. II. pp. 412, 413.

In the investigation of these subjects, Mr. Alison has perhaps been rather more diffuse than was necessary; and there is, we think, here and there, a needless recurrence of similar trains

of thought and argument. We have also noticed an occasional redundancy of expression, as well as a few grammatical errors: but these trifling defects are amply compensated by a general correctness and elegance of style. Though the author has treated his subject in a manner strictly argumentative and logical, he has nevertheless shewn himself very feelingly alive to its beauties. There is often an interesting pathos in his manner, and he has thrown over his whole work, the rich, though chaste colouring of an imagination highly poetical.

We have already expressed our concurrence with Mr. Alison, in the general principle of his theory. It now remains for us to shew in what respects we differ from him.

We think he has rendered his theory unnecessarily complex, by the idea, that in order to the production of the emotions of Taste, it is not only necessary that some simple emotion or affection should be excited by the objects we contemplate, but that the imagination should be also stimulated to the prosecution of a *regular train of thought*, corresponding to the primary affection. Thus, in the Introduction, alluding to the effect produced upon the mind, when the emotions of beauty or sublimity are experienced, Mr. Alison observes, 'that it is not in fact a simple, but a complex emotion; that it involves in all cases, first, the production of some simple emotion, or the exercise of some moral affection, and, secondly, the consequent excitement of a peculiar exercise of the imagination; that these concomitant effects are distinguishable, and very often distinguished in our experience; and that the peculiar pleasure of the beautiful or the sublime is only felt, when these two effects are conjoined, and the complex emotion produced.' This idea is more fully explained in the second chapter of the first essay. 'Thus,' says Mr. Alison, 'the prospect of a serene evening in summer, produces first an emotion of peacefulness and tranquillity, and then suggests a variety of images corresponding to this primary impression. The sight of a torrent, or of a storm, in the same manner, impresses us first with sentiments of awe, or solemnity, or terror, and then awakens in our minds a series of conceptions allied to this peculiar emotion.' Now all, it seems to us, that is essentially necessary to the production of the pleasures of taste, and the emotions of sublimity and beauty, is that the subject, or the scene, should impress its peculiar character upon the imagination in a strong and lively manner. Thus, we may feel the cheerfulness, or the tenderness of spring, the solemnity of autumn, the majesty of winter, &c. without the consequent excitement of a train of images corresponding to these various impressions. And, with regard to most individuals, the fact

While there is scarcely the expression of vulgar or preserve it under the dome at the same time be observed not raised into beauty. They, who have had the unlooked-for hope in a —who have attended the expression of faces unlooked steadily by influences of suffering or expiration is scarcely any —sions cannot

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that they do feel the impressions excited. The imagination may be of taste enjoyed, though so court-succeed which may indeed render bright and impressive, but which to the province of genius and poetry, carries his hypothesis rather too far than there is no physical or intrinsic beauty of matter. Beauty, in its most simple and elevated, we conceive, an object of sensation. We know by experience that certain combinations produce pleasure, and that others are intrinsically displeasing. But we should hardly dignify the mere or-pleasure derived from the combination of two or more related sounds, or even from a succession of those sounds, by the appellation of an emotion. Expression, as Mr. Alison very justly observes, either of some interesting affection, or of some passion, in the composition, or the performance, must be great in music, to render it capable of exciting emotion. For we cannot help thinking, that this particular quality of sound, whereby it becomes capable of producing the organic pleasure derived from harmony alone, may be very properly designated by the term beauty; though we acknowledge it is beauty of a very simple and inferior kind. The same observation will apply to colours, and their various combinations: we just mention, by way of example, the delicate streaks with which the calyx of a tulip, or a carnation is painted; or the varied colours displayed on the powdered wing of a butterfly; or, to take an instance of a different kind, the disposition of the colours in a rainbow, independent of the grandeur of its arch; or the tints with which autumn decorates the woods. We know it may be said, that these objects are, from various other causes, productive of interesting emotion; and that the colours themselves are accounted beautiful as the signs of these interesting qualities. If we are not much mistaken, however, there is, also, from all these considerations, a pleasure derived from the contemplation of the colours considered merely as physical qualities; and if we are not permitted to designate that power by which they become capable of exciting this pleasure, by the term beauty, we confess we know not what other appellation to afford it. It has been said, that if there were any thing intrinsically beautiful in colours, we should in all cases derive the same pleasure from their appearance; and, the tattered and cast-off rags of a beggar—putrid flesh—the contents of dunghills; and

various other objects still more disgusting, have been exhibited to prove that this is not the fact. In reply to this, it may be observed, that association in these instances, diminishes, or destroys the effect of colour, just as, with regard to those before mentioned, the effect is no doubt considerably increased by the operation of the same principle. It is therefore, perhaps, in instances taken from objects which are in themselves perfectly indifferent, that the truth or falsehood of the opinion we have ventured to support will be most likely to appear; and, if we mistake not, the result would be in favour of our position. Among a variety of examples which might be adduced, we will only mention the brilliant and finely variegated hues that adorn the train of the peacock, which certainly is in no other respect an interesting bird, and, were it not for his gaudy plumage, would never be thought beautiful, and yet no one will deny that he is possessed of this quality in a very superior degree. We think we could also trace the existence of this physical and sensitive beauty, in many of the forms of inanimate matter, and also in the human countenance and form; but our limits forbid us to pursue these inquiries; and, we confess, the proof of its existence in any of the qualities of matter besides those which we have mentioned, viz. sound, and colour, appears to be rather less decisive.

These observations are by no means intended to invalidate the general truth of Mr. Alison's theory. Association is undoubtedly the grand agent, in producing all those pleasing or affecting emotions, with which we contemplate the features of nature, or see them reflected in the creation of genius. We only mean to express our opinion, that there is, oftentimes, besides the sublimity and beauty resulting from the operation of this principle, an inferior physical beauty, in the objects which the material world exhibits, to which, perhaps, in some instances, may be owing the power they possess of suggesting other, and more interesting ideas, which, as it were, spreads the canvass, and forms the ground, upon which imagination may afterwards portray what images she pleases.

Of the various associations, which we connect with the material world, none, perhaps, are so peculiarly the source of its sublimity and beauty, as those which arise from the powerful expression it conveys to us, of the presence and the perfections of its Author. The gay and smiling scenes of nature, the cheerfulness of the rising sun, and the tranquillity of his departing ray, the flowers that make gay the ground of spring, or adorn the splendid robe of summer, the waving harvest, and the bough bending with fruitage, delight our imagination, and affect our hearts, chiefly because in them we recognize the tenderness and the bounty of the Creator.



But the effect of this class of associations, is, perhaps, more strikingly discernible, in the sublimer features of the material universe. In the awful solitudes of nature the unseen spirit seems to dwell : we hear his voice in the dashing of mighty waters, in the stormy wind, and the conflicting elements ; the arm of his majesty launches the rapid lightning, and the stillness of midnight is rendered yet more solemn, by the idea of the ever wakeful eye of Omnipotence. The effect produced by this kind of association, is so beautifully touched upon in the concluding section of these Essays that we regret the space already devoted to Mr. Alison's interesting work, will not permit us to transcribe the passage. Greatly, however, as we admire the eloquence displayed in it, we doubt whether the union of devotional sentiment with sensibility to the charms of nature is quite so common as the author supposes. Nor can we think that the dim and feeble lustre reflected from the book of nature, will ever lead to nature's God, without the superior illumination of that heaven-inspired volume, where alone his perfections are fully displayed, and under the benign influence of whose unsullied rays, 'all the noblest convictions and confidences of religion,' can alone be 'acquired.'

We must now take our leave of Mr. Alison, sincerely thanking him for the high intellectual banquet which his work has afforded us. We regret that only a part of the plan sketched out in the introduction has been accomplished ; and earnestly hope he may soon be prevailed upon to resume his inquiries, and complete his original design.

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Art. III. *History of the Reformation in Scotland.* With an introductory Book and an Appendix. By George Cook, D.D. &c. &c. 3 vols. 8vo. Constable, Edinburgh. Longman, 1811.

(Concluded from p. 47.)

THE desertion of the public worship, which now became general among the Protestants, giving fresh alarm to the clergy, they represented to the queen-regent, the necessity of chastising such open contempt of the church. But, as she required the assistance of the innovators to enable her to unite the kingdoms of France and Scotland more closely together, by the marriage of her daughter with the dauphin, she merely advised the bishops to proceed against them, in virtue of the spiritual authority. Accordingly, they summoned Knox to appear before them ; but, as he came to Edinburgh with a number of followers, they deemed it prudent to adjourn the proceedings.

So persuasive were the discourses of Knox, that the Earls Marischal and Glencairn, supposing he might work on the

mind of the regent herself, induced him to address her on the duty of reforming the church. The contempt with which this letter, dictated if not with prudence at least with the best intentions, was treated, taught the Protestants they must trust to themselves for liberty. Matters, however, not being yet ripe for an avowed opposition to government, Knox, the chief object of ecclesiastical hatred, returned to Geneva; and as the clergy had the imprudence, after his departure, to condemn him as an heretic and burn him in effigy, he wrote an appeal to his countrymen, which greatly contributed to increase both the zeal and number of the Protestants. Of this the following circumstance may serve as a proof.

‘ It had been customary, on the festival of St. Giles, to carry in procession, with every mark of the most superstitious veneration, the image of that saint. When the day came, it was found that the image had been taken away; but another having been procured to supply its place, the ceremony commenced. Immense multitudes attended. Some, with affected devotion, requested that they might be permitted to carry the image; and when they had thus been entrusted with it, they threw it down, dashed it to pieces, and insulted the clergy. A tumult immediately ensued, and the magistrates were compelled to interfere, before peace could be restored.’ Vol. II. pp. 13, 14.

Not long after this incident, several events occurred that induced the friends of innovation, to have recourse to more decisive measures. Many of the sacred order, having embraced the new tenets, were very active in preaching them, and the regent, being again applied to by the priesthood, cited the offenders to answer for their conduct, as disturbers of the public peace. It was apprehended the preachers would appear with a number of their adherents, and, to prevent any tumult that might arise, a proclamation was issued, commanding all who had come to the metropolis, without leave, to repair to the borders. This pressing hard on the western gentlemen, who had just returned from that service, many of them remonstrated with the regent, in so violent and even furious a manner, that the proceedings against the preachers were suspended and the proclamation revoked. Rather elated with this success, the leaders of the reformers solicited the return of Knox, who, by the advice of Calvin and other divines, resolved to comply. But he had come no farther than Dieppe, when he learnt, that many of the Protestants had repented of the scheme they had formed. Without proceeding farther, therefore, he addressed to the chiefs of the new party, a very spirited letter, insisting on the importance of their undertaking, and, without dissembling the difficulties of it, urging them to perseverance, from a sense of the duties which, in consequence of their rank, they owed to the nation. Ashamed

of their indifference and inspired with fresh courage, they took a step which seemed to preclude retreat. They framed and subscribed the following bond.

“ We, perceiving how Satan in his members, the Antichrists of our time, cruelly doth rage, seeking to overthrow and destroy the gospel of Christ, and his congregation, ought, according to our bounden duty, to strive in our Master's cause, even unto death, being certain of the victory in him. The which our duty being well considered, we do promise before the majesty of God and his congregation, and we, by his grace, shall with all diligence, continually apply our whole power, substance, and our very lives, to maintain, set forward, and establish the blessed word of God and his congregation, and shall labour at our possibility to have faithful ministers, purely and truly to minister Christ's gospel and sacraments to his people. We shall maintain them, nourish them, and defend them, the whole congregation of Christ, and every member thereof, at our whole power, and waring of our lives against Satan and all wicked power, that does intend tyranny and trouble against the foresaid congregation. Unto the which holy word and congregation we do join us; and also do renounce and forsake the congregation of Satan, with all the superstitious abominations and idolatry thereof; and moreover, shall declare ourselves, manifestly, enemies thereto, by this our faithful promise before God, testified to his congregation by our subscription at these presents.” p. 30, 31.

From the application, in this deed, of the term congregation to the abettors of the reformed faith, they came to be styled, The Congregation, and the noblemen who subscribed it, the Heads of the Congregation. In conformity with the determination of the bond, they resolved that prayers, with suitable scriptures, in the vulgar tongue, should be read in all the churches every Sunday, and that the interpretation of scripture, and preaching, should be made use of in private houses, until it should please God to authorise the new teachers to preach in public. In the practice of these resolutions, which took place in different parts of the kingdom, the clergy soon discovered the foundation of a rival church. But the regent being too intent on procuring for her son-in-law, the dauphin, a matrimonial crown, to give much heed to their representations, the archbishop of St. Andrews attempted, by detaching from them the Earl of Argyll, to dissolve the union among the Protestants. This attempt having failed, he resolved to renew the barbarity of persecution. Walter Mill, an old man, above eighty years of age, who, during Beaton's primacy, had been accused of heresy, but had concealed himself, was now dragged to punishment. The clergy expected an easy victory over so aged a person; but he repelled the charges brought against him, to the astonishment of the audience. He was, however, declared an obstinate heretic; but the people were so averse to those horrid scenes, that no laic could be found

to pass sentence, until at length a profligate domestic of the primate's, undertook the odious office. Mill suffered with great fortitude, and, on the place where he was burnt, the inhabitants of St. Andrews piled a heap of stones, which was no sooner removed by the clergy, than it was built again by the zeal of the public; so that at length it was found necessary to enclose the spot with a guard. This was the last instance of this kind of barbarity which was exercised, in Scotland, over the Protestants.

Filled with serious alarm, they complained to the regent, (who acquitted herself of participating in the death of Mill,) and employed their agents to sound the public feeling and gain auxiliaries to their cause. They presented likewise an address to the regent, complaining of the cruelty of the priesthood, declaring they were impelled to implore protection, and intimating their resolution to defend their associates from violence. To this they added a petition: intreating, that they might be allowed to meet publicly or privately for prayer in the vulgar tongue: that baptism and the Lord's-supper might also be administered in the same language, the latter 'in both kinds': that at such meetings, qualified persons might interpret obscure passages of scripture: and that the scandalous lives of churchmen might be reformed according to the practice of the primitive times. As the regent still required the support of the reformers, she graciously received their address, presented by Sir James Sandilands, promised protection to the preachers, until parliament should take measures with regard to them, and allowed them to perform public worship in the vulgar tongue, only prohibiting them from publicly assembling in Edinburgh or Leith. This success encouraged the Protestants to present requests of the same nature to a convention of ecclesiastics met at Edinburgh. Though some appearance of moderation was discovered by this assembly, the conditions required of the Protestants were such, that, instead of returning a specific answer, they only renewed their claims, which so provoked the clergy, that they loaded the bearer with virulent reproaches.

In a parliament, held towards the close of this year, the Protestants, believing her promises to be sincere, eagerly concurred with the views of the regent, and in return, expecting her aid, proposed to her the articles they wished to receive the sanction of that body. In the name of all the Protestants, the lords of the congregation prayed:

• 1. That all acts of parliament, empowering churchmen to proceed against heretics, might be abrogated or suspended till, in a lawful general council, the controversies relating to religion should be decided. 2. That, in the meantime, to prevent licentiousness of opinion, all who were con-

occasion, she assured him, that should the people quietly disperse, she would not proceed against the preachers, and would again discover her solicitude for their protection. Erskine, not doubting her sincerity, informed the chiefs of his party of her friendly determination, and, though some entertained suspicions of deceit, the majority appeared satisfied and returned home, leaving the preachers with a few of their adherents at Perth. But the queen regent, having in violation of her declaration, on the day on which the ministers should have made their appearance at Stirling, denounced them as rebels, and prohibited all her subjects from aiding them, Erskine fled the court, and, after justifying his own conduct, exposed the treachery and malice of the regent, and prepared his friends to expect violent opposition.

About this time, (May, 1559,) Knox arrived in Scotland; and the ferment, into which the regent's conduct, had thrown the minds of men, was greatly heightened by a discourse he delivered, on the day subsequent to the condemnation of the preachers, in which he insisted on the vast importance of the new principles, and inveighed with peculiar vehemence against the Romish idolatry. While these things had wrought the multitude up to an extraordinary pitch of zeal, a priest began, in contempt of Knox's doctrine, to celebrate mass, exhibiting the instruments of his superstition in a very insulting manner. As he struck a young man who exclaimed against the abomination, one of the images was thrown down by a stone, and the whole altar was demolished in a moment. This violent spirit diffusing itself, the monasteries of the Gray and Black friars were stripped of their wealth, and the residence of the Carthusians levelled to the ground. The monks, however, were permitted to carry off whatever they most valued, and the remainder was given to the poor. This example of violence was followed at Cupar in Fife.—Dr. C. makes an apology for these excesses, which, though ingenious, and of considerable weight, will not, perhaps, be deemed altogether satisfactory. Our readers shall judge.

‘ That it is desirable that the magnificent fabrics which our ancestors devoted to the solemnization of the rites of religion had been preserved, no one can for a moment doubt. Who, that has contemplated them with the feelings which such objects are in every susceptible breast calculated to excite, does not trace with regret the mouldering fragments of edifices, the extent and the sublimity of which history might have delighted to record? But we must not yield so far to these impressions, as to be averse to examine into the merit which belongs to the very men by whom the buildings were overturned; we must not forget to take into view, that, without such a degree of enthusiasm as led to these excesses, the inestimable blessings resulting from the reformation, would, in all probability, not have been

acquired. Had the people of Scotland been indifferent about their religious opinions, or coldly attached to them—had they not been elevated by that zeal which looked with abhorrence on the pageantry of the ancient superstition. they would have shrunk from the formidable obstacles which they had to encounter; they would have purchased the ease and the security which all men so dearly value, by conforming to the church, or by secretly cherishing their tenets, which would thus have quickly perished. And had the schemes of the regent been successful—had the decaying foundation of the church been strengthened or renewed—had the formidable influence of France completed the subjection of Scotland—ages might have elapsed before civil and religious liberty had been the inheritance of our country; we might even now have, with amazement or with envy, beheld amongst other nations the admirable form of government by which we are protected—we might yet have been obliged to excite the spirit, the wanderings of which have been so keenly and so injudiciously reprobated.

‘ From the manner in which the reformation was accomplished in England, we cannot reason to what was requisite for the same end in Scotland. In the former country it was the work of the government. The sentiments of the sovereign, except during the short reign of Mary, led and formed the sentiments of the subjects; and interest and honour were thus generally to be found within the pale of the protestant communion. There was consequently no room for that vehemence which impelled the congregation; and similar devastations to those which they committed, by persons in the situation in which the members of the church of England were placed, could have been ascribed only to unprincipled rebellion, or to the lawless violence of a savage and exasperated multitude.

‘ Before, then, Knox and his adherents be branded as intemperate zealots—be treated with the disdain which minds infinitely inferior to his have not scrupled to entertain and to express, let what has been stated be maturely weighed; and while we read the accounts which have been given, and those which must yet be recorded, of wasted churches and ruined monasteries, let us moderate our lamentation by reflecting, that this was a price, which, however high in the estimation of taste and sentiment, we cannot scruple to have paid for those rights which the reformers had the intrepidity to assert, and which, through their perseverance, have continued to spread happiness and prosperity among the generations by which they have been succeeded.

‘ But while this apology is urged for Knox, it would be injurious to his reputation to conceal one most striking feature in that revolution, which, through his instrumentality, was effectuated. The reformation in Scotland was unstained by blood. The celebrated Leslie, bishop of Ross, a strenuous defender of the church, and consequently disposed to represent, in the least favourable light, the conduct of the men who had united to overthrow it, even where his antipathy to Knox, whom he stigmatizes as inclined to persecution, is not concealed—after deploring the unhappy situation of the catholics, with much candour declares, that the humanity of the lords of the congregation ought not to be passed over in silence: “ When in the plenitude of their power, they banished few on account of religion, doomed still fewer to imprisonment, and put none to death.”

‘He who has viewed, with heart-rending anguish, the sanguinary atrocities of modern times—who has mourned over the despotism which has long banished that liberty, which the sanguine had fondly anticipated as a general blessing to Europe,—should have learnt to reverence men who erected the standard of independence amidst the acclamations of a grateful people; and ought rather to be amazed at the small degree of evil which arose from their efforts, than, invidiously and unfairly overlooking their manly struggle for freedom, to point to the calamities or to the desolation which they sometimes unhappily occasioned.’ p. 81—85.

These outrages were the signal of hostilities. The regent, though she soon took the field, yet, finding herself in no condition to make head against the lords, who had collected their forces in great numbers, had recourse to accommodation, to which, through the intreaties of the Lord James, prior of St. Andrews, and the Earl of Argyll, they were by no means averse. It was agreed,

“That both the armies should be disbanded and the town left open to the queen-regent; that none of the inhabitants should be molested on account of the late alteration in religion; that no Frenchman should enter the town, or come within three miles of it; that when the queen retired from it, she should not leave a French garrison; and that all controversies should be reserved till the meeting of parliament.” p. 102.

Being very suspicious, however, of the regent's designs, they framed, with the concurrence of James and Argyll, who, disgusted with the faithless policy of the court, had now joined them, a new bond to this purpose:

“That the congregation of the west, in conjunction with the congregations of Fife, Perth, Dundee, Montrose, Angus, and Mearns, would unite to support whatever was calculated to promote the purity of religion; that in case any trouble was intended against the said congregation, or any part or member thereof, they would all concur, assist and convene for the defence of the same congregation, or of the person troubled; that they would not spare labours, goods, substance, bodies and lives, in maintaining the liberty of the whole congregation, and every member thereof, against any power intending the said trouble for cause of religion, or any other cause depending thereupon, although coloured with any other outward pretence.” p. 102.

Several events took place serving to rekindle the war. While the regent entered Perth, the French soldiers discharging their fire-arms, in token of joy, directed them against the house of Patrick Murray, a zealous promoter of the new religion; his son a young man was shot; and his body being brought into her presence, she observed, it was to be regretted it was the son instead of the father. During her stay, the inhabitants were exposed to the licence of the soldiers; she left a garrison in the town, though not of Frenchmen, yet in the pay of France; and in reply to the remon-

stances of her more moderate counsellors, declared, she was not bound to keep faith with heretics.

Tired out with the severity and injustice of the regent, the prior and Argyll, with several other noblemen who had withdrawn from the court, to evince their sincerity, and restore the congregation to the state in which it was previous to the treaty, summoned the Protestants in the neighbouring counties to assemble at St. Andrews. It appearing to be the design of the regent to subjugate Scotland to the dominion of France, the progress of the reformation and national independence were, from this time, interwoven together.

The congregation, reinforced by men of such talents and influence, no longer kept any measures with their enemies. They destroyed the religious buildings in Crail and Anstruther, and even laid the cathedral of St. Andrew's in ruins. As their troops, however, were not yet assembled, the regent thought she might be able to seize the two lords by surprise; but such were the zeal and activity of their adherents, and their forces were instantly collected in such numbers, that it appeared to the generals of the regent's army, who had the mean while assembled, very dangerous to attack them; and after some fruitless attempts at negotiation, a truce was agreed upon for eight days, on condition that the greater part of the French troops should be transported into Lothian, and the regent should send persons to St. Andrew's with full powers of accommodation. The lords being again duped, now perceived that hostilities were unavoidable; and having assembled their followers, whom they had dismissed at the commencement of the truce, they took Perth, whose inhabitants suffered great hardships.—The following extract will give a very high idea of our historian's moderation and impartiality.

'While encamped before the town, they had learned that the Bishop of Moray was at the abbey of Scone, in the immediate neighbourhood, and the lords had sent to inform him, that they could protect him and the abbey, only upon his promising that he would assist them with his followers. This he consented to do, but as the consent was not intimated to them till they were independent of it, and as this prelate was regarded with peculiar antipathy by the great body of Protestants, on account of his activity in bringing Walter Mill to the stake, a number of them, immediately after entering Perth, went to Scone, to express, by acts of violence, the feelings by which they were actuated. The lords were no sooner informed of this, than they dispatched proper persons to prevent outrage. They probably felt much reverence for that building, in which so many of the kings of Scotland had been invested with the ensigns of royalty, and, at all events, they were most anxious to wipe away the imputation of want of loyalty to their sovereign, by guarding an edifice, the destruction of which might, with so much appearance of reason, be attributed to motives which they disclaimed. Knox followed those who had



been first sent to preserve tranquillity; but he had the mortification to find that it was more easy to stir up the multitude, than to restrain them. He failed in his attempt to stay their fury, and the prior and Argyll were compelled to interpose their authority. Some injury had been done to the buildings before they arrived, but the church and the bishop's house were preserved, and as the tumult seemed to have subsided, they returned to Perth.

'The licentiousness of the multitude was, however, soon again manifested. One of their number having been accidentally slain, they declared, that if any attempt was made to check them, they would instantly renounce the cause of the congregation; and then rushing forth to plunder and to destroy, they consumed by fire the venerable fabric,

'For this outrage no apology can be offered. The spirit which led to it was inconsistent with all regard to order and subordination, and was not allied to that pious though excessive zeal which had laid prostrate the cathedral and the monasteries of St. Andrews. The people were impelled by avarice or by passion; all regard to religion was banished from their minds; and they would have sacrificed even their own friends, had they individually attempted to oppose their unprincipled and lamentable ferocity.

'Although the lords of the congregation and the ministers united in condemning this conduct, they did not with sufficient vigour exert themselves to prevent it; and, after it had taken place, they did not reprobate it with that high tone of indignation which they ought to have assumed. Even from political motives, they should have used force against the perpetrators; and if this did not occur to them, they should have excluded from their society all who had presumed to set at defiance the authority which they were bound to revere. Had they thus acted, they would have given a most striking and salutary proof of moderation; they would have shewn the impartial, that nothing but the conviction of necessity induced them to raise the hand of destruction; that wherever they were secure, they gladly extended to all classes of men, and to every species of property, the most effectual protection.' pp. 134—5.

The prior and Argyll, to follow up their success, marched to Stirling, and passing through other towns, got possession of Edinburgh, destroying the religious buildings in their progress. Corrupted by prosperity, they broke into the palace of Holyrood-house, and, according to the report of their enemies, carried off both the bullion and the instruments of coinage.

In the mean time the regent, who had retired to Dunbar, taking advantage of this error, issued a proclamation, denouncing the congregation as rebels; while it was insinuated, that it was their intention to deprive the regent of her authority, and advance the prior to the sovereignty. In consequence of these circumstances, as well as the length of the contest, and the want of regular finances, many persons abandoned the lords. After various attempts to bring matters to an agreement, to which the regent readily consented, as advantageous to her cause, she approached Edinburgh; but though she now

had it in her power to crush the lords, she granted them terms, which the necessity of their affairs obliged them to accept. They were tolerated in the exercise of their religion. But they acted very disingenuously in the account they published of the treaty, concealing or misrepresenting the articles of it.

Neither of the parties being sincere in their desire of peace, they both prepared to renew the war. The regent fortified Leith, and procured from her son-in-law, now king of France, reinforcements of three Sorbonne Doctors, the Bishop of Amiens, and two thousand men under La Brosse; while the congregation was strengthened by the accession of the Duke of Chatelherault, and his son the Earl of Arran,—both factions endeavouring to conciliate the public favour. All endeavours at reconciliation were ineffectual, the regent being resolved to reduce the malecontents, and they not being convinced by the arguments of the Sorbonnists, nor awed by the arms of her auxiliaries. The lords having met at Hamilton, sent her a letter, in which they requested her to remit hostile preparations, threatening her with an appeal to their countrymen,—to which she did not think it becoming her dignity to reply. They had now entered Edinburgh, but as they wished if possible to gain their object without the effusion of blood, they sent her another letter, avowing themselves determined to maintain the liberty of their country; in answer to which she commanded, under pain of treason, all who adhered to the duke and the congregation to leave Edinburgh. This brought the lords to a resolution, in which the ministers concurred, to suspend the regent's authority. But their own resources being by no means adequate to second these bold measures, they had before this time, by the advice of Knox, applied to Elizabeth for assistance; which that princess, more from a regard to the security of her own dominions than to the interests of the Protestant religion or the liberties of Scotland, did not long hesitate to grant them. The first supply, however, was soon exhausted; the second was interrupted, and their troops being worsted in two rencounters, they were obliged to retire to Stirling, lamentably sunk in the public estimation. Here again the eloquence and fortitude of Knox dispersed the cloud, and retrieved their affairs. They resolved to apply directly to Elizabeth for more effectual aid, and, in the mean time, divide their forces into two parts. Their application to the English court was successful. An English fleet soon made its appearance in the Frith of Forth. In pursuance of a treaty concluded February the 27th, 1560, between Elizabeth and the lords, notwithstanding the delay occasioned by the intrigues of the French court, they were joined by an army under Lord Grey. While the allied army formed the siege of Leith, the

conferences held with the queen regent, induced the lords to frame their last bond, in which they were joined by the Earl of Huntly. All hopes of accommodation being cut off, affairs were submitted to the decision of the sword. But the difficulties of sending supplies to so distant a country as Scotland, and the civil commotions that began to agitate France, disposed the counsellors of that nation to peace,—to which the little success at Leith, and the apparent sincerity of the French court, rendered Elizabeth not a little inclined. As the regent died while the commissioners were on their journey, after some difficulties, a treaty was concluded between France and England, including the lords of the congregation. While this treaty brought great glory to Elizabeth, it secured indemnity to the lords: and though no express stipulation was made for the toleration of the reformed faith, yet a vague article, referring it to the deliberation of a parliament to be speedily convened, gave to those who had embraced it entire satisfaction. For

‘The great body of the people had long been inclined to the Reformation. They were gratified by the zeal and assiduity of the new preachers; they were delighted with the knowledge which these men imparted to them; they felt the sympathetic fervour of religious zeal; and the effect of it was increased by the striking contrast between the decent conscientious demeanour of the Protestant clergy, and the ignorance, the sloth, and the scandalous depravity of the priesthood. Shrinking from the recollection of those scenes of horror and of cruelty, which had agonized their feelings, and entailed deserved infamy on the persecutors who had viewed them with complacency, associating with these scenes the influence of the French in Scotland, they beheld, in the ascendancy of the reformed faith, a protection against the most grating oppression—a bulwark in defence of their principles, which the efforts of tyranny would be unable to subvert.

‘The more numerous part of the nobles, though from different motives, were equally eager for the introduction of a Protestant establishment. That some of them looked on this interesting revolution as connected with the wide dissemination of principles of pure religion, cannot be doubted, and on this account they gave to it their unwearied support; but too many of them promoted it chiefly from secular views. They saw that, by giving power to its votaries, they would undermine the foundations of the church, and that thus annihilating the necessity or the propriety of munificently supporting the popish clergy, the enormous wealth which had been appropriated to this purpose, would receive a different destination, and might be seized by those of their own number who were most artful or most active in getting it into their possession. The effect of avarice, which the duke long before had pointed out as the surest auxiliary of religious innovation, began from this period to be strikingly apparent. We shall soon trace its influence upon the councils and decisions of parliament, and the still more marked consequences which resulted from it, with regard to the situation, the provision, and the comfort of the ministers of the new establishment.’ p. 314.

Mén of all classes being so much inclined to the new religion, in the parliament that met in pursuance of the treaty persons were chosen to draw up a summary of the Protestant tenets, which was no sooner presented than it received the sanction of that assembly. This parliament likewise, in compliance with the wishes of the reformers, passed other acts, abolishing the jurisdiction of the popes in Scotland, abrogating the laws in favour of the ancient church, and threatening those who should attend mass, for the first offence, confiscation of goods, for the second, banishment, and the third, death;—thus justifying the cruelties of which they had themselves so loudly complained. As the family of Guise had now defeated their enemies, the persons appointed to lay the proceedings of this parliament before the king and queen, found them not disposed to ratify the treaty. The consternation, however, into which this refusal threw the innovators was but momentary, for the death of Francis, which happened about this time, delivered them from it, and meanwhile the new teachers, by the advice of the council, had framed the Book of Discipline, in order more effectually to diffuse the doctrines that had received the approbation of the estates.

In the two last chapters of the second volume, Dr. Cook enters into an able and perspicuous analysis of these compositions—the Confession of Faith, and the Book of Discipline, which contain the doctrine and polity of the Scotch kirk. Having detailed the reasons that led to the framing of the Confession of Faith, he points out its striking contrast to the old religion, its tendency to promote pure morality, and its doctrine with regard to the church, the sacraments, and obedience to civil magistrates, and concludes this review of the Confession with some just and moderate observations on religious establishments. The Book of Discipline, containing the polity of the new church, proceeds on the supposition, that no form of ecclesiastical government, being laid down in the New Testament, Christians are left at liberty to devise such a policy as may appear the most adapted to promote the interests of religion. On this principle he proceeds to evince the wisdom of its regulations respecting ministers, the education of youth, and the support of the poor. Even those who may not acquiesce in the principle on which the Book of Discipline is founded, will not be offended at the modest, and, in many parts, merited panegyric, which our author bestows on the polity of his church, and the enlightened and pious men who devised it. No person, indeed, can peruse this chapter without forming a very high idea of their sagacity and virtue.

The new faith, having thus obtained the sanction of parlia-

ment, may now be considered as established. Dr. Cook, indeed, in the third volume, minutely details the events connected with its permanence and stability; but we must be content to touch slightly on the incidents that secured to the Book of Discipline, the sanction of the legislature, and thus fixed the reformed religion as that of the nation.

After this time, the partizans of the ancient superstitions never made any vigorous or even regular effort to recover their authority. Though the queen, even after the demise of Francis, still refused to ratify the treaty that seemed to sanction the proceedings of the late parliament with regard to religion, yet being herself tolerated in the exercise of her own worship, she appeared to acquiesce in its enactments. The great obstruction to the settlement of the new church, therefore, arose from those who had laid the foundation of it. The nobility had, at an early period, perceived the tendency of the innovations to increase their influence, by throwing into their hands the wealth and power of the clergy. During the civil convulsions they had seized on the possessions of the church. Though the parliament, therefore, gave its sanction to the new doctrine, and enacted laws in its favour, the convention met on the death of Francis would by no means approve of the Book of Discipline, which, appropriating the patrimony of the ancient church to the support of the new teachers, the education of youth, and the relief of the poor, disappointed their hopes of enriching themselves. To amuse the teachers, indeed, the more eminent Protestants consented to subscribe the Book, and, for the same purpose, the secret council, as well as the convention, held in May, 1561, granted the petitions with regard to the suppression of idolatry, making provision for the ministers, &c. which they had presented for the security of the infant church. But though the preachers thus failed, at first, through the selfish opposition of the lords, in obtaining legal sanction to their religious polity, their zeal and assiduity enabled them to make their way, at last, to the object of their wishes.

They were very diligent in carrying into effect the provisions of the Book of Discipline; they declaimed, with peculiar vehemence, on the dangers to be apprehended from even a tolerance of the old religion, and thus kept up the public zeal in their favour; they recommended themselves to the people by a diligent exercise of the pastoral function, and by an austere and morose behaviour; and brought odium on their enemies, by dwelling on the excesses, into which they were led by their interest or their passions, as extremely dangerous both to the church and state. In consequence of these circumstances,

the lords, who, in order in some measure to gratify the queen by whom they were trusted, endeavoured to repress the zeal of the preachers, were in general obliged to comply. The dispute with regard to the lawfulness of general assemblies convened without royal authority, was decided in favour of the preachers. They failed, indeed, in obtaining the queen's sanction to the Book of Discipline, but, it being impossible to refuse them support any longer, it was agreed, with the consent of the former incumbents, that a third of the church revenues should be appropriated to the queen's service, out of which the reformed teachers should be maintained. A new proclamation was issued, May 1562, commanding all to conform to the established orders. In the ensuing year, as well as in 1564, several laws were passed, tending to the security of the new church. Thus the reformed faith was daily gathering strength in spite of its most interested as well as powerful and malignant adversaries. When the imprudent and criminal conduct of Mary had given general disgust to the nation, and enabled a few of the nobles to wrest the sceptre from her hand, and entrust the Earl of Murray with the regency, the friends of the new government, who were indebted in a great measure for their success to the preachers, procured in a parliament held about the end of 1567, acts abolishing the pope's jurisdiction in Scotland, constituting the Protestant the national church, and making it the duty of those who should after hold the reins of government, to support and defend it,—and thus the reformed religion was fully established in Scotland.

The Appendix to these volumes contains several curious documents, tending to illustrate and confirm different parts of the history. Among the rarest of these documents are some extracts from Archbishop Hamilton's Catechism; 'the counsell of the Deyne and Chapter of Abdn. to my Lord Bischope of Abdn.' affording a lamentable notion of the profligacy of the Romish clergy; and some extracts from the 'Buik of the universal Kirk,' with a dissertation on Mr. Chalmers's remarks on the treaty of Edinburgh, as it affected Scotland. The other papers, though important, are to be met with in several collections.

We must now close our account of this history, in perusing which we have been very much gratified, and not a little instructed. The revolution, of which it narrates the rise and accomplishment, cannot but be reviewed with pleasure by every friend of religion and liberty, especially in this age, so fruitful of vicissitudes threatening universal despotism and tyranny. Its progress, it must be confessed, was marked with many excesses. The instruments of it were, many of them, interested

and corrupt; while the best of them were sometimes transported with too vehement a zeal, and much more severe both in their censures and their manners than the spirit of Christianity can be presumed to justify. But allowing all this, and even without approving of the doctrine or discipline established in our sister kingdom,—in comparing what the reformers established with the corrupting and debasing system that they overturned, in considering the fortitude, disinterestedness, and piety they discovered, in taking into the account the little violence they exercised in the plenitude of their power, and the propitious influence of their exertions, on science, liberty, and religion, it seems hardly possible not to give way to pleasurable feelings. The triumph of light over darkness, of liberty over tyranny, and of virtue over crime, must always be grateful to every well-tempered mind,—while the thought of the souls that have been turned from the error of their ways, through the prevalence of the reformed religion in Scotland, must give joy to every Christian heart. Nor is this revolution less encouraging than it is grateful. When the reformers first began to sow the seeds of religious knowledge and liberty, they could have no hope but in the power of God. They had to contend with ignorance, rendered sacred by principle, agreeable errors fortified by power, and corruptions defended by the double rampart of passion and interest. By a series of wonderful and unforeseen incidents, concurring with their activity and patience, they made their way through all these obstacles. What has been, may again be effected; and those who are engaged in promoting the improvement and happiness of their fellow men, should certainly, while they struggle with error and corruption, draw encouragement from the success of their predecessors in the same cause, and consider the interpositions of Providence in past ages as a proof both of the interest that God takes in their labours, and of the grand defeat that error and corruption of all kinds have yet to sustain.

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Art. IV *Essays on the Superstitions of the Highlanders of Scotland, to which are added, Translations from the Gaelic; and Letters connected with those formerly published. By the Author of "Letters from the Mountains."* 12mo. 2 vols. pp. 670. Price 12s. Longman and Co. Hatchard, &c. 1811.

**I**T is a gloomy reflection which occurs to us, in contemplating the world as a very picturesque scene, that much the greatest portion of what man has contributed, and still contributes to make it so, is the result and proof of the perverted

condition of the understanding and morality of the species. If we look at the more palpable and material division of the things by which that species have given to the world an aspect very striking to the imagination, it is False Religion that has raised so many superb temples, of which the smallest remaining ruins bear an impressive character of grandeur; that has prompted the creation, from shapeless masses of substance, of so many beautiful or monstrous forms, representing fabulous super-human and divine beings; and that has produced some of the most stupendous works intended as abodes, or monuments, of the dead. It is the evil next in eminence, War, that has caused the earth to be embossed with so many thousands of massy structures in the form of towers and defensive walls—so many remains of ancient camps—so many traces of the labours by which armies overcame the obstacles opposed to them by rivers, rocks, or mountains—and so many triumphal edifices raised to perpetuate the glory of conquerors. It is the oppressive Self-importance of imperial tyrants, and of their inferior commanders of human toils, that has erected those magnificent residences which make a far greater figure in our imagination, than the collective dwellings of the humbler population of a whole continent, and that has in some spots thrown the surface of the earth into new forms. Had an enlightened understanding and uncorrupt moral principles always and universally reigned among mankind, not one of all these mighty operations, the labours of unnumbered millions, under the impulse and direction of a prodigious aggregate of genius and skill, would even have been thought of. Not one stone would have been laid of Pagan temple or embattled fortress, of mausoleum, or triumphal arch, or tyrant's palace. The ground occupied by the once perfect, and now ruined, mansions of the gods at Athens, or Palmyra; or Thebes, or Rome, the sites of the Egyptian pyramids, of the Roman amphitheatres, and of the palaces of the Alhambra or the Seraglio, might, some of them, have been cultivated as useful pieces of garden-ground, and some of them covered, from early ages till now, with commodious, but not showy, dwellings of virtuous families, or plain buildings for the public exercises of the true religion. In short, the world would have been a scene incomparably more happy and more morally beautiful, but it would have been without a vast multitude of objects that now conspire to make a grand, and even awful, impression on the imagination.

If we fix our attention on the other class of things contributed by the human species, to give what we call a picturesque character to the world—the class supplied by their personal condition and manners—we find that in this part also of that character the most striking appearances are those which mani-



fest error and moral evil. What is it, in this view, that most powerfully seizes the imagination? It is the wild and formidable character and habits of savages and barbarians,—of North-American Indians, South-Sea islanders, Arabs, and Tartars: It is the monstrous forms of national polity, or of subordinate social institution: It is the contrast of the various systems of manners, rivals perhaps in absurdity: It is, whatever is most pompous, most fantastic, or most vicious, in the ceremonial appointments of civilized and uncivilized society: It is that ferocious aspect of hostility with which the human tribes all over the earth are constantly looking at one another, and those dreadful collisions in which myriads are perishing every month: but perhaps, above all, it is their superstitions: for these, by their nature, partake more than all the other things enumerated, of that solemnity and mystery which have so mighty a power over the imagination.

We now come towards the purpose of this prolix array of common places, by the double observation,—that the advance of just thinking and right moral principles will, proportionably, annihilate a great deal that is very striking and romantic in the now existing economy of the human species,—but that we ought to be pleased for these picturesque aspects to vanish, if their disappearance be owing to the removal of that intellectual or moral perversion by which they were produced. The complacent feeling here demanded, as a tribute due to the excellence of truth and moral rectitude, is, of course, only called for at the disappearance of such striking features of the world as belong to the latter division, that is, of such as are presented in the personal condition and habits of the human species, and indicate, so long as they appear, the continued operation of the evil causes from which they have arisen. For as to those material objects produced by the prevalence of evil, and which are so fascinating to the imagination,—the pyramids, the ruined temples, and the vast works that remain as monuments of former wars, we suppose almost all men may agree in wishing they might continue to exist to the latest periods of the world, to assist historians in representing, and a distant posterity in a happier age in believing, the true state of mankind in former periods. But the picturesque forms of practical superstition, and of any other thing in the human economy which indicates and results from a still operating perversion of understanding or moral sentiments, ought not to be deplored when they vanish to return no more,—even though they were as captivating to the fancy, as comparatively innoxious, and combined with as many virtues, half virtues, and romantic fine qualities, as the superstitions of the Highlanders of Scotland.

Our old friend Mrs. Grant is some trifle below our standard, on this subject. She acknowledges, with full conviction, that that mode of personal character, (comprising notions, moral sentiments, and practical habits,) and that constitution of the social economy, which should be formed on the plain ground of absolute truth generally, and specially on the ground of religious truth, perfectly clear of every deceptive fancy, would be better than the very best state of the ancient Highland character and social system. And yet there is something so singular, so poetical, and really in some points so truly elevated, in the ancient character and economy of these Celtic tribes, that she shews a kind of reluctance to lose any particle that entered into the constitution of so strange and interesting a moral order. She cannot help looking back with a feeling perhaps, in some slight degree, tinged with fondness and regret, on some of the more romantic and harmless of the superstitions that once had so visionary and solemn an influence. She has somewhat of a similar feeling, in this retrospect, to that with which a solitary devotee to contemplation has sometimes beheld the beautiful delusive aspects of things by moonlight fading into the plain sober forms of reality under the commencing ascendancy of day-light, or with which a person awaking from an enchanting dream, strives to recal the vanishing images, the last glimpse of which seems to convey something much finer than the objects arranged round the room, or to be seen through the window. And we must confess we were scarcely ever in an equal degree disposed to be forbearing to such a feeling. The departed or departing system of sentiments and habits certainly did contain a great deal that very powerfully tended to fix indelibly a fondly partial impression of almost *all* its parts on a youthful mind of sensibility and poetical enthusiasm, when presented to its view amidst that solemn mountain scenery, where that system had prevailed so many ages, had left so many religiously admitted traditions, and had continued, even down to that time, to maintain a very considerable, though declining, degree of actual prevalence among the people.

Setting aside historical correctness, we can well believe that our author is better qualified than any other person to delineate a lively picture of the former economy of Highland society. She complains, however, that it is now somewhat too late.

‘Why has not this wide field for speculation been explored? Why have the lovers of useful knowledge neglected to dig into a mine so rich in science; even the most valuable science, the knowledge of human nature?’

‘But the lovers of this coy science have too long delayed to follow her to her retreat. In the deep recesses of our Alpine glens, they might have wooed and won the nymph who presides over the treasures of antique lore.

In the Celtic Muse they would have found an Egeria, who would have enlightened them by her mystic counsels, and told them the secrets of other times, now doomed to long oblivion. Now it is too late.'—'The fair form, where inspiration has for so many ages awaked the bard, animated the hero, and soothed the lover, is fast gliding into the mist of obscurity, and will soon be no more than a remembered dream, "when the hunter awakes from his noon-day slumber, and has heard in his vision the spirits of the hill."

'The neglect of pretenders to science, in omitting to acquire a language through which so much is to be known, and the apparent indifference of natives, in not producing, at an earlier period, into the light of a more current language, the hidden treasures of their own, seem equally unaccountable.'—'One who, like the writer of these pages, is not absolutely a native, nor entirely a stranger, but has added the observant curiosity of the latter to the facilities of inquiry enjoyed by the former, might best, if otherwise qualified, explain this paradox.'

It certainly is to be regretted that there had not been, a century since, or even at a somewhat later period, just such an observer as our author (saving, perhaps, that a somewhat smaller portion of enthusiasm would have sufficed for the object) introduced among the Highland tribes, and domesticated for several years among different clans, in order to enter into the very recesses of their character and social state, to learn their traditional histories, to preserve the most striking of their written and unwritten poetry, to collect characteristic anecdotes, to discern the most material differences in the general character as appearing among the different sections of the people, and then to come away with a comprehensive description of what certainly had no parallel among nations, and of what, being now in a great measure broken up and annihilated, will never return into existence. And that description ought to have been given with the same ease and animation as this before us,—the same power of presenting such moral portraits as will serve as well as if we conversed with the real living beings,—the same general and versatile force of colouring,—much of the same friendly sympathy with the people,—and as little as possible of the same neglect of method.

But our author shews it would, at any time, have been very difficult to acquire any intimate knowledge of the character of the Highlanders. Between them and the Lowlanders there uniformly existed such an active antipathy as to preclude all unreserved intercourse.

'No two nations ever were more distinct, or differed more completely from each other, than the Highlanders and the Lowlanders; and the sentiments with which they regarded each other were at best a kind of smothered animosity.—The Lowlander considered the Highlander as a fierce and savage depredator, speaking a barbarous language, and inhabiting a gloomy and barren region, which fear and prudence forbade all strangers

to explore. The attractions of his social habits, strong attachments, and courteous manners, were confined to his glens and his kindred. All the pathetic and sublime charms of his poetry, and all the wild wonders of his records, were concealed in a language difficult to acquire, and utterly despised as the jargon of barbarians by their southern neighbours. If such was the light in which the cultivators of the soil regarded the hunters, graziers, and warriors, of the mountains, their contempt was amply repaid by their high spirited neighbours. They regarded the Lowlanders as a very inferior mongrel race of intruders; sons of little men, without ancestry, heroism, or genius; mechanical drudges, who could neither sleep without on the snow, compose extempore songs, recite long tales of wonder or of woe, or live without bread and without shelter weeks together, following the chase. Whatever was mean or effeminate, whatever was dull, slow, mechanical or torpid, was in the Highlands imputed to the Lowlanders, and exemplified by some allusion to them: while, in the low country, every thing ferocious or unprincipled—every species of awkwardness or ignorance—of pride or of insolence, was imputed to the Highlanders.

The distance of half the circumference of the globe could hardly have been more effectual than such a state of neighbourhood, to keep the best and the most romantic qualities of the mountaineers unknown. And any friendly and inquisitive stranger who should have wished to reside among them, would have met, according to Mrs. G.'s very natural representation, almost insuperable obstacles. As a transient visitor he would have been received with politeness and hospitality; but if attempting to establish himself he would have been regarded as an intruder; and especially any attempt to obtain the smallest particle of land, even if it could have been successful, would have excited so strong an hostility, as to leave no security either to his property or person. The land was not more in any of the districts than to afford moderate allotments to the members of the clan, all of whom regarded themselves as the family of the chief, and as having therefore such claims on him that his granting one acre to a stranger would have been a piece of outrageous injustice.

Nor was any satisfactory information to be obtained concerning the interior character of this race, from such individuals of them as sometimes came among the more southern people of the island. For either they came for education, too early in life to bring with them either the mature example or the knowledge of that character; or, if they came at a more advanced age, their quick and proud perception of the liability of their most peculiar feelings and superstitions to ridicule among a less romantic generation, has put them on the most cautious reserve. Some of them have even endeavoured to extirpate from their minds the order of sentiments so incommensurable, because reputed so irrational, amidst such uncongenial society; but our author affirms that, once fixed, these sentiments became so deep and

tenacious, that even though the force of the clearest religious truth were also brought in aid of the expulsion, and might seem to have effected it, they would recover almost all their power if a man happened to return to his native region.

'The moment he felt himself within the stony girdle of the Grampians, though he did not yield himself a prey to implicit belief, and its bewildering terrors and fantastic inspirations, still he resigned himself willingly to the sway of that potent charm, that mournful, yet pleasing illusion, which the combined influence of a powerful imagination and singularly warm affections have created and preserved in those romantic regions: That four-fold band, wrought by music, poetry, tenderness, and melancholy, which connects the past with the present, and the material with the immaterial world, by a mystic and invisible tie; which all born within its influence feel, yet none who are free from subjection to the potent spell can comprehend. This partial subjection to the early habits of resignation to the wildering powers of song and superstition, is a weakness to which no educated and polished Highlander will ever plead guilty. It is a secret sin, and, in general, he dies without confession; for this good reason, that he could not have the least hope of absolution.' V. I. p. 36.

Ten essays make the substance of these volumes; and our first intention was to attempt a slight abstract of them in succession; but their excessively desultory and immethodical form has obliged us to decline this attempt. In a large work there really would have been no forgiving so irregular a mode of managing a subject. In the present instance the space is not so wide but that the reader may traverse again any part of it where he imperfectly recollects the curious things that were scattered in such plenty and confusion. Taken all together, these essays form probably the most just and comprehensive, and beyond all question, the most animated description of Highland sentiments, manners and customs, that has ever appeared. And the work abounds with what is of superior merit and ability to mere picturesque description;—with acute guesses at causes and happy illustrations of principles,—and also with pensive and elevated sentiments, sympathetic with those which fortified the solemn and peculiar grace of the mystical and poetical people of whom the work is a worthy memorial.

A variety of sensible observations are made concerning the influences that operated, in a remote age and progressively downwards, to promote the growth of so peculiar, and in many points so dignified and attractive a character. Much is justly ascribed to the unmingled quality of the race, and consequent completeness of fraternity, from identity of origin, with which they took possession of their mountains and glens, as a long asylum from the encroaching power of the southerners: to the still more concentrated recognition and spirit of kindred, the almost family economy and charities, into which the divisions respectively were compressed in their several vallies: to the spirit of independence which formed them all to heroism,

through each successive generation, in defending their mountain territory: to their pride in a long unbroken line of honourable ancestry, to which they were most solicitous and ambitious to be honourably added, in the retrospect of their own distant posterity; and to the gloomy and sublime character of the region they inhabited. Music and heroic songs contributed at once to augment and to combine the influences of all these causes.

These particulars, as illustrated in a very spirited manner by the essayist, will go far towards accounting for the moral phenomena of the Highlands; but will still, we think, leave a considerable degree of mystery resting on the origin of some of the distinctions of the character in question. Much of a similar process has taken place with respect to other tribes of mankind without producing the same result. How, especially, is to be explained that refined and reflective pensiveness so prevalent among these tribes?—if we are to admit the fidelity of our author's representation, and if there be any thing genuine, in point of moral spirit, in the poetry attributed to Ossian. It is easy enough to comprehend that habits of warlike passion enterprize and hazard,—that the frequent employment of chasing and killing the wild animals of the mountains,—that the gloomy impressions of a bold and gigantic but most dreary scenery,—and the combination with all these of the memory or traditions of brave ancestors, and of dark fancies about the haunting of their ghosts, might well have produced a certain fierce and austere solemnity, such as that which throws a frowning shade over the character of the heroes of Odin, as represented in what has come to us of the northern poetry, or such as that which has been found among some of the American aborigines. But really it is not yet explained how this division of the Celtic barbarians acquired the tender melancholy, the pensive sublimity, the affectionate enthusiasm which, as far as yet appears, we must be constrained to attribute to them in such a degree as to no other uncultivated race.

The essayist has made a strong and pleasing representation of the general good sense, thoughtfulness, and habits of shrewd and vigilant observation, of the Highlanders; and has shewn that their local circumstances and their social condition very strongly called forth their thinking faculties. The comparatively little, though to them most important affairs of their valley and their clan, may indeed appear to furnish but a narrow scope for the exercise of those faculties, and of that conversational and deliberative oratory in which also they are here pronounced to have excelled: but our author has shewn that this confined sphere did, notwithstanding, include a very considerable diversity of such occasions as demanded, each, a specific judgement and plan of action. She has represented, too, that

while these tribes were secluded in complete ignorance of all the knowledge and literature of the world, it is wonderful how much truth of a moral and practical kind had been struck out among them by the co-operation and collision of their own minds, and fixed as a permanent common stock by the most faithful traditional preservation.

Our author has enlarged also, with great animation, on the social virtues of these tribes,—the well governed temper and passions, the promptitude to friendly mutual services, (within the boundary of the clan) the matrimonial fidelity, and that lofty sense of honour entertained by even the meanest members of the community. And she has shewn how much these qualities were promoted by their high notions of a dignified ancestry, from whose revered character it would be infamous to degenerate, and by the consciousness of being, every individual of them, at all times within the cognizance, for honour or for shame, of the whole clan. We quote her observations relative to this latter point.

‘Here, too, the love of reputation or of fame acted more powerfully, if possible, than on the large theatres of the world. What was the world to him who thought all that was desirable in it existed within the rocky limits and watery boundaries of his Alpine home. Here was no equivocal fame, nor any thing that rested on pretensions, or was veiled by artifice. The world at large, which sees a man as he chooses to shew himself, may be, for a while at least, imposed upon; but no man can assume a false character in his native district, where every action, with its motive and results, is known. If he steps out of the common rank to exercise any faculty which he pre-eminently possesses, or imagines he possesses, whether it be the courage of the lion, the sagacity of the fox, the wisdom of the serpent, or the gentleness of the dove, he can bear no ambiguous character, he must be admired or despised, beloved or detested. How dear to a human being is the love and esteem, the respect or the admiration of that small concentrated circle which he has ever been accustomed to regard with affection and interest, or with awe and reverence.’ Vol. I. p. 17.

The superstitions of the Highlanders related chiefly to apparitions of the dead, and to fairies, of good, bad, and equivocal character. These simple elements spread, of course, into a very wide diversity of particular forms, which our author has represented a good deal at large in very lively colours, with a variety of curious illustrative anecdotes, many of which fell within her own knowledge.

In looking toward the probable origin of the belief in apparitions of the dead, she insists, in opposition to the scornful disbelievers in all such phænomena, (which, however, she herself appears to consider as being uniformly fallacies of imagination) that the belief of such mysterious visitations could not have originated with minds of the weaker order; and she

illustrates, in a very forcible and poetical manner, how such a belief was likely to originate, and probably did originate in very thoughtful minds of powerful imagination and deep sensibility. Perhaps, if the plain truth could be known, it would appear to be, that the persuasion did not originate in the mere constitution of minds of any class; but in certain real preternatural phænomena in the earliest ages, combining and conveying down their effect along with that belief in the existence after death, which tradition has dimly preserved in almost all barbarous nations. We will, however, transcribe a few of the sentences in which she conveys her conjectures.

‘During the dim dawn of intelligence, no reason appeared why the spirit, still supposed to exist in a separate state, should not still cherish the pure affections and generous sentiments which made it lovely and beloved while imprisoned in mortality. To such enthusiastic beings as we have been contemplating, it could not appear unlikely that spirits so attached and so lamented, should assume some semblance of their wonted form and countenance; that they should come in the hour of deep sorrow and silent recollection, to soothe the solitary mourner, to assist his fond retrospections, and to cheer him the hopes of a future meeting in some state no longer incident to change or separation. The state of mind thus pre-supposed, was quite sufficient to give familiar voices to the winds of night, and well-known forms to the mists of the morning. Thus it is likely that the first apparitions were the offspring of genius and sensibility, nursed by grief and solitude. These phantoms, however, which exalted the musings of the superior order of souls, and lent them wings to hover over the obscure abyss of futurity, were not long confined to their visionary solitudes. They soon became topics of vulgar discussion, and popular belief: the fancied forms which were now supposed to people solitude, added horror to obscurity, and doubtless gave new terrors to guilt.’ Vol. I. p. 95.

A belief in the conscious existence of men after death being pre-supposed, this and similar passages would be as plausible, as they are a poetical explanation, of the manner in which the belief in apparitions might originate among a people of the character, and in the stage of early intellectual progress, which the Essayist describes. Indeed, with the pre-supposition, it is highly probable that in such a state of mind and society the belief really *would* originate, and in this manner, if it had not existed already in a still more primitive period of the world. But such a belief could not have failed to become established in that more primitive age in consequence of the notorious occasional intervention and appearance of spiritual agents, which we have cause to be assured was no very infrequent expedient in the divine government, in the periods antecedent to the existence of a written revelation. If even but a very few instances of such pre-ternatural intervention took place, in the parent nation of mankind, the possibility of spectral manifestations would be one of the most fixed notions among



all the branches into which that nation extended and divided; a notion that probably could never be so far obliterated as that its existence among the Celtæ, or any other people, may rationally be attributed to the inventive conception of minds in a state of pensive enthusiasm. The general belief of a future state would powerfully contribute to preserve this notion uninterruptedly in existence. We repeat, however, that this high probability of the primeval origin of the notion in question, does not forbid us to admit, in such an enthusiastic state of mind as the author describes, a *competent* creative energy to originate the idea and the belief, in minds previously entertaining a persuasion of a conscious existence after death. Some of our author's expressions seem to imply, that even this latter belief also might have sprung up spontaneously amidst the solemn enthusiastic emotions of heathen and barbarous minds. But neither was this great truth originally left by the Creator to the chance of being or not being inventively apprehended by the human mind, nor can we admit that without revealed intimations it ever would have been so conceived as to become a prevailing belief among mankind.

The ancient occupiers of the Highlands having doubtless brought with them the belief of separate spirits both existing and appearing, it is easy to comprehend that in such a country, and such a state of the social feelings, the instances of this supposed appearance would become frequent, and would be with an aspect and circumstances of a deeply melancholy character. When the scene of their training to the belief and expectation of apparitions was a wild and solemn region,—with vast mountain solitudes, lofty or fantastic summits, deep darkened glens, torrents and cataracts, rocks, precipices, caverns and echoes, mists, meteors and storms; and when some of the occupations of some of the seasons, involved considerable peril; and when, besides, each gloomy or dangerous locality by degrees acquired its tradition of being the scene of some mysterious occurrence; the effect could hardly fail to be, that their minds would be kept in that imaginative state, in which, while undefended by knowledge, they would be subject to endless illusions, and chiefly of a gloomy kind. And then, as our author so repeatedly represents, the state of the community and the social affections,—the cherished memory of a common and revered ancestry,—and that secluded, compressed, and reciprocally dependent condition of each tribe, which produced a more warm and faithful sentiment of fraternity even than that so often observed in uncultivated small nations, and which followed with enthusiastic and inextinguishable tenderness each

departed relative and associate,—would powerfully contribute to retain, in Highland apprehension, the spirits of the departed friends as a shadowy but sometimes visible adjunct to the living community. And their conversations and their poetry would turn very often on this solemn subject, and on the supposed particular instances which had given almost every man, in his own apprehension, a kind of practical knowledge and interest in it. Nevertheless, it is asserted by some who have paid attention to such remains as have been preserved of the genuine poetry of the ancient Highlanders, that they contain nothing like that excessive frequency of ghosts, which has made their appearance quite a vulgar and unimpressive phenomenon in the poetic fabrication of Macpherson.

As examples of the mode and affecting circumstances of these supernatural interventions, the Essayist has introduced two striking poetical stories, one from the Death of Gaul, 'a poem,' she says, 'of undoubted antiquity.'\* But after all that has been written, and all poetical relics that have been produced, it still appears impossible to form any distinct idea of the mode of subsistence, and the degree and kind of knowledge, power, or happiness, attributed by these Celtic tribes to separate spirits. No comprehensive and systematic economy of their condition seems to have been matured by their poets. The rude conception of their existence seems to keep them in being, rather that they may not be lost to the survivors, and that there may be society for those survivors to go to when they also shall depart, than to regard them as existing for their own sake, in an independent and a dignified economy. Nor could it seem that they were regarded as in possession of any very animated kind of happiness; which is rather strange, when we consider the ardent affection with which departed friends were remembered, and the lively interest with which the survivors are represented as anticipating their own removal into the disembodied society. This deficiency of attraction in the state of the separate spirits strikes us so forcibly, that, though it will be allowed that such a people might feel much interest in the thought of rejoining their dead friends in any state not positively unhappy, yet we may very reasonably doubt whether the complacency in the view of death could be so much a thing of course as is implied in the following passage,—if the representation is to be understood of a time antecedent to the introduction of Christianity.

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\* This is rather indiscreet, as Mr. Laing has pronounced it to be of recent workmanship: we do not know whether his challenge to the Editor to produce any good evidence that it was not written by himself, has been accepted or not.

‘ This army of ghosts, that constantly hovered round those that mourned for them, and kept alive both their affection and their enthusiasm, had a two-fold effect upon the general character of the people. It was favourable to courage, as death, which did not put an end to existence, and reunited them to their departed friends, could have nothing very terrible in it; and it strengthened attachment, because the deceased were not only ever present to the memory, but supposed to be often obvious to the senses. The beloved object, who not only dwelt in the soul of the mourner, but seemed ever hovering round, with fond impatience, to watch the moment of the union, became, if possible, more endeared than ever.’ Vol. I. p. 113.

It was, however, very necessary that these pensive and visionary mountaineers *should* be in some good measure habitually willing to quit the society of the living for that of the dead; as, else, their living so close on the frontier of the world of spirits, and with so slight a barrier between, must have been felt a very oppressive privilege;—for it should seem that the imagined appearances and voices of their departed friends most generally communicated warnings of approaching death. And it is to be observed, that these communications from departed spirits have, in the representation, a very mournful character, on the part of both the beings by whom, and the persons to whom, they are made. The forms imagined to be seen are not only of shadowy and ominous aspect, but also have an expression of desolateness, languor, and melancholy: the voices, though soft and sweet, have a tone, and convey expressions, strongly allied to pensive sorrow: and emotions partaking, in full sympathy, of this mournful quality, are generally represented as excited in those to whom the solemn communication is made. In short, if the quality and effect of these supernatural visitings are at all correctly represented to us,—we do not say by the poems given us under the name of Ossian, so very large a portion of which may confidently be ascribed to Macpherson,—but by Mrs. Grant and two or three contemporary admirers and interpreters of the Celtic muse; it is impossible to avoid the conviction, that there was not a predominance of happy feeling in the sentiments which the ancient Highlanders entertained, concerning their relation with the world of spirits. In this respect their mythology, so to call it, while of so much more pathetic a cast than what we chiefly know of the Scandinavian, appears greatly inferior for animating excitement. The Hall of Odin, with its lively and heroic company, and its revels, presented much more palpable and inspiring forms of delight, of however rude a quality, than any thing we are told of among the feeble and pensive shades on the misty hills of the Highlands.

But it was not, as we have already mentioned, by departed and friendly spirits alone that the people of these tribes were continually haunted. There were fairies of sundry classes, defined, or undefined: there were even malignant goblins, exceedingly watchful, and very considerably powerful, to do mischief. An ample portion of the book is employed in describing the kinds of injury they were most inclined or permitted to inflict, illustrated with a number of curious examples, selected from the ample stores that enrich the traditions of every glen and tribe. The longest and most curious story, that of a man who by regular appointment, which he was most conscientious to keep, met and fought, a number of times, an evil spirit, at midnight, in the most gloomy place in the whole country, is as good as any section we remember in the romances of mystery and terror. Our author must be sensible she has left it quite unexplained, and that some odd particulars of acknowledged fact in it really called for explanation.—She recounts many of the ceremonies of precaution without which, even in modern times, after the prevalence of Christianity among them, (though indeed in an extremely imperfect form) for so many ages, the Highlanders did not deem themselves or their friends secured against the power and spite of the supernatural agents of evil. We may transcribe, as a specimen, the account of the ritual for defending an infant and its mother.

‘The first danger to be guarded against was the power of fairies, in taking away the infant or its mother; who were never considered as entirely safe till the one was baptized, and the other had performed her devotions at some chapel or consecrated place. All the powers of darkness, and even those equivocal sprites, who did good or evil as they happened to be inclined, were supposed to yield instantly before the power of a religious rite, or even a solemn invocation of the Deity.

‘But, then, the danger was, that one might be carried off in sleep. Sound orthodoxy would object to this,—that the same power guards us waking and asleep. This argument would not in the least stagger a Highland devotee. He would tell you, that till these sacred rites, which admit the child, and readmit the mother, into the church, were performed, both were in a state of impurity, which subjected them (the body, not the soul) to the power of evil spirits; and that it was the duty of the friends of such to watch them during their sleep, that, on the approach of evil spirits (who never came unseen) they might adjure them, in the holiest name, to depart: which they never failed to do when thus repelled. If these vigilant duties were neglected, the soul of the abstracted person might be saved, but his friends, in the privation they sustained, suffered the due punishment of their negligence of what was at once a duty of affection and religion. If, however, they were not able or willing to watch, or wished for

a still greater security, the bed, containing the mother and the infant, was drawn out on the floor; the attendant took a Bible, and went thrice round it, waving all the time the open leaves, and adjuring all the enemies of mankind, by the power and virtue contained in that book, to fly instantly into the Red Sea, &c.—After this ceremony had been gone through, all slept quiet and safely: yet it was not accounted a proof of diligent attachment to have recourse to this mode of securing a night's rest to the watcher.

'When the infant was secured by the performance of this hallowed rite from all risk of being carried away, or exchanged for a fairy, there was still an impending danger, which it required the utmost vigilance of mistaken piety to avert. This was not only the well known dread of an *evil eye*, which, by a strange coincidence, is to be traced, not only in every country, in the first stages of civilization, but in every age of which any memorials are preserved: there was, besides this, an indistinct notion, that it was impious and too self-dependent to boast of the health or beauty of any creature, rational or irrational, that seemed to belong to us.' [The evil which would be incurred by boasting of the health or beauty of a child was] 'no less than that of leaving the defenceless babe at the mercy of evil eyes and evil spirits, to be instantly deprived of the vigour, or the bloom and symmetry so admired. An infant, in short, was not to be praised at all, without a previous invocation of the Deity.' Vol. I. p. 165.

Our Essayist represents, that a large portion of the superstitions entertained by these tribes, when pagans, became incorporated with Christianity on its introduction, and under this union and sanction continued to prevail to a very late period, indeed to the present day in some of the most retired parts of the Highlands. She observes, that their solemn notions, and habitual impressions concerning separate spirits, were adapted to facilitate the admission of some grand doctrines of Christianity, coalescing with them rather than being supplanted by them; so that, in fact, the faith of the early Christians in the Highlands respecting a future state, consisted substantially of pagan elements, methodized, exalted, and enlarged by that very limited share which their teachers could impart to them of the light of revelation.—When popery at length made its way, though imperfectly, among them, it introduced into their Christianity more, if not worse, superstitions than Christianity had expelled from their primitive paganism.

A somewhat disproportionate degree of anxiety and labour appears to have been felt and exercised on a topic to which our author returns again and again, namely, the great moral benefits derived by these tribes, both in their heathen condition, and amidst the very feeble and slowly progressive light of revealed truth through subsequent ages, from their superstitious notions respecting spirits. She represents in how many ways it may be hoped these delusions were salutary,—how they

raised barbarians above the grossness incident to their condition,—how they afterwards did substantially some things which pure Christianity was not yet grown strong enough among them to do,—and how they supplied the deficiencies of an extremely imperfect and unauthoritative legislation. We do not see that the reasonings on this point amount to much more than this very plain and undeniable proposition,—that as far as the superstition concerning ghosts gave additional power to conscience, in enforcing such just moral principles as the people had the knowledge of, so far, and relatively to the matter of fact merely, it was useful. It was clearly thus practically useful when, to take one of our author's illustrations, a man was deterred from committing a murder by the fear of the haunting and vengeance of the ghost, or from being a dishonest or cruel guardian to the children of persons deceased, by the apprehension of an affrighting visit from the spirits of the parents. Just in the matter of fact the operation of the superstition was obviously good: but was it good—must it not have been in many ways pernicious,—for the mind to be under a persuasion that the ghosts of men were the governors of the world, and the sovereign dispensers of retribution? But more than this; our author herself is candid enough to observe, that some of the operations of the superstition, in at least the pagan period, were extremely pernicious in the simple matter of fact. For instance, it gave ten-fold fury to revenge.

‘The superstition which heightened their affection to their friends, even to a pitch of extravagance, produced the same effect in exalting the fervour of their disposition. The “Sean Dana” (ancient poems) are full of instances in which the spirit of the departed came sadly to his surviving friend, shewed the wound in his breast, and invoked him by all that was dear and sacred in their past affection to revenge his death.—Such, no doubt, were the lively dreams suggested by sorrow and resentment; and their fatal consequences seldom concluded but with the death of the aggressor.’

It is also evident from our author's statements, that, besides imposing the fetters and incumbrance of many frivolous and irrational ceremonies, the superstition of the Highlanders has, in spite of the ‘beneficent light’ of Christianity, given a ‘deformed and gloomy’ aspect to the providential government of the world, as beheld by them. Of this there needs no other proof than the fact, as stated by her, that they had, in rather recent times, such a fearful unremitting impression of the vigilant haunting of evil spirits, that it was presumption for a person to go out alone in the night.

On the whole, while admiring, perhaps nearly as much as

our animated author, the many fine romantic features in this most singular economy, we sincerely rejoice that a system of notions and habits which involved so much unhappy superstition, with such a peculiar power (from the constitution and local situation of the community) of permanently retaining it, is breaking up and passing away. On the cause of this great change, a cause little enough to be sure, directly related to Christianity or intellectual philosophy, our author has many very sensible and interesting observations toward the conclusion of these Essays. We need not say the cause is, the adoption, by the great Highland proprietors, of a new, and to themselves more profitable, use of the land. The system which supported and kept together each clan, as a little tribe united by the affections and interests, and indeed by the actual relationships of a large family—that of numerous small allotments of land, partly cultivated for grain—has been generally relinquished, by what would formerly have been called the chieftains of clans. Much of their ancient feudal consequence and authority, and some portion perhaps of the affectionate and romantic devotedness of their dependent clans, had been already lost, through the effectual interference of government to open and subjugate the Highlands, after the events of 1745. And by degrees the chiefs have come almost unanimously into the plan of living in style in the great cities, like other people of consequence, and drawing the greatest possible revenue from their mountain tracts; and this greatest revenue is found to be realized by giving up the whole to pasturage, especially of sheep. Consequently, a large portion of the inhabitants have been compelled to emigrate, to seek subsistence in the Lowlands or in America. The latter is naturally chosen by all who can afford the expense of the passage; and great numbers have already become diligent cultivators in the United States, or within the limits of the English Canadian territory. There, however, our author asserts, they will not preserve their high enthusiastic and romantic sentiments; but there, then, we presume they will, fortunately, forget by degrees their superstitions. Benevolence would wish that they might there also speedily let their language fall into disuse; for how are they ever to obtain their desirable share of knowledge, while strangers to all the languages in which knowledge has been accumulated and circulated in the civilized world?

A number of our author's animated and ingenious letters are added at the end of this work.

Art. V. *Letters to a Friend on the Evidences, Doctrines, and Duties of the Christian Religion.* By Olinthus Gregory, LL.D. Of the Royal Military Academy, Woolwich. Two volumes 8vo. Price 14s.

(Concluded from p. 15.)

IN pursuance of our design of giving a pretty copious analysis of this interesting publication, we proceed to notice the most important positions and reasonings contained in the second volume, which the author has devoted to a display of the doctrines and duties of Christianity. We are aware that many will suspect him of a partial and bigoted attachment to his own opinions, in consequence of the anxiety he manifests to communicate and support those views of Christianity, which, in his estimation, form its most striking peculiarity. It is plain our author considers the evidences of Christianity as entirely subservient to its doctrines; and that he is consequently far from supposing, with some modern divines, that he has accomplished his work by proving that Christianity is a true and a genuine revelation from God. He judges it necessary to spend some time and some labour in considering *what it is* that is true, what it is that is revealed. Were we not familiar with the fact, we should not be a little surprised at the prevalence of a contrary persuasion: we should probably think it strange that such an anxiety should be evinced to rest the truth of Christianity on the firmest possible basis, along with such a profound indifference to every attempt to investigate its import. Some wonderful charm, it seems, is contained in a bare avowal that Christianity is a revelation from God, apart from any distinct perception of its truths, or any solemn advertence to its genuine scope and tendency. Embalmed and preserved like some Egyptian monarch, in the form of a venerable and antiquated document, it is to be carefully kept, and always approached with respect, but never allowed to take its place among the living, nor supposed to be useful to mankind according to any known law of operation. The most magnificent appellations are applied to it,—it is the light of the world, the true riches, the treasure hid in the field, and the pearl of great price: all these, and a thousand other encomiums are lavished on the scriptures by men, who at the same time feel no scruple in insinuating that this boasted communication from heaven contains no truths beyond the limits of reason, and that what the bulk of Christians in our ages have deemed such, are the distempered visions of enthusiasm, if they are not, in some instances, to be ascribed to the erroneous conceptions entertained by the Apostles of the religion they were appointed to propagate. It is the *possession* of a revelation, not the *use*, which these men are accustomed to contemplate and to value. As the miser conceives himself rich by the



treasure which he never employs, so the persons to whom we allude, suppose themselves enlightened by a book from which they profess to derive no information, and saved by a religion which is allowed to engage little or none of their attention. This is one of the most distinguished features in the character of those, who with exemplary modesty style themselves *rational* Christians. In this spirit, a distinguished prelate of the present age has published a collection of tracts for the benefit of the junior clergy, in which not a single treatise is admitted, which professes to exhibit a view of Christian doctrine, and has introduced it with a preface, ingeniously calculated, under pretence of decrying dogmas, to bring all such inquiries into contempt. It certainly is not difficult to perceive whence this manner of thinking proceeds, nor whither it tends. It proceeds from a rooted aversion to the genuine truths of revelation; and, had it not received a timely check, would have terminated in the general prevalence of scepticism. It presents a neutral ground, on which professed Christians and infidels may meet, and proceed to assail with their joint force the substantial truth of our religion. There is nothing in such views of Christianity to appal the infidel; nothing to mortify the pride, nothing to check or control the exorbitances, of that "carnal mind" which is "enmity against God." In stripping the religion of Christ of all that is spiritual, it renders it weak and inefficacious as an instrument of renovating the mind; and by fostering its pride, and sparing its corruption, prepares it for shaking off the restraints of religion altogether. It gives us, however, unfeigned satisfaction to perceive that the evil we so much deprecate, appears to have met with a fatal check; and that the present times are distinguished by two things, which we cannot but consider as most favourable prognostics,—an increased attention to the peculiar doctrines of Christianity, and a growing unanimity with respect to the modes in which those doctrines are entertained. There is less disposition on the one hand to receive for Christianity a system of Pagan ethics, and on the other to confound points of doubtful speculation with its fundamental doctrines. The religious zeal of the present day is more noble and catholic than in former times, partaking less of the acrimony of party, and more of the inspiration of truth and charity. The line of demarcation betwixt sound doctrines and heresy, is better ascertained, than it has ever been before; and the Christian world are equally averse to whatever approaches to Socinian impiety, and to the mooted of interminable questions.

In the statement of the peculiar doctrines of Christianity, there are two extremes to be avoided. The one is, that of pusillanimously shrinking from their bold originality, and attempting to recommend them to the acceptance of proud and

worldly-minded men by the artifices of palliation and disguise—of which, in our opinion, the Bishop of Lincoln has given an egregious specimen in his late work; the other extreme is that of stating them in a metaphysical form, mixing doubtful deductions with plain assertions, and thereby incumbering them with needless subtleties and refinements: We should neither be ashamed of the dictates of the spirit, nor “add to his words lest we be reproved.” They will always appear with the most advantage, and carry the most conviction, when they are exhibited in their native simplicity, without being mixed with heterogeneous matter, or with positions of doubtful authority. In our apprehension, the true way of contemplating the peculiar doctrines of Christianity, is to consider them as *facts* believed on the authority of the Supreme Being, not to be proved by reason, since their truth does not result from any perceptible relations in our ideas, but they owe their existence entirely to the will and counsel of the Almighty Potentate. On this account we never consider it safe to rest their truth on a philosophical basis, nor imagine it is possible to add to their evidence by an elaborate train of reasoning. Let the fair grammatical import of scripture language be investigated, and whatever propositions are by an easy and natural interpretation deducible from thence, let them be received as the dictates of infinite wisdom, whatever aspect they bear, or whatever difficulties they present. Repugnant to reason, they never can be, because they spring from the author of it, but superior to reason, whose limits they will infinitely surpass, we must expect to find them, since they are a communication of such matters of fact respecting the spiritual and eternal world, as need not have been communicated, if the knowledge of them could have been acquired from any other quarter. The facts with which we have become acquainted in the natural world would appear stupendous, were they communicated merely on the evidence of testimony: they fail to astonish us chiefly because they have been arrived at step by step, by means of their analogy to some preceding one. We have climbed the eminence by a slow progression, and our prospect has insensibly widened as we advanced, instead of being transported thither instantaneously by a superior power. Revelation conducts us to the truth at once, without previous training, without any intellectual process preceding, without condescending to afford other proof than what results from the veracity and wisdom of the Creator; and when we consider that this truth respects much sublimer relations and concerns than those which subsist in the material world, that it regards the ways and causes of God respecting man's eternal destiny, is it surprising it should embrace what greatly surpassed our previous

conjectures, and even transcends our perfect comprehension. To a serious and upright mind, however, its discoveries are no sooner made than they become supremely acceptable: the interposition of the Deity in the great moral drama is seen to be absolutely necessary, since none but infinite wisdom could clear up the intricacies, nor any power short of omnipotence, relieve the distress it produced. These very truths which some ridicule as mysteries, and others despise as dogmas, are to the enlightened "sweeter than honey, or the honeycomb," apart from which, whatever else is contained in the bible, would be perfectly tasteless and insipid. Though he receives every communication from God with devout and grateful emotions, he feels no hesitation in confessing, that it is in these parts of revelation he especially exults and triumphs; it is these, which in his estimation entitle it to the appellation of "*marvellous light*."

If it is no small gratification, to find so perfect a concurrence in these sentiments, on the part of our author;—to find them stated and illustrated in so able a manner as they are throughout this work, is a still greater. The first letter in this volume is devoted to a general view of the Christian Doctrines, designed to obviate certain prejudices, and to prepare the mind for that serious inquiry into their nature and import, which cannot fail, under the blessing of God, of conducting it to the most satisfactory conclusions.—An accurate conception of his general ideas on this subject may be gathered from the following extract.

'Christianity, it is true, is distinguishable from all other systems, by the purity, excellency, and extent of the morality it enforces; yet this is not, I conceive, its most prominent characteristic. It no where presents us with a connected scheme of ethics, but it does far better, in advancing the most simple precepts relative to every part of moral duty, and accompanying them with the most powerful incentives to upright and holy conduct. Its grand peculiarity consists in assuming the fact that man is in a fallen state, that he has lost the image of God, that he is himself incapable of recovering the favour of his Creator, and in providing a remedy by which he may be cured of his moral disorder: this remedy being no other than the gift of "the Son of God, who, in relation to mankind, is not so frequently called their pattern, as the Physician of Souls," the great Deliverer or the Saviour of the World.' p. 4.

'It is of extreme importance,' he elsewhere observes, 'to have right views of the Christian system, because our eternal safety depends upon it. Among the various sects into which the Christian world is divided, all except one embrace the hypothesis that Christianity is a provision of mercy for an apostate and sinful world, through a *divine* mediator. To determine whether the majority or the minority, are wrong in this respect, is of the utmost consequence, for they who adopt this hypothesis, and they who reject it, "having different objects of worship," and different grounds

of confidence, *must* be allowed to be of religions essentially different. What then saith the Scriptures, for to them must be our ultimate appeal. p. 6.

Our author never loses sight of the gospel as a *restorative dispensation*: this is its primary and most essential feature, and the most dangerous and numerous aberrations from it, may be traced to the neglect of considering it in this light. It is not the prescription of a rule of life to the innocent; but the annunciation of a stupendous method of relief for the sinner. Overlooking all petty varieties and subordinate distinctions, it places the whole human race on one level, abases them all in the dust before the infinite majesty, and offers indiscriminately a provision of sanctification to the polluted, and of pardon to the guilty. These are the glad tidings; this is the jubilee of the whole earth, proclaimed in the songs of angels, celebrated in the praises of the church, alike in her militant and her triumphant state, whether toiling in the vale of mortality, or rejoicing before the throne.

The second letter in the series which composes this volume, is on the Depravity of Human Nature; where the reader will find the evidence of that melancholy, but fundamental truth, exhibited with much conciseness, perspicuity, and force. The third is employed in stating the arguments for the Atonement of Christ under the three divisions of typical, prophetic, historical, and declaratory proofs; and the whole is closed by a very luminous and satisfactory answer to the most specious objections against that momentous truth. In adverting to the objection to a vicarious sacrifice, founded on the notion of its being unjust that the innocent should be appointed to suffer in the room of the guilty; we meet with the following admirable passage of Archbishop Tillotson, remarkable for that perfect good sense, simplicity, and perspicuity, which distinguish the writings of that excellent prelate.

‘If the matter,’ says he, ‘were searched to the bottom, all this perverse contention about our Saviour’s suffering for our benefit, but not in our stead, will signify just nothing. For if Christ died for our benefit, so as some way or other, *by virtue of his death and sufferings*, to save us from the wrath of God, and to procure our escape from eternal death,—this, for ought I know, is all that any body means by his dying in our stead. For he that dies with an intention to do that benefit for another, or to *save him from death*, doth certainly, to all intents and purposes, die in his place and stead. And if they will grant this to be their meaning, the controversy is at an end; and both sides are agreed in the thing, and do only differ in the phrase and manner of expression, which is to seek a quarrel and an occasion of difference, when there is no real ground for it: a thing which ought to be very far from reasonable and peaceable minds. For many of the Socinians say, that our Saviour’s voluntary death and

The first of these is the most common and the most dangerous.

' sufferings procured his exaltation at the right-hand of God, and power and authority to forgive sins, and to give eternal life to as many as he pleased : so that they grant that his obedience and sufferings, in the méritorious consequence of them, redound to our benefit and advantage, as much as we pretend to say they do ; only they are loth, in express terms, to acknowledge that Christ died in our stead ; and this for no other reason that I can imagine, but *because they have denied it so often and so long.*' Vol. II. p. 64.

We have only to say, on this part of the subject, that we heartily commiserate the state of that man's mind, who, whatever Socinian prejudices he may have felt against the most glorious of all doctrines, that of the atonement, does not feel them shaken, at least, if not removed, by the arguments adduced in this letter.

The next is devoted to the defence of the Divinity of Jesus Christ, which our author evinces in a masterly manner, from the predictions of the ancient prophets, compared with their application in the New Testament,—from the conduct, the miracles, and the discourses of our Lord,—from the declarations of his apostles—and from the concurrent testimony of the early Christian writers and martyrs, before the council of Nice. Under the last head, the reader will meet with a copious induction of passages attesting this grand doctrine, selected with much judgement, and applied with great force. The author all along contends for the divinity of Christ as a *fundamental* tenet ; and, of course, will forfeit all pretensions to candour with *rational* Christians, on whose approbation, indeed, he appears to set very little value.

In the next letter, which is on Conversion, he has treated of the nature and necessity of that new birth, on which our Lord insisted so strenuously in his discourse with Nicodemus, in a manner which will be as offensive to mere nominal Christians, as it will be instructive and satisfactory to serious and humble inquirers after truth. He shews, from well known and indubitable facts, the reality of such a change ; and evinces its indispensable necessity, from the express declarations of Scripture, the corruption of human nature, the exalted character of the Deity, and the nature of that pure and perfect felicity, to which good men aspire after death. In illustrating this subject, he has made a happy use of Bishop Burnet's narrative of the conversion of the Earl of Rochester,—has carefully guarded his readers against the pernicious error of confounding regeneration with baptism,—and has closed the discussion with solving certain difficulties arising out of the subject, which have often perplexed serious minds.

As every effect naturally invites us to contemplate the cause, he passes from conversion to the consideration of Divine In-

fluence, which is the subject of the succeeding letter; and were we to give our opinion of the comparative merit of the different parts of this volume, we should be inclined to assign the palm to the disquisition on this confessedly mysterious subject. In no part, certainly, is the vigour of the author's very powerful understanding more eminently exerted; in none are the prejudices, founded on a pretended philosophy, more triumphantly dispelled. He has shewn, in the most satisfactory manner, that the belief of an immediate divine influence on the mind, not only accords with the sentiments of the wisest men in Pagan times, but that it is rendered highly reasonable by the close analogy it bears to the best established laws of the material world. Though there are many admirable passages in this portion of the work, which it would gratify us to lay before our readers, we must content ourselves with the following.

' No person can look into the world with the eye of a philosopher, and not soon ascertain, that the grand theatre of phenomena which lies before him, is naturally subdivided into two great classes of scenery: the one exhibiting constrained, the other voluntary motion; the former characteristic of matter, the latter as clearly indicating something perfectly distinct from matter, and possessing totally opposite qualities. "Pulverise matter (says Saurin, give it all the different forms of which it is susceptible, elevate it to its highest degree of attainment, make it vast and immense, moderate, or small, luminous, or obscure, opaque, or transparent, there will never result any thing but *figures*; and never will you be able by all these combinations, or divisions, to produce one single sentiment, one single thought." The reason is obvious: a substance compounded of innumerable parts which every one acknowledges matter to be, cannot be the subject of an individual consciousness, the seat of which *must* be a simple and undivided substance; as the great Dr. Clarke has long ago irrefragably shewn. Intellect and volition, are quite of a different nature from corporeal figure, or motion, and must reside in, or emanate from a different kind of being, a kind which to distinguish it from matter, is called spirit, or mind. Of these the one is necessarily inert, the other essentially active. The one is characterized by want of animation, life, and even motion, except as it is urged by something *ab extra*; the other is living, energetic, self-moving, and possessed of power to move other things. We often fancy, it is true, that matter moves matter; but this, strictly speaking, is not correct. When one wheel, or lever, in a system of machinery, communicates motion to matter, it can, at most, only communicate what it has received; and if you trace the connection of the mechanism, you will at length arrive at a first mover, which first mover is, in fact, *spiritual*. If, for example, it be an animal, it is evidently the spiritual part of that animal from whence the motion originally springs. If otherwise, if it be the descent of a weight, or the fall of water, or the force of a current of air, or the expansive power of steam, the action must be ultimately referred to what are styled powers of nature, that is, to gravitation or elasticity; and these, it is now well known, cannot be explained

by any allusion to material principles, but, to the indesinent operation of the Great Spirit, in whom we live and move, and have our being—the finger of God touching and urging the various subordinate springs, which, in their turn, move the several parts of the universe. Thus God acts in all places, in all times, and upon all persons. The whole material world, were it not for his spirit, would be inanimate and inactive; all motion is derived either from his energy, or from a spirit which he animates; and it is next to *certain*, that the only primary action is that of spirit, and the most direct and immediate that of spirit upon spirit.' p. 154.

We doubt not the intelligent reader will be of opinion, that the author has gone to the very bottom of this subject, and will feel himself highly gratified in seeing it placed in so clear and convincing a light; the more so, as he has taken care to guard against its most obvious abuse, by shewing that the influence, for which he contends, is not to be expected independent of means,—among which he considers prayer, and a conscientious regard to known duty, as the principal. We earnestly recommend this part of the performance to such of our readers as have, upon too light grounds, imbibed philosophical prejudices against the doctrine contended for: a doctrine which lies at the foundation of all spiritual religion, though treated by many with an excess of insolence and scorn, which can hardly be accounted for, without adverting to the injudicious conduct of its advocates.

The important doctrine of Justification by Faith, forms the subject of the next letter in the series. Here, after confirming the position he means to defend by the authority of the Homilies, he proceeds to a more particular discussion of the subject, under three heads of inquiry: What is meant by justification, what by faith, and what is the genuine import of "justification by faith." Under each of these the reader will meet with much instruction, arising from a very luminous statement of truth, accompanied with happy illustrations. The charge against the doctrine pleaded for, of its tending to licentiousness, is very successfully combated and refuted.

The exhibition of the leading *doctrines* of Christianity is completed in the three following letters,—on Providence, the Resurrection, and the Eternal Existence of Man after Death. We are sorry our limits will not allow us to take that full and particular notice of their important contents which we could wish. We perused, with much satisfaction, the author's masterly defence of a particular providence, the denial of which is, to all practical purposes, equivalent to the denial of a providence altogether. Trust in God is the act of an individual, as all the exercises of piety must necessarily be; so that if the providence of God embraces not the concerns of individuals, no rational foundation can be conceived for expecting protes-

tion from danger, or relief under distress, in answer to prayer. The denial of a particular providence, is, it must be confessed, the best possible expedient for keeping God at a distance—and on that account so vehemently insisted on by certain periodical writers, the poison of whose impiety, prepared, it is generally understood, by *hallowed* hands, and distributed through the nation in a popular and seducing vehicle, has met with a powerful antidote and rebuke from Dr. Gregory, who, himself a layman, will be honoured as the champion of that religion, which a clergyman had insulted and betrayed.\* How is it that the conductors of the publication alluded to, allot to this clerical associate the province of libelling religion? Is it that its alliance with nominal sanctity gives rank impiety a new zest, at the same time that its total dereliction of principle more perfectly incorporates the specific design of the article with the general character of the work?

In treating of the Resurrection of the Dead, the author has happily availed himself of the striking analogies which the system of nature presents, as if designed on purpose, as Tertullian more than insinuates, to excite the expectation of such an event. Among other highly deserving attention, we shall present our readers with the following, in the words of Dr. Gregory.

‘ Nearly allied to these are the examples of peculiar transformations undergone by various insects, and the state of rest, and insensibility, which precede those transformations: such as the chrysalis, or *aurelia* state of butterflies, moths, and silk-worms. The myrmeleon formicaleo, of whose larva, and its extraordinary history, Reaumur and Roësel have given accurate descriptions, continues in its insensible, or chrysalis state, about four weeks. The libellula, or dragon-fly, continues still longer in its state of inaction. Naturalists tell us, that the worm repairs to the margin of its pond in quest of a convenient place of abode during its insensible state. It attaches itself to a plant, or piece of dry wood, and the skin, which gradually becomes parched and brittle, at last splits opposite to the upper part of the thorax; through this aperture the insect, now become winged, quickly pushes its way; and being thus extricated from confinement, begins to expand its wings, to flutter, and, finally, to launch into the air with that gracefulness and ease which are peculiar to this majestic tribe. Now who that saw, for the first time the little pendant coffin in which the insect lay entombed, and was ignorant of the transformation of which we are now speaking, would ever predict that, in a few weeks, perhaps in a few days or hours, it would become one of the most elegant and active of winged insects? And who that contemplates with the mind of a philosopher this curious transformation, and knows that two years before the insect mounts into air, even while it is living in water, it has the rudiments of wings, can deny that the body of a dead man may, at some future period, be again in

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\* See the article on Methodism in the Edinburgh Review.



vested with vigour and activity, and soar to regions for which some latent organization may have peculiarly fitted it.' p. 225.

He observes, a little further on, in tracing another striking analogy, drawn from vegetation,

' The apparent corruption which a grain of wheat, when deposited in the earth, undergoes, may be considered as a casting of the exuviz, whose removal and decay are necessary to the dawns of latent life; and thus, in like manner, may the future body be ripening, through the mysterious process of dissolution, till the day of the general resurrection, when it shall come forth a glorious body, fitted for new union with the soul, from which it had been separated, and so formed as thence-forward to endure for ever.

' The principal difference in the two cases relates to frequency of occurrence: the process of vegetation from a corrupted grain is observed annually; while the deliverance of a body from corruption in the grave, will occur but once. Yet this ought rather to stimulate our hopes than to generate scepticism, the contrast between the sterility and death-like appearance of the vegetable world, in the winter, and the glad some verdure, vigour, and variety of spring, when God "renews the face of the earth," is admirably fitted to teach us what the Creator and Governor of the Universe *can* effect, to convince us that he can 'loosen the bands of death,' as easily as he can educe vegetation from corruption, and in conjunction with the promises of the Gospel, to produce a lively and rapturous anticipation of that delightful period, when *one unbounded spring shall encircle all.*' p. 126.

In descanting on the change that will be effected by the Resurrection, when we shall be invested with a glorified body, the language of the author rises to a high pitch of elevation, and exhibits a scene which surpasses the brightest visions of poetry, while the exactness of the delineation, in its most essential lineaments, is attested by the "true sayings of God." We regret that our limits will not permit us to extract some passages from this portion of the work, which we are persuaded no intelligent Christian can peruse without admiration and delight. The science with which the mind of the author is so richly imbued, enables him to mingle a refined spirit of philosophy with the colours of imagination, which, without diminishing their brightness, compels the assent of the understanding, while it captivates the heart.

In the letter on the Eternal existence after Death, the author strenuously opposes the sleep of the soul, and urges formidable and, we apprehend, irrefragable arguments for interpreting the passages of scripture which speak of the everlasting misery of the impenitent, in their obvious and literal sense; nor

have we met with a discussion of this awful subject so calculated to carry conviction to a philosophical mind, providing it be disposed to bow to the authority of revelation. His confutation of the reasoning of his opponents, founded on the supposed ambiguity of the terms employed to denote an eternal duration, is particularly masterly.

On the third branch of his subject, which relates to the Duties of Christianity, he is comparatively brief,—not, it is evident, from his undervaluing their importance, but partly, we conceive, on account of the length of his former discussions, and partly because, in this part, there is little room for controversy. He has contented himself with arranging the duties of Christianity under three heads,—those which relate to God, to our fellow creatures and to ourselves; and with illustrating and enforcing them by a direct appeal to the language of Scripture.

Having endeavoured to put our readers in possession of the general plan and design of this work, we shall close this article with a few general observations upon it.

Dr. Gregory throughout denominates the abettors of the simple humanity of Christ Socinians, instead of employing their favourite appellation of Unitarians. We rejoice that he has done so, and hope his example will be generally followed. To accede to the appellation of Unitarians is to yield up the very point in debate: for ask them what they mean by Unitarian, and they will feel no scruple in replying, that it denotes a believer in one God, in opposition to a Tritheist. That this is not asserted at random, is evident, as well from many other facts, as from the following very remarkable one, that, when a noted academic was, some years since, expelled from the university of Cambridge, amidst various points which he insisted on in his defence, one was this,—that it was quite absurd to censure him for avowing Unitarian principles, since he never heard but of one person who publicly declared himself *not an Unitarian*. Now what did he mean by this singular assertion? Did he mean to say, that he never heard of more than one person who publicly affirmed his belief in a *plurality of persons* in the Godhead? This is impossible. What could he mean, then, but that he never knew but of one person who affirmed himself *not to be a believer in one God?*—which is neither more nor less than to identify the term Unitarian with a believer in one God, and the term Trinitarian with a believer in three. Let the intelligent public judge, whether it is not high time to withhold from these men an appellation which assumes the question at issue, and which cannot be bestowed without being converted into an occasion of insult and triumph over their opponents. There was a time when the learning and moderation of Lardner, and the fame and science of Priestley, com-

bined to throw a transitory splendour over their system, and to procure from the Christian world a forbearance and complaisance to which they were ill intitled. That time is passed. Such *rational* Christians as they are, should have discernment to perceive, that it is not with them as in months past, when the candle of their leader shone around them: it becomes them to bow their spirit to the humbled state of their fortunes. They should learn at last to know themselves. The world is perfectly aware, whether they perceive it or not, that Socinianism is now a headless trunk, bleeding at every vein, and exhibiting no other symptoms of life, but its frightful convulsions. Can a greater humiliation befall a party, than instead of a Priestley, to have a \*\*\*\*\* for its leader? The poets were once satirically painted in the shape of dogs, lapping a pure and copious stream issuing from the mouth of Homer. In the instance before us, in default of the pure stream, this miserable reformer is reduced to the necessity of swallowing and disgorging the half digested notions and nauseous crudities of his master.

But why should they be offended at being styled Socinians, when it is undeniable that they agree with Socinus in his fundamental position, the simple humanity of Christ; which is all the agreement that subsists betwixt the followers of Calvin or of Arminius, and those eminent persons? The Calvinists are far from concurring in every particular with Calvin, the Arminians with Arminius,—yet neither of them have violently disclaimed these appellations, or considered them as terms of reproach. Why are the Socinians only offended at being denominated after Socinus? Is it because they differ in the nature of Christ's person from that celebrated Heresiarch? This they will not pretend. But they differ from him in many respects! In what respects? Is it in those respects in which his sentiments gave most offence to the Christian world? Is it that they have receded from him in that direction which brings them nearer to the generally received doctrine of the church? Just the reverse. In the esteem of all but themselves they have descended many degrees lower in the scale of error, have plunged many fathoms deeper in the gulph of impiety; yet with an assurance, of which they have furnished the only example, they affect to consider themselves injured by being styled Socinians, when they know, in their own consciences, that they differ from Socinus only in pushing the degradation of the Saviour to a much greater length—and that, in the views of the Christian world, their religious delinquencies differ from his, only as treason differs from sedition, or sacrilege from theft. The appellation of Socinian, as applied to them, is a term of forbearance, calculated, if they would suffer it,

not to expose, but to hide a part of their shame. Let them assume any denomination they please, providing it be such as will fairly represent their sentiments. Let them be styled Anti-scripturalists, Humanitarians, Semi-deists, Priest-leians, or Socinians. But let them not be designated by a term, which is merely coveted by them for the purposes of chicane and imposture.

Our readers will perceive that the system which Dr. Gregory strenuously abets is orthodoxy : but it is moderate and catholic ; it is the orthodoxy of the three first centuries ; it is that system which, communicated by Christ and his apostles, pervaded the church long before the confusion of modern sects arose, or even the distinction betwixt Protestants and Catholics was heard of ; it is the orthodoxy which has nourished the root of piety in every age, warmed the breasts of saints and martyrs, and will continue to subsist in the church till the heavens and the earth are no more.

We congratulate the public on the accession of Dr. G. to such a cause ; and sincerely rejoice that, amidst his multifarious scientific pursuits, he has found time and inclination to meditate so deeply, and to exhibit so successfully, the " truth as it is in Jesus." We hope his example will stimulate other men of science and genius to pursue so noble a career. We will venture to assure them, that, upon a dying bed, it will occasion no regret to reflect upon their having enrolled their names with such illustrious laymen as Boyle, Newton, and Locke, in the defence of Christianity.

In a beautiful passage of Euripides, Medea is introduced expressing her surprise, that, amidst such a multitude of inventions and inquiries, the art of persuasion, the mistress of human volition, should alone have been neglected. This neglect cannot be imputed to Dr. Gregory. He has united with extraordinary attainments in the severer sciences, the art of recommending his sentiments with the most impressive effect ; and though he is above a solicitude respecting the minuter graces of finished composition, he exhibits, in an eminent degree, the most important ingredients of good writing. He is correct and luminous, and often rises to the tone of the most impassioned feeling. His language is eminently easy, flowing, and idiomatic. The abstractions of science have not in him exerted the influence often imputed to them, of chilling the heart, and impairing the vigour of the imagination. While he reasons with the comprehension and depth which distinguish the philosopher, he feels with ardour and paints with force. He is often inspired, and transported with his theme. In the midst of pursuits which are not always found to have a propitious effect on the religious character of their votaries, he has

found the means of preserving his devotion in its warmth, his faith in its purity, and his sensibility in its infantine freshness and vigour.

We must conclude with earnestly recommending this work to the attentive perusal of young persons whose minds have been cultivated by science and letters; and must be permitted to add, that we are acquainted with no book in the circle of English literature, which is equally calculated to give persons of that description, just views of the evidence, the nature, and the importance of revealed religion.

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Art. VI. *Views of Military Reform*. By Edward Sterling, Esq. Formerly Captain in the 16th Regiment of Foot, 8vo. pp. 170. Price 3s. 6d. Egerton. 1811.

Art. VII. *A Commentary on the Military Establishments and Defence of the British Empire*, Vol. I. By the Hon. Henry Augustus Dillon, Colonel of his Majesty's 101st or Duke of York's Irish Regiment of Foot, and a Member of Parliament for the County of Mayo. 8vo. pp. 350. Price 10s. 6d. Kerby. 1811.

NOTHING, perhaps, has contributed more to the state of fearful excellence to which the French army has attained, in every branch of its organization, than the minute attention which has been uniformly paid to every suggestion of reform. It is well known that on the eve of battle, and while important enterprizes have been in agitation, the superior officers have mingled with the privates and subalterns, and encouraged them to comment upon the plans in course of execution; and it has, we believe, more than once happened, that the operations of a campaign have been influenced by hints casually thrown out by a common sentinel. In the *bureaux* of military administration, the same wise system has been pursued. Every pamphlet has received its due share of attention, commendation, and reward; and the mere communications of the post, whether anonymous or authenticated, have been treasured up as valuable documents. Though we are far from wishing to dwell on the errors, personal or official, of the present commander in chief of the British forces, and are still less disposed to echo the applauses which have been lavished by courtly scribes on his wisdom, his purity, his forecast, and his military genius; it is impossible to forbear the observation, that while the continental armies have more or less imitated the improvements of the French, our troops have remained nearly stationary. A multitude of little *alterations* have indeed been made. Cocked hats and conical caps have been compelled to abdicate; the comfort of the loins has been duly consulted by lengthening the jacket; and proper importance has been attached to the cut of the collar and

the amplitude of the surtout. But while these necessary minutenesses have been magnified into great measures, France has been covering the heads of her soldiers with sabre-proof helmets, and defending the bodies of her horsemen by impenetrable cuirasses. She has adopted the lance of the Cossack, and by combining with his active and desultory use of that deadly weapon, the weight and discipline of regular squadrons, has actually added to the closeness and protrusion of a hedge of bayonets, the momentum of a cavalry charge. In addition to all these important innovations, she has, by the perfection of her *etat major*, and the masterly arrangement of the entire mechanism of her army, acquired the power of making excellent, available soldiers, while ours are paltering at the elements of the drill.

From this state of military pupilage we now have, however, some faint hopes of emancipation. A spirit of emulation and ambition seems to be awakened; and among a considerable number of publications, a few have appeared which contain enlightened views of the state and composition of our army, and important plans for their improvement. The essays of Stewart, Wilson, and Pasley, several anonymous productions, and on the whole, the treatises now under review, are well calculated to rouse the public mind, and to enforce upon our rulers the necessity of conceding something, if not to reason and policy, at least to the exigency and urgency of our situation.

Captain Sterling's pamphlet is eloquently written, and we regret the necessity which is imposed upon us of stating in few words the substance of his ideas, abstracted from their important though subordinate details: the subject, however, is of universal interest, and the essay itself may be easily procured. His object is to discuss the means of rendering the regular army more formidable, without suffering it to become sensibly more burdensome; and the domestic force less burdensome, while we make it considerably more effective. With a view to this, Capt. S.'s first proposal is, 'no matter at what price of constitutional feeling, or by what surrender of individual liberty,' *to ballot for the line!* Our present shifts to supply the deficiencies of recruiting, he justly terms, 'living on our capital:' but we apprehend that his plan would lead us somewhat farther even than this. He next recommends an efficient and almost indefinite enlargement of the college at Great Marlow,—the abolition of purchase,—the institution of an order exclusively military for subordinate officers,—and a provision for superannuated veterans. After an exposure of the defects of the volunteer and militia systems, he proposes, what appears to us, a very feasible plan

for disciplining completely and in rotation the whole male population of the empire, at no greater expence than is now incurred by the support of a permanent militia of 50,000 men. An interesting letter from Joseph Lancaster, and some observations on foreign conquest, are subjoined.

Colonel Dillon's book is considerably more desultory in its contents, and refers to a greater variety of points. It is written, however, with spirit and good sense, and suggests various judicious modifications and improvements which might, we think, be adopted with effect. Col. D. recommends that our foreign possessions should be left to the defence of local and colonial corps, that the militia be abolished, and the regular army augmented to a most formidable amount, so as to enable us to engage on a large scale in continental warfare. We observe that all men of military habits are fond of recommending this mode of carrying on the war. In our opinion it is absolutely idle to speculate upon it for a single moment; it being utterly impracticable for this country to provide the expence, and supply the loss of men abroad, and to preserve her constitutional liberties at home. Mr. Dillon is decidedly adverse to the system of purchase. He proposes various improvements in the equipment of the infantry and cavalry, and strongly urges the immediate and extensive organization of a local insurrectionary force, with various judicious hints on the best methods of employing it in case of invasion. His chapter on the defence of Ireland contains much important matter, and affords much scope for gloomy meditation. He proposes, as the best means of defending and civilizing that important outwork of Great Britain, 'the maintenance of a series of fortified towns.' The member for Mayo is, as well as Major Sterling, an advocate for continental campaigns, and especially for the active prosecution of the war in Spain, but he totally differs from him on the subject of compulsory enlistment. 'Forced levies,' he observes, 'are the last recourse of such a government as cannot attach the affections or depend upon the loyalty of its subjects.' There is an appendix to this volume containing a number of important observations on various subjects. The second volume of Mr. Dillon's work is stated to be in preparation, and is intended to comprise 'an epitome and analysis of the Prussian manœuvres.'

We have already intimated our opinion that both these military gentlemen are occasionally unsound in their principles, and disposed to carry their views to an unwarranted extent. But we have no hesitation, at the same time, in admitting that their respective publications discover much acuteness of thinking, and are upon the whole highly creditable to their talents and acquirements.

**Art. VIII.** *The Elements of Linear Perspective*, designed for the Use of Students in the University. By D. Creswell, A.M. Fellow of Trinity College, Cambridge. 8vo. pp. xii. 66. Nine folding Plates. Price 6s. Cambridge, Deighton; London, Longman and Co. 1811.

WE have often been surprised that an University at which the mathematical sciences are so ardently and successfully cultivated as at Cambridge, should have been so long without producing an elementary treatise on Perspective. Considered as an application of the principles of plane and solid geometry, the theory of Linear Perspective is extremely elegant and interesting: while it is so simple, that any student of moderate fitness to pursue geometrical investigations, may successfully study it during his second year's residence at college. We therefore gladly notice the appearance of the present little tract; and hope it will soon be adopted, not only in every college at Cambridge, but in the other national institutions where mathematical studies form an integral and important part of the subjects taught.

Mr. Creswell's is not intended as a complete treatise on Perspective in all its branches; that, indeed, being incompatible with the object he had in view. But it comprehends all that can fairly be looked for in a course of general education. After the definitions, which are delivered very perspicuously, the author investigates the principles of the delineation of objects upon a plane surface,—explains the meaning of the word *given* when it is applied to a point in fixed space, and to the Perspective plane,—and proceeds to the application of the elements of Linear Perspective, and the preparation of the plane on which a picture is to be drawn, with some well-selected examples. This occupies rather more than half the work. The author then proceeds to the examination of pictures supposed to be drawn according to the principles of Linear Perspective; and makes deductions, from the propositions of the preceding section, applicable to the examination of pictures drawn upon a vertical plane. He next investigates the appearance of pictures seen from a point which is not their proper point of view; explains some of the common appearances of pictures; and concludes with developing the principles of the delineation of *shadows*, with examples.

He does not give any propositions relative to what is usually denominated *Military Perspective*, or the orthographic projection. Nor does he, indeed, furnish nearly so many rules and examples as Emerson, and some other writers: but for this he amply compensates, in our estimation, by his perspicuous and correct exhibition of principles. The work throughout displays considerable knowledge, and a very good geometrical



taste. It is, in short, such a book as many indeed might have written, but as very few who possessed the competent knowledge would have been at the pains of writing. The propositions are well enunciated; the diagrams ingeniously contrived, and the engravings most beautifully executed by that admirable artist, in this department of engraving, Mr. Lowry.

This, we believe, is Mr. Creswell's "first appearance" before the public as a mathematical author; but we are far too well pleased with him to wish it may be the last. As, however, he is a young author, and probably not a very old man, we trust he will excuse us if we recommend him not farther to imitate the example of his brother mathematicians at Cambridge, (with the exception of Mr. Woodhouse,) in giving such indecorous titles to their books. Of late years we have had from that quarter several treatises of Algebra, Fluxions, Astronomy, Mechanics, &c. "For the use of Students in THE University." Now, what is the meaning of this invidious characteristic? Is it intended to insinuate that Cambridge is *the only* University in Great Britain, or *the only* University at which the abstract sciences are taught? But if not, why is this odious custom persisted in? And why moreover has it been so recently introduced? Highly as we think of the present state of knowledge at Cambridge, and warmly as we have defended it but a few months back\*, we are far from supposing the principal literary or scientific information in the country is confined within the limits of that learned University: and, therefore, we cannot without shrinking from our duty to the commonwealth of letters, suffer any more insinuations like those to which we now point, to pass without animadversion. We would recommend the Cambridge mathematical authors, to look at the titles of Dr. David Gregory's Astronomy, of Keill's Astronomy, of Dr. Abraham Robertson's Conic Sections, published at the University of Oxford, and to so comparatively recent a work as the Analysis of the Course of Lectures "Read in the University of Cambridge," by the late Mr. Atwood, to learn that there *was* a time when mathematicians, and those men of eminence, had minds too capacious to deal in such indirect, though very obvious, methods of depreciating the character of those who were "out of their own pale." For our parts, we have done all in our power to *prevent* the writings of the most eminent Cambridge mathematicians being confined to "the use of students in *the* University;" and we hope that in future they will so modify their titles, as not to indicate either the wish or the apprehension that they may not extend farther.

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\* Account of the Cambridge Problems. E. R. vol. vii. pp. 281, &c.

Art. IX. *Lectures on the Pastoral Character*, by the late George Campbell, D.D. F.R.S. Edinb. Principal of Marischal College, Aberdeen. Edited by James Fraser, D.D. Minister of Drumoak, Aberdeenshire: 8vo. pp. 258. Black, Parry and Kingsbury. 1811.

THE advertisement prefixed by the editor to these lectures, contains a particular or two, with which our readers will not dislike to be made acquainted, before they enter upon any description or abstract of their contents.

As the posthumous lectures of Dr. Campbell, both on ecclesiastical history, and on systematic theology and pulpit eloquence, were given to the public, without the editor's name, some persons turned this circumstance into a confirmation of the surmises insinuated respecting their authenticity. To do away these surmises entirely, the editor, besides giving his name, adds, that several hundred persons still alive recognize, in the published volumes, the sentiments and expressions they heard delivered in the Divinity Hall, and that the manuscripts, being in his hands, could easily be produced if it were necessary. All Dr. Campbell's theological productions are now before the public; the only liberty Dr. Fraser has taken with them, being to omit repetitions and correct immaterial or verbal inaccuracies, without however suppressing any of the sentiments. All this seems very satisfactory.

These lectures, nine in number, treat of the vices that tend to obstruct the success of the pastor, the virtues more particularly required by his office, and the evils to which it exposes him. We shall, in a few words, give an abstract of what our author has said under each of these heads, subjoining a passage or two as a specimen of the spirit and manner of the work.

Although the duties of all Christians, consisting in the love of God and man, be substantially the same, Christian pastors seem obliged, above others, to a propriety and delicacy of behaviour; since a good example conveys the justest notion of the duties of life, is more persuasive than discourses, and gives energy to public teaching. Now the vices which infect the character of that order of men with the foulest stain, and for which, indeed, there is no excuse, are intemperance, impiety, and levity. The first is an unequivocal sign of inward depravity, alike understood by all and incapable of any plausible colouring; the second is the crime of treason against the Supreme Power; and the third, though not so atrocious as the former, betrays an habitual thoughtlessness, totally incompatible with a due sense of religion. Even in matters of indifference, reason no less than scripture requires, that the religious

teacher should observe a great degree of decorum in his conduct, not wantonly violating the notions of propriety that may happen to prevail, nor yet yielding to opinion, if contrary to duty, in order to gain popular applause.

It is not, however, enough for the pastor to be free from the stain of those vices—or indeed of every vice: he must, with other Christians, be possessed of all the virtues, but especially cultivate those, which, though little attended to by the generality of pastors, will yet have unspeakable influence on his success. Of these virtues, the first is meekness, as opposed both to pride and anger. The ebullitions of passion, so far from being mere infirmities, are faults, if not altogether inconsistent with charity, yet betraying a great deficiency of that Christian grace. If the example of Jesus Christ in his conduct toward his disciples, the people, and his enemies,—or the means that the pastor should employ,—or the end of his office, be considered; from each of these particulars it will appear, that he should be a man of a meek and quiet spirit, with the entire mastery over the irascible affections. He should also, in the next place, be endowed with fortitude; being, in a good cause, alike superior to fear and favour. This virtue is enforced both by our Lord and his apostles. The danger, indeed, to which the teacher is now liable, is not so great as in primitive times: the contest in which he is engaged is about smaller matters, and he has not so much to dread open enemies as professed friends. On these grounds there is great probability of his becoming secure, and thereby being the more easily led astray; while the present state of things being so corrupt, it is impossible to maintain integrity and preserve a good conscience, and at the same time to avoid suffering. But though a Christian pastor should be inflexibly firm in what regards the matter of duty, he should be kind and affectionate and courteous in his manners. Lastly, with meekness and fortitude he should associate temperance, which, without exterminating the appetites, never indulges them immoderately, or at the expense of others, or so as to occasion evil, or be prevented from doing good.

Among the evils to which the pastoral office presents temptations, may be ranked hypocrisy; pastors being, it is pretended, under a necessity of appearing serious and devout, even when they are jaded with the exercises of religion, and their minds engaged in the occupations of life. To be good and pious, as it is a proper preservative from this evil, so it is what every Christian teacher will aim at, who has a due sense of his duty or interest. The next evil to which the pastoral function presents strong temptation, is an excessive desire of

popular applause, and a recurrence to mean and criminal arts in order to secure it. To guard against this evil, pastors should consider, that the approbation of men is desirable only so far as it is connected with their edification, and should abstain from whatever might prove injurious to those who are intrusted to their care. To avoid bigotry, to which their office has likewise been supposed to tempt, they should pay particular attention to the spirit of religion, endeavouring to promote it in others by argument and persuasion. And to prevent the ascendancy of indolent habits, they should addict themselves to composition, as well as to a regular distribution, and diligent employment, of their time.

Such are the topics which Dr. Campbell has, in these lectures, handled with the same acuteness of discrimination, independent tone of judgment, shrewd and often solid reflection, and unadorned but lucid and energetic style, that appeared in his former publications. While they bear these marks of the author's character, they are likewise pervaded by a strong seasoning of very serious moral and religious feeling. It will, perhaps, be regretted that the grand motives of the gospel make not a more conspicuous figure in the hortatory parts;—while it will be impossible not to admire the mild and liberal, yet firm and dignified style, in which many branches of Christian morals are treated.

It is with pleasure we lay before our readers the following extract; both because it is so much in the spirit of the gospel, and because it inculcates practice too much neglected by the pastors and people of all sects.

‘If we recur to the dictates of our holy religion, it is evident, that the Christian law requires of us all,—not of pastors only, but even of all the disciples of Jesus, and that upon the most solid grounds,—that “we bear with, and forbear one another in love;” that such of us “as are strong,” and have more enlarged views of things, “ought to bear the infirmities of the weak, and not to please ourselves.” It requires, by consequence, that we abstain from such things as are in themselves innocent, when we know that they are accounted by others unlawful: and when we have reason to conclude, that, by our acting in a different manner, and indulging ourselves in such things, they would be shocked at our boldness; and that thus our example and admonitions, however edifying in other respects, would be rendered unprofitable, and even offensive to them.

This injunction, however, has not entirely escaped censure. It has been deemed, by some, unreasonably rigid, in the self-denial it imposes; nay, which is worse, as tending to nourish prejudices, and foster superstition among the people. But that the precept, in the proper construction and suitable application, gives no ground for this imputation, will appear, I am persuaded, on the most cursory review. A moderate share of ex-

penance may convince us, that it is not a violent opposition to popular errors, which is the way to remove them; that this, on the contrary, proves often the surest way to rivet them in their minds. "In order effectually to extirpate superstitious notions, the people must be managed," said a late ingenious divine, "as infants are managed in regard to their rattles and other play-things. These, if ye attempt to wrest out of their hands, they will cry and grasp them more tenaciously than before. But if you do not mind them, they come naturally to forget these things, and will soon drop them of their own accord." Now, the bare abstaining from any gratification can never be made to imply that one deems it sinful, and so cannot be construed by the people into an approbation of any popular mistake. But let us hear the apostle Paul's opinion on this subject, which, I am hopeful, to every impartial person, will appear decisive. "I know," says he, (Rom. xiv. 14.) "and am persuaded by the Lord Jesus, that nothing is unclean of itself." "Meat, again commendeth us not to God; neither, if we eat, are we the better; nor if we forbear, are we the worse." Such things, then, are quite indifferent in themselves, when we abstract from the opinions of mankind; but if once these are taken into the account, the case, according to the Apostle, is altered; what before was harmless, becomes instantly pernicious. "Nevertheless," says he, "if thy brother be grieved with thy meat, how walkest thou not charitably: destroy not him with thy meat, for whom Christ died." And in regard to himself, he adds, "If meat make my brother offend, I will not eat flesh whilst the world standeth, lest I make my brother to offend." Nothing can be more explicit than these words, wherein, at the same time, is conveyed the reason of the precept. Acting otherwise, he tells us, opposeth charity: "Now walkest thou not charitably." By your example, you either embolden your brother to do what is contrary to his conscience, and therefore sinful in him; "for to him that esteemeth any thing to be unclean, to him it is unclean;" and, whatsoever is not of faith, is sin." Or, if he be not emboldened, by your example, to transgress the dictates of his own conscience, you make him look upon you as, in some degree at least, daring and impious; you so far mar the union which ought to subsist among Christians; and render your conversation unedifying to him, though ever so exemplary in other instances; you do what you can to destroy your brother. To abstain, in such cases, is therefore a duty incumbent on every Christian, if charity itself is so. But that there is, resulting from their station, a peculiar obligation on the teachers of religion, must appear, from considering the nature and the end of their office, as well as of the means by which the end must be attained.' pp. 45—49.

We were particularly gratified with the whole lecture on the meekness requisite in the pastoral character, as well as with that on temperance. We must, however, forbear detaching any extracts from them in order to make way for the directions that our author gives for securing popularity. We think he carries matters rather too far; yet the whole deserves to be studied by preachers, that they may learn not to covet popular favour, but as the instrument of being useful.

\*One of the first engines that is commonly and successfully set at work

by those idolaters of popular applause, is, to be very liberal in praising themselves. The multitude is everywhere credulous; they rarely fail to be the dupes of the most shameless pretenders; they seem to proceed on a very simple, and, one would think, a very honest principle, that nobody should know a person's character so well as he does himself, and that therefore what they have from his own mouth, on this topic, they have from the best authority imaginable:—hence the success of quacks and mountebanks of every denomination. Would ye then be blindly followed and admired by the crowd, make loud pretensions to an uncommon pitch of parity and zeal; assure them, boldly, that your indignation is moved, in the highest degree, at the prevailing evils, which others seem to be totally unaffected with, and unconcerned about. They will swallow with greediness every word you utter; and you will hardly find it possible to stretch your asseverations and assurance beyond the measure of their credulity.

Another common and powerful engine of the policy of these demagogues, is, *detraction*. Be sure, as much as possible, to depreciate other teachers. Tell them of the danger they run in hearing them. Every thing is judged of by comparison; be not therefore sparing, rather be profuse, in bestowing the worst and most opprobrious epithets the language can furnish you with. This you will find another excellent expedient of self-praise. They will give you full credit that you must be perfectly free from faults which you exclaim against in others; and the lower you make other teachers sink in the people's estimation, the higher, by consequence, you raise yourself.

A third engine is, be sure to declaim with the greatest vehemence against those vices with which your congregation is *least* chargeable. A preacher of this stamp will be careful, in haranguing the multitude, to inveigh with bitterness against the sins of the great, the rich, and the powerful; all the tropes and figures of his eloquence will be exhausted in expatiating on their chambering and wantonness, rioting and luxury, levity and profane diversions.' pp. 187—190.

But lest I should be thought too severe on this shameful common device of securing the adulation, not to say, the adoration, of the rabble, I would desire you only impartially to consider, whether you ever knew a popular leader, who took the contrary method, and chose particularly to insist, in his sermons, on those vices of which the generality of his hearers had; by their practice, most exposed themselves to be accused,—did you know such a one declaim to his people against the detestable crimes, but too common among the lower ranks, of theft and lying, of fraud and circumvention of their dealings, of calumny and detraction in their conversation? Did you ever hear him inveighing against their uncharitableness in judging of their neighbour, and their self-sufficiency in judging of themselves? Topica of this kind would be branded, by many, with the odious name of dry and heathen morality. But how it has come to pass that invectives against the vices of the great come to be considered as a more Evangelical topic, nothing would be more difficult than to assign a good reason, though nothing can be more easy than to discover the cause.

I might mention several other inferior arts, which, though not so considerable as the preceding, are not without effect. Among the rest, I would say, be very *loud*, and very *long*, in your religious exercises. With

the ignorant, in which class the bulk of the people, I am afraid, everywhere, are to be comprehended, there are two measures by which they always estimate the value of what is said. The meaning is none of their measures, for of that they are no judges; but the only two are, the quantity of what the speaker says, and the noise he makes in saying it. However much, in those respects, you exceed others, the hearers will put the whole surplus to the credit of your greater zeal and greater abilities. Every preacher should endeavour to speak so as to be heard, otherwise he speaks to no purpose; but if he would be idolized by the multitude, he must stun them with his din. They are not nice in the powers of distinguishing; and therefore readily conclude, that it must be strong sense, that makes a strong impression on their organs.' pp. 192—194.

We cannot too earnestly recommend these lectures to the attention of those of every party, who are just beginning to exercise the pastoral office, or who may be preparing for it. Some things in them, indeed, are more particularly applicable to ministers of the Scottish Kirk; but they contain so much judicious and scriptural counsel, so many wise and useful observations, together with salutary rules and maxims, respecting the behaviour of the Christian teacher, that it must be of signal advantage for persons, entering into that order, to peruse them with seriousness and self-application. Their respectability, and comfort, and usefulness, will all depend in a great measure upon their behaviour;—and as they cannot expect in a college or academy to derive from observation lessons for the conduct of life, we would advise them, by all means, to study these lectures.

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Art. X. *The Lives of John Selden, Esq. and Archbishop Usher; with Notices of the Principal English Men of Letters with whom they were connected.* By John Aikin, M. D. 8vo. pp. 443. Price 10s. 6d. Matthews and Leigh. 1812.

AS mental exertion is the kind of toil regarded with the most dread and aversion by mankind, while it is, nevertheless, indispensable to their welfare that a proportion of men be induced to undergo it; and as, also, there is among the generality of even tolerably cultivated persons, a very low estimate of both what may and what should be effected in this department; there cannot be a too frequent exhibition of the most memorable examples of successful mental industry. The vexation with which we should confidently hope that, in some hundreds of instances, a book like this will be read, (and really we are afraid, as to those who can read such a book *without* vexation, that, to the greater number of them, it will not be of much use to read at all, either this or other books,)—this vexation will be a proof of the utility of such works. The quiescence and self-complacency of lazy spirits, yet pretending perhaps to somewhat of faculty and of attainment, have

some little chance of being beneficially disturbed by such an exhibition: while men of some real exertion and acquirement are taught by force, that a great deal is yet to be done to bring them to even the middle point between the perfectly vulgar state of the human mind, with respect to exertion and intellectual wealth, and the state exemplified at the upper extreme of mental cultivation. And therefore, though Selden and Usher had not, by their studies and writings, done one particle of good *directly*, they would have conferred *indirectly* an inestimable benefit on society, by practically furnishing such an admonitory and stimulating illustration, of what can be accomplished within the short space of human life.

It is still better when, from the circumstances of the period and place in which the distinguished persons lived, the record of their lives must necessarily bring again into view, and in some degree into discussion, subjects of very great importance to the present and to all times:—it is so much the better, provided, we mean, that the writer of this record is a person of such extensive information, sound sense, and candour, and such a temperate lover of liberty, and yet zealous enemy to tyranny of all sorts, as the author of this volume. The times of Selden and Usher, and the transactions in which they were, to a considerable extent, actively or passively concerned, should often be brought back to the view of Englishmen, as supplying a grand practical commentary on both the slavish principles at present so prevalent, and those violently extreme ones into which the ardent friends of freedom are always in danger of being carried, by the recoil of antipathy.

The undertaking of this performance was a very natural consequence of a previous employment of the Author.

The composition of this volume has been the result of a work in which I was some time ago engaged—a translation of the *Memoirs* of the learned Huet. Having thought it expedient to elucidate that piece with an introductory view of the general state of literature at the period whence his career commenced, I was necessarily led to cast an eye upon that of our own country; and the cursory survey I took of it gave me an interest in the subject which urged me to further enquiry. On tracing backwards the history of English erudition, I soon came to two names which seemed to form an era, previously to which our contributions to the stock of critical literature were comparatively inconsiderable; whilst those names themselves were annexed to writings quoted and applauded by the most eminent contemporary scholars in Europe. These were *Selden* and *Usher*, men whose celebrity (that of the former, especially,) was not confined to mere authorship; but who acted important parts in the church and state at a period of extraordinary interest in English history. I was therefore induced carefully to examine the extant narratives of their lives, together with the biographical documents afforded by their own writings; and



this research convinced me that a clear and unprejudiced account of the services they rendered to letters, and of the conduct they pursued in the momentous transactions of their time, might still be rendered worthy of the public notice.'

The Introduction contains an extremely rapid, but clear sketch of the history of English literature, from the reign of Henry VIII. down to the period when Selden and Usher raised the literary character of the country to the level of the continental nations,—some of which had made a very considerable progress, while England had remained comparatively barbarous. Dr. A. observes,

'The returning dawn of polite and critical literature which broke out with so much splendour upon the horizon of Italy and other countries on the continent, shed at its commencement only a faint light upon this island, remote as it was from the usual track of scholars, and little provided with helps and encouragements to learning. A general communication, indeed, between the members of the clerical order was preserved by means of the court of Rome, through the extent of that religion of which it was the centre; and the cultivation of the Latin tongue, as a necessary medium of intercourse for the transaction of public affairs, and as a common language for the purposes of science, was never intermitted in any European country advanced beyond a state of barbarism. But Grecian literature spread slowly from those regions which first received it after its expulsion from Constantinople; and those profound researches into antiquity which were the base of improved philology, could advantageously be carried on only in countries affording the aid of well furnished libraries and cabinets, and rich in the relics of former ages.'

We will attempt a very brief abstract of each of these well-written memoirs, which are themselves very compressed, and are very moderate in taking privilege for reflection and dissertation. John Selden was born in Sussex in 1584, received his early education at the free-school of Chichester, and was equal to the composition of a Latin distich at the age of ten. This first literary exhibition, however, was not indicative of his vocation, to which nothing could well bear less resemblance than the making of verses. He early commenced the study of law, at the inns of court: 'but the bent of his genius rather inclined him to closet researches into the history and antiquities of the law, than to the practice of it as a pleader. Wood affirms that "he seldom or never appeared at the bar, but sometimes gave chamber counsel, and was good at conveyancing." This inclination was doubtless fostered by the friendship which he cultivated with such men as Camden, Spelman, and Cotton, with whom he became connected on setting out in life.' While quite a youth he wrote a work on English antiquities; from the preface to which Dr. A. quotes a most uncouth and pedantic sentence as a speci-

men of his Latin style, which, though afterwards much improved, never attained classical simplicity or grace. A tract which he wrote a few years later, on "Single Combat," furnishes a sample of his English style, which we transcribe.

"Reader, I open not a fence-school, nor shall you here learn the skill of an encounter, nor advantageously in the lists to traverse your ground. Historical tradition of use, and succinct description of ceremony, are my ends; both deduced from the ancients, but without proselenick affectation." After some more sentences, interlarded with learning, he concludes, "Best of the supreme aspects bestow their rays on you." p. 7.

About the age of thirty, 'he gave to the public his largest English work, and that which affords the most copious display of his profound research into the history and antiquities of his own and other modern countries; this was his treatise on *Titles of Honour*.' Three years later appeared his work *De Diis Syris*, which 'placed him at once in the rank of the first scholars of the age, and introduced him to the men of letters throughout Europe.' Its 'primary purpose was to treat of the false deities mentioned in the Old Testament, but with this he joined an enquiry into the Syrian idolatry in general, and occasional illustrations of the ancient theology of other heathen nations.'

By his next work, *the History of Tythes*, published in 1618, 'he exposed himself,' says Dr. A. 'to a contest "with the powers that be"—a contest always formidable to those whose only weapons are pen and ink, and whose only alternative becomes apology or patient endurance.'

'The clergy, naturally solicitous to render their maintenance as secure as possible, had not been content to rest it upon the sense the laity might entertain of the utility of their profession, and the reasonableness of an adequate remuneration for their services, but had endeavoured to implicate their claims with the sanctity of a religious obligation. They had therefore advanced the doctrine of the *divine right of tythes*, as inherited by the Christian priesthood from the Jewish, and derived to the latter from the patriarchal ages. This doctrine had been maintained by several English divines, and was beginning to be regarded as fundamental to the establishment of a national church.'

Though it is presumed that Selden, like the other lawyers of his time, was an enemy to this doctrine, his book was not written with any avowed intention of controverting it; he insisted that he had written and intended purely and exclusively a history; and that, without at all touching the question, or designedly invalidating any evidence, of the *divine* right, he had made an ampler contribution towards a proof of the *legal* right than all other writers. The very rumour, however, of his work excited alarm; and its appearance caused a complaint of the clergy to his Majesty, previously, as it seems, to any trial of

the effect of argumentative censure,—the point of, precedence being given to the most *efficient* critic and polemic. The author was summoned into the presence, held two learned conferences with his Majesty, and had begun to flatter himself that his explanations and his respectful humble deportment had pacified the royal displeasure, when he received a citation to appear before some members of the High-Commission court, where he was reduced to make and subscribe a humble and unfeigned protestation of grief, and deprecation of anger, on account of the publication and tendency of the obnoxious book. There are various circumstances in his life to prove, that he was very considerably below the level, in point of intrepid inflexibility, of many of the distinguished men of his time: but we will quote the biographer's and Hume's observations, to shew how far the defect of honesty and resolution may in this instance be extenuated.

Before this eminent person is censured for want of firmness on this trying occasion, candour requires us to cast a view on the terrific powers with which the court of High Commission, established by Elizabeth, and then subsisting in all its vigour, was invested. "The Commissioners," says Hume, *Ess. ch. iv.* "were empowered to visit and reform all errors, heresies, schisms, in a word, to regulate all opinions, as well as to punish all breach of uniformity in the exercise of public worship. They were directed to make enquiry, not only by the legal methods of juries and witnesses, but by all other means and ways that they could devise; that is, by the rack, by torture, by inquisition, by imprisonment. Where they found reason to suspect any person they might administer to him an oath called *ex officio*, by which he was bound to answer all questions. The fines which they levied were discretionary, and often occasioned the total ruin of the offender, contrary to the established laws of the kingdom. The imprisonment to which they condemned any delinquent was limited by no rule but their own pleasure." To confront a judicature thus armed required no ordinary share of fortitude; and Selden seems to have thought that he did all that the cause of truth could demand by avoiding any direct retraction of his opinion, or any acknowledgement of error in his statement of facts.\* [After several more exculpatory observations, Dr. A. adds] "In all instances in which the arm of power is applied to for taking a controversy out of the proper jurisdiction of argument, and intimidating one of the parties, they who employ such unfair means are primarily chargeable with the deviations from truth and integrity which may be the result."

The book was prohibited: and while all had full liberty to write whatever they pleased against it, and did write with violence, the author was *forbidden to write in its defence*. He himself affirms that 'at an audience of the king, at the time when Montagu was preparing his Confutation of the History of Tythes, his Majesty sternly forbade him to make any reply, using these words: "If you or any of your friends shall write against this confutation, I will throw you into prison!"'

truly royal way,' says the biographer, 'of interposing in a literary controversy.'

This iniquitous zeal of the monarch in support of that *divine right* which Selden was deemed to have impugned, was exerted partly as a grateful return, and partly as a new incitement, to that correspondent zeal with which it was very important to him that the ecclesiastics should abet *another* divine right—that of kings. And certainly the people were under some little obligation to him for the bold undisguised simplicity of conduct, by which, as in such instances as the one here recited, he was pleased to rid this latter question, as concerning himself, of all complexity arising from any secondary grounds of right. Such a mode of governing might tolerably satisfy them that he had, at any rate, no other rightful claim than that same *jus divinum*; and the men who had grown above the superstition of believing in *that* right, could have no questions, but those of prudence, to settle respecting their duty of obedience to a monarch, who would forbid an author to vindicate his book with arguments against its patronized assailables, and forbid a nation to read the history of its own insensations.

It might have been expected, perhaps, that such treatment of a man of talents and distinguished fame, would have impelled him quickly to a decided coalition with those indignant spirits that were now beginning to make some irreverent inroads on the despotism, even through the formidable fence of divine right. But whatever were his opinions or his resentments, he could not help feeling that an enraged monarch was a very fearful object to look at, or to hear; that "the king's wrath is as the roaring of a lion; but his favour as dew upon the grass." This benignant dew was invoked to fall by some servile and hypocritical offerings to the literary and theological vanity of the royal pedant, "humbly presented," says the biographer, "with an address which cannot be read without a very painful sense of the degradation intimated by literature, when brought in collision with power, unless supported by a proper sense of its own dignity." In the whole of this sacrifice made to the will and prejudices of the sovereign, we discern that "indulgence to his safety" which Lord Clarendon mentions as a feature in the character of Selden.—It is, at the same time, to be observed in his favour, that this very censurable conduct (and the subsequent course of his life presents one or two more instances of nearly similar demerit) is not to be ascribed to a worse cause than timidity; for, though not qualified for a hero or a martyr, he was not mercenary; nor does he exhibit any thing of that 'honourable ambition,' as it is usually called, that eagerness for station and office, which

has so often given a character of littleness to men of talent and literary acquirements in recent times. And even these delinquencies resulting from his timidity, were partially redeemed by his general fidelity to the cause of freedom, throughout the course of public conduct into which he was drawn by the great political questions in which he was not allowed to remain neutral.—That state of hostility between the parliament and the king, which was leading to such memorable events, had advanced to a rapid and ominous interchange of the respective acts of offence—the remonstrances and royal reprimands, the protestations and dissolutions—when the parliament called for the information, which Selden was qualified beyond any other man to give, concerning the ancient privileges of that body. And,

‘He largely discoursed on the subject, before the house, and giving way to his feelings, digressed to the imminent dangers from popery, and the injurious practices of the courtiers in alienating the King’s affection from the parliament. He was also the framer or the adviser of the obnoxious protestation, (in which they had re-asserted their claims to liberty of speech and interposition with their advice.) On these accounts, when the king, after the dissolution of parliament, thought proper to manifest his resentment against the advocates of the popular cause by imprisoning some of the most distinguished among them, Selden was one of those selected for this honour.’

In 1623 he was returned to Parliament by the borough of Lancaster; but had full leisure for the prosecution of his studies—the political warfare languishing, through defect of energy on the royal side, during the last two or three years of James. When it resumed its animation with the commencement of the new reign, we find Selden by no means declining the danger, but actively co-operating with the friends of the people against the tyrannical proceedings of the court, as directed by the unprincipled favourite, the Duke of Buckingham. As an appropriate reward and stimulus, in his patriotic course, he was, in 1629 and the following year, accommodated for a very considerable time with apartments, first in the Tower, and afterwards in the Marshalsea prison.—But we must not regularly attend his progress any further. A few brief notices may suffice for the sequel of the memoir.—His learned studies were indefatigably and with little interruption pursued during this imprisonment, and for several years afterwards, and resulted in several works on Jewish laws and history, and in the revision for publication of the treatise, composed many years before, entitled *Mare Clausum*, which has probably contributed the most to the notoriety of his name. The biographer states at some length the occasion, and the

leading principles, of this formal and learned assertion of the right of England to the dominion of the sea.

Selden was a member of the Long Parliament, and took an active and useful part in many important discussions and transactions. He appears to have been regarded somewhat in the light of a valuable piece of national property, like a museum or great public library, resorted to as a matter of course and a matter of right, in all the numerous cases in which assistance was wanted, from any part of the whole compass of legal and historical learning. He appeared in the national council, not so much the representative of the contemporary inhabitants of a particular city, as of all the people of all past ages, concerning whom, and whose institutions, he was deemed to know whatever was to be known, and to be able to furnish whatever, within so vast a retrospect, was of a nature to give light and authority in the decision of the questions arising in a doubtful and hazardous state of the national affairs. He was uniformly found acting with the friends of freedom; but yet evinced such a friendly moderation with respect to the king, such a disinclination to the demolition of the national constitution, and such an unquestionable superiority to any mean views of self-interest, that he was held in great respect by the royal party. He protested equally and zealously against the measures of both parties in their commencing approaches toward war; but when the mutual demands and resentments had rendered it inevitable, he deemed it his duty, as a citizen and a public man, to continue to take a practical interest in the national concerns—and therefore to take that side on which, whatever errors his judgement charged upon it, he regarded the balance of justice as decidedly preponderating. He judged it enough that he could perceive which of the parties, and that he was absolutely certain that only one of them, afforded any ground of hope for national liberty. But when this cherished hope had declined with the progress, and at last perished with the complete ascendancy of a military tyranny, he withdrew in a great measure from public business, and was consoled by the unabated delight with which he could still pursue his learned studies. To these his pertinacity of application was such that he could not, sometimes, endure interruption even from his learned acquaintance, and it is told 'that when Isaac Vossius sometimes was ascending his staircase to pay him a visit, when he was engaged in some deep research, Selden would call out to him from the top that he was not at leisure for conversation.' This indefatigable course was prosecuted, with probably very little remission, till near the end of his life, which took place 'on the last day of November, 1654, sixteen days short of the completion of his

seventieth year. As to the use which such a life of thinking had taught him to make of religion at the close of it, we are informed that,

"Sensible that his end was approaching, he sent for his friends, Primate Usher and Dr. Langbaine, with whom he discoursed concerning the state of his mind. He observed "that he had his study full of books and papers of most subjects in the world; yet at that time he could not recollect any passage wherein he could rest his soul, save out of the holy scriptures; wherein the most remarkable passage that lay most upon his spirit, was Titus ii. 11, 12, 13, 14." p. 151.

His opinions on controverted doctrinal points appear to have been kept very much to himself; but the biographer very fairly presumes that the spirit of his motto, "Liberty in all things," was extended to his theological inquiries, and that the legitimate consequence might very probably be some defect of exact conformity to any model of faith, prescribed by national authorities, or taught by the leaders of sects. Some rather licentious observations in his "Table-Talk," appearing to implicate in some degree as well his moral sentiments as his faith, are considered by Dr. A. as only a sort of free and sometimes witty vivacities, to which he would not have given his authority as serious principles. He was not favourably disposed toward the peritans, except as the enemy of the persecuting measures employed against them; and he was, consistently, not less the enemy of that intolerant spirit strongly manifested, on the attainment of power, by some of those who had previously suffered and protested under persecution.—Selden's general faith in Christianity had the approving testimony of Sir Matthew Hale; and, with respect to his character on the whole, the biographer says,

"That he was regarded with extraordinary veneration and esteem by his contemporaries of different parties, we have the fullest evidence: indeed, the man who reckoned among his friends and admirers Whitelock and Clarendon, Usher and Hale, must have possessed no ordinary share of moral, as well as intellectual, excellence."

The memoir concludes with a number of sensible observations on his character and opinions, principally founded on passages taken from the work called his "Table-Talk." Among them is a wild exclamation concerning the abuse of the precept "Search the Scriptures;" the biographer's comment on which excessively exaggerates the difficulty, (especially if we take into view the assistance so easily obtained, of a number of confessedly very able and very honest critics and expositors of different parties,) of obeying this injunction, to any extensively good purpose, without understanding the original languages.

The Life of Usher will occupy a short allotment of space in a future number.

Art. XX. *The Æsculapian Monitor*; or Faithful Guide to the History of the Human Species, and most important branches of Medical Philosophy, combined with moral reflections, and enforced by religious precepts. By the Rev. Edward Barry, M. D. Rector of St. Mary's, Wallingford. 8vo. pp. 170. Longman and Co. London. 1811.

WE believe there is a pretty strong conviction in the minds of the thinking part of society, that there is enough in any one of the learned professions, to exhaust the talents and activity of any individual of the ordinary standard;—and to those whose minds are not yet made up on the subject we would recommend the perusal of the *Æsculapian Monitor*. It professes indeed to be ‘a faithful guide to the history of the human species, and the most important branches of medical philosophy;’ but in the exercise of our critical functions we have often occasion to verify the remark of the Roman satirist, “fronti nulla fides.” We are told in the advertisement that ‘with much original matter of his own, the author has availed himself in all important cases of disease, of the sanction and advice of the most able medical writers;’ and he even expresses a hope, ‘that, although his work may appear what it is primarily intended to be, for those who are altogether unacquainted with the subject it endeavours clearly to explain, it may be considered as a book not unworthy even professional regard, and as embracing objects of general interest.’

That the work certainly does embrace objects of general interest, the table of contents sufficiently proves: for it contains references to articles on all the medical sciences, and to some which are not so; to some important diseases; and to a series of remedies in all cases of emergency. Unfortunately, however, it does not embrace these objects very closely, and as to the sparkles of original thought and extensive reading promised in the advertisement, we have not been fortunate enough to detect them. The work appears, indeed, to have been chiefly intended for ‘all those who preside over the weighty charge of public and private education,’ and their pupils; as there is a preliminary address to each of these classes of his majesty’s subjects; and perhaps the learned author might think it unwise to exhibit to their uninitiated understandings all the resources of his erudition and experience.—We shall not attempt a regular analysis of the work, but shall exhibit a few specimens taken pretty much at random, and shall begin with an extract from the Section on Botany, which will exhibit a pretty fair example of our author’s mode of instructing his readers on scientific subjects.

‘The person who makes two blades of grass to grow on the spot where hitherto there had been only one, deserves the thanks of the public, but he who makes one animal devour the produce of that which formerly was sufficient for two, cannot surely in this matter, especially in times of scarcity, be considered as doing any benefit to society. Our sheep, hitherto of comely shape, of sweet pasturage, (to the sheep-eaters we presume) and delicious flavour, are now rendered in, consequence of such modern eccentricity, inconvenient in size for the purpose of the table, the flesh is coarse in texture, rank in flavour, wasteful in dressing, and disgusting even to the eye.’

The section on the alkalis we shall transcribe entire: ‘alkalis are saline bodies, that freely combine and effervesce with acids: fixt. mineral



alkali is obtained from sea salt, fixt vegetable alkali from vegetables, and volatile alkali from animal substances:—And that on metals: 'Perfect or noble metals are those which undergo no oxidation in the furnace, and are three in number, namely gold, platina, and silver; other metals which suffer decomposition, such as copper, iron, tin and lead, are on that account called imperfect or base.' These sections we presume contain some portions of the original matter which the learned author announces in his advertisement: for we never before heard of a pure alkali (and such from the title of his chapter it must have been his intention to describe) effervescing with acids, nor of metals suffering decomposition in a furnace. We had been always taught to consider the metals as simple bodies, and simple bodies the author has vouchsafed to inform his readers in his chapter on chemistry, 'cannot be resolved into any thing more simple: he might have added—ergo, they cannot be decomposed.'

The chapter on pneumatics exhibits another specimen of the author's profound knowledge of chemistry. After informing his readers that the atmosphere is composed of oxygene and nitrogene, he proceeds to tell them that the latter, or 'nitrogene, is extremely noxious, being a very mixed assemblage of exhalations from every substance capable of being sublimed by the heat of the sun.'

So much for the author's scientific knowledge: we must now exhibit him as a physician: and on medical subjects he tells us at the threshold of this department of his work, 'that truth, brevity, and clearness of description shall be the ruling principles of our dissertation?' As an example of the author's notions of brevity and clearness, we shall transcribe his definition of disease. 'Disease then is a preter, or supernatural affection of some part or parts, or the whole of the machine, by which the system is injured or disturbed; or the action of a part impeded, perverted, or destroyed, attended with peculiar symptoms, adapted to the nature of the affection, and parts affected; or appearances deviating from health, from some general or partial affection, by which the system in general, or in part, is oppressed or disfigured!' Of the *materia medica* the learned author informs us we have, except from its mechanical effects, very little knowledge; and he quotes, in support of his opinion, the reply of Moliere's medical candidate, who being asked by the professor *Cur opium facit dormire*, replied, *Quia habet vim dormitivam*. He might have added, that there are other drugs besides those sold by the apothecary which possess this "somniaferous property."

The account of "remedies in all cases of emergency from sudden accident and alarm" constitutes by far the best part of the book, as they are chiefly extracted from the reports of the Humane Society and other sources: but even to these the learned author has added 'some other important observations' of his own. Thus he has subjoined the following 'important observation' under the head of Remarks, to the account of the mode of treating persons apparently dead from drowning. 'Accidents from the watery element are evidently most frequent in the bathing season, particularly in deep muddy rivers, abounding with clay, weeds, shoals, and quicksands; such for instance, as the river Avon, between Bath and Bristol, in which many melancholy disasters have happened, and which, by an uncommon degree of fatality, have generally precluded all hopes of recovery'.—In the chapter on prisons the learned author remarks that

happily few of the *mineral* poisons are known to the common people, except arsenic, corrosive sublimate, and *opium*.'

The work, however, as is noticed in the title page, is interspersed with moral reflections, and we shall conclude our observations with a specimen of the author's talents in this way, which occurs in his treatise on chemistry. 'Saturation is a word which signifies, that a fluid has imbibed as much of any substance as it can dissolve; (this by the bye is rather the meaning of the word saturated.) thus if camphor be added to spirit of wine more than the menstruum can readily dissolve, the excess will fall to the bottom, because the spirit was before saturated—had received enough, had not capacity to act on more, and therefore rejected it. Surely so useful a lesson from the school of chemical to that of moral philosophy, most forcibly points out unto us, how loathsome to nature is excess in meats, drinks, or any other sensual indulgence.'

Such, patient reader, is the *Æsculapian Monitor*; in our perusal of which we should have been often tempted to suspect that the medical honours of the reverend author had been conferred upon him by a mistake of the printer, rather than by that of a college; if we had not noticed such phrases as, "under the direction of his medical attendant," intentionally rendered more conspicuous by being printed in italics.

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Art. XII. *The Dairyman's Daughter*; an Authentic and Interesting Narrative, in five Parts. Communicated by a Clergyman of the Church of England. Published by the Religious Tract Society. 8vo. pp. 48. Price 3d. each, or 25 for 5s. 4d. Collins. 1811.

THIS is a beautiful and affecting tale, calculated to interest the best affections of the religious mind, and to arrest the attention of the careless and casual reader, by an impressive portraiture of the loveliness, the blessedness, the high anticipations of piety. We extract the clergyman's description of his visit to the dying bed of the *Dairyman's Daughter*.

'The soldier took my horse and tied it up in a shed: a solemn serenity appeared to surround the whole place. It was only interrupted by the breezes passing through the large walnut trees, which stood near the house, and which my imagination indulged itself in thinking were plaintive sighs of sorrow. I gently opened the door; no one appeared, and all was still silent. The soldier followed; we came to the foot of the stairs.

' "They are come," said a voice, which I knew to be the father's; "they are come."

'He appeared at the top; I gave him my hand, and said nothing. On entering the room above, I saw the aged mother and her son supporting the much loved daughter and sister; the son's wife sat weeping in a window seat with a child in her lap; two or three persons attended in the room to discharge any office which friendship or necessity might require.

'I sat down by the bed side. The mother could not weep, but now and then sighed deeply, as she alternately looked at Elizabeth and at me. The big tear rolled down the brother's cheek, and testified an affectionate regard. The good old man stood at the foot of the bed, leaning upon the post, and unable to take his eyes off the child whom he was so soon to part from.

'Elizabeth's eyes were closed, and as yet she perceived me not. But

a most injurious reflection upon the whole clerical order. If any alteration of the existing canon be thought necessary, we would suggest the propriety of expunging that part of it which ordains that the entries shall be 'made *every sunday after church*, by the minister, in the presence of the churchwardens.' That a minister of the gospel, with his head and heart full of the glorious truths, which he has just been enforcing, should, without any interval, and on the sabbath day, be forced into the weekly detail of births and marriages, is not to be endured. We wish that the archdeacon had felt the indecorum of his objections against registering dissenters in churchbooks, before he had written the weakest part of his 'remarks.' He thinks that 'the expediency and policy of a law being made *optional* to dissenters and *compulsory* on the clergy, under a severe sanction, may be left to the judgment of its framers.' It should seem that *compulsion* is very naturally connected with *emolument*, and that liberty of choice may be, with cheap liberality, conceded to those who barter for it, wealth and dignity.

Art. XVII. *Travels of a British Druid; or the Journal of Elynd*: illustrative of the Manners and Customs of Ancient Nations; with appropriate Reflections for Youth. To which is added, a History of the Doctrines of the Druids, and of their final extirpation in Caledonia. In Two Volumes, 12mo. Hatchard, 1811.

THIS is an extremely superficial, and by no means an interesting work. It professes to narrate the travels of a young Druid through Gaul, Rome, Sicily, Greece, the Isles of the Ægean, Phenicia, and Egypt, in which latter country he dies. The illustrations of ancient manners are slight and unimpressive,—and the 'reflections' are of the highest order of common-place. The history of 'the doctrines of the Druids,' though the work of another and better writer, appears to be full of questionable speculations. The preface kindly promises relief from 'the fatiguing details of Pagan ceremonies and their immoral rites, of which the generality of ancient travels are so prolix.' If this be meant for a censure on the impure writings of Lantier, it is tamely just; but if designed for a sneer at the *Travels of Anacharsis*, the author had better have been quiet. No reader of the present volumes, will be for a moment in danger of recurring to the incomparable work of Barthelemy.

Art. XVIII. - *An Introduction to the Geography of the New Testament*, comprizing a summary Chronological and Geographical View of the Events recorded respecting the Ministry of our Saviour; accompanied with Maps, with Questions for examination, and an Accented Index, principally designed for the Use of Young Persons, and for the Sunday Employment of Schools. By Lant Carpenter, L.L.D. 12mo. pp. 180. Longman, and Co. 1811.

WE object most decidedly against the introduction of this manual into schools and families as an elementary work. Though we are not aware that Dr. Carpenter has, in any part of his book, openly advocated the doctrines of Socinus, yet a very cursory perusal will suffice to shew that it betrays throughout the Socinian mind. It is indeed obvious that there must, in speaking of the Saviour, be a very

important difference between the *language* of one who considers him as a mere man, and that of those who pay him divine honours. Dr. C., indeed, admits that his 'modes of expression will be deemed at least deficient by those whose creed differs, from his own.' While, therefore, we acknowledge his full right to state his own sentiments in his own way, we also claim the privilege of cautioning our readers against what we consider the dangerous tendency of his book.

Art. XIX. *New Dialogues, in French and English*; Containing Exemplifications of the Parts of Speech, and the auxiliary and active Verbs; with familiar Observations on the following Subjects: History, Arithmetic, Botany, Astronomy, the Comedies, the Opera, Singing, Hippodramatic Performances, Italian Painting, Music, Mr. West's Picture, Country Life, Picturesque Descriptions, Dinner Party, Politeness, Accomplishments, &c. &c. The whole calculated to advance the Younger Branches of both Sexes in the attainment of the French Language. By W. Keegan, A.M. 12mo. Price 3s. bound. Boosey. 1811.

PERHAPS a juster character of this elementary work cannot be given, than by saying that it tolerably performs the promise of the title page. It is, on the whole, a very fair advance towards the improvement of exercises in the modern languages, by making them subservient to the attainment of scientific knowledge. We apprehend, however, that many parents will object to the extreme frivolity of part of the contents, and will think, with us, that the small-talk about theatres and actors is not altogether suitable to the sobriety of instruction. Mr. K. complains that other 'books of dialogues' are '*without even the inculcation of a moral sentiment*.' We can assure him that there are not a few conductors of education who will think it a sufficient objection to the morality of *his* book, that it describes an 'agreeable' *sunday* water party to Richmond, and after an elaborate panegyric upon a young lady who was drowned on the return, concludes with the assurance that 'her angelic soul is flown to heaven.'

Art. XX. *The Last Enemy Destroyed*. A Sermon preached at New Windsor Chapel, near Manchester, November 10, 1811, on the Death of the Rev. George Phillips, A. M. With an Appendix, containing an Account of his Early Life and subsequent Character. By Joseph Fletcher, A. M. 8vo. pp. 51. price 1s. 6d. Williams, Crosby, Baynes, Conder. 1811.

AMONG many other valuable individuals, of whom the literary world takes 'no note, but by their loss,' was the subject of this interesting publication; the more interesting, perhaps, as it will probably be the only memorial of one, who seemed qualified to render considerable service to the united cause of religion and literature. Mr. Phillips, as we collect from an Appendix to the Sermon, in which the features of his character and the few particulars of his life are very pleasingly exhibited, was born at Haverfordwest, in October, 1784. After pursuing his youthful studies for some time under the care of the Rev. James Phillips, (now of Clapham,) and subsequently under the direction of a

clergyman who resided in the town, he resolved to devote himself to the office of the Christian Ministry among the Dissenters. He prosecuted his studies for this purpose, with great diligence and success, for a considerable time at the academy at Wymondley, and afterwards, during three sessions, at the university of Glasgow, where the first prizes in all the philosophical classes were conferred upon him with highly flattering marks of distinction. It was here his biographer became acquainted with him, and had ample opportunities of studying a character which seems to have been adapted, in a degree very unusual at his time of life, to excite a mingled sentiment of affection and reverence. After being employed a short time, in preaching in various parts of the country, with some interruption on account of ill health, he accepted an invitation, in 1810, to preside, as classical tutor, over a new academical institution, at Manchester, and, in May 1811, undertook the pastoral care of a neighbouring congregation, among whom his services had been for several months very acceptable. His health sinking apace, under the pressure of a pulmonary disorder to which he had been subject for some years, he set off in October, for Devonshire. At Glastonbury, on his way, 'he felt a sudden giddiness and insensibility,'—'and in less than ten minutes gently expired.' A few sentences from Mr. Fletcher's elegant and affectionate sketch of his character, must conclude this brief tribute to his memory.

'He possessed an intimate and extensive knowledge of classical authors; and in the inquiries he was enabled to prosecute, in this department of liberal education, he combined a vigorous and masculine understanding with the accuracy and elegance of a refined taste.'—'Scientific knowledge enlightened his path; and history lent its aid to guide his researches.'—'He added to these, an aptitude and facility in the communication of knowledge, which peculiarly tended to attract the regard, and secure the confidence of his pupils. In him they beheld learning without ostentation, dignity without pride, and condescension without meanness; and it may with truth be affirmed, that no instructor ever acquired, in so short a time, a more complete possession of the hearts of those committed to his care.'

'His sentiments were decidedly evangelical, and they assumed this character, not from the prejudices of education, or the influence of human authority, but from mature, enlarged, and deliberate reflection. His preaching combined, in a high degree the illustration of practical and experimental religion, with the rational exposition of those peculiar doctrines, which afford the only permanent security for its cultivation.'—'His talents as a preacher were more adapted for usefulness than splendour. He had not the physical strength which is often essential, in connection with higher qualities, to extensive and immediate popularity; but there was in his preaching, an energy of thought, an earnestness of soul, on the important realities of religion, which discovered at once, the sincerity and the ardour of his mind. His sermons were always judicious, displaying a vigorous and matured understanding; and if in any department of preaching, he particularly excelled, it was in the accurate delineation of the varieties of moral character. He had studied human nature well, and

had acquired singular penetration in detecting and analysing the causes of individual diversity. He could not only trace the more obvious distinctions of character, to their legitimate principles, but possessed an uncommon acuteness, in perceiving the nicer shades of difference, and could develop and illustrate these peculiarities with great ingenuity. Such a talent, acquired by habits of careful abstraction and enlarged observation, gave to his discourses, an air of originality, so remote from ordinary and common-place thoughts, that they could not fail to interest the discriminating hearer; while at the same time, in the exact portraiture he drew of human character, the most unlettered beheld the fidelity of his representations.—The rich qualities of his mind, were happily blended with an ingenuous and amiable disposition; and inflexible integrity guided his conduct in all the relations of life. He had a thorough aversion, to every thing mean and contemptible; and dignified decision was the prominent feature which distinguished his character. In the more retired and interior circle of friendship, he inspired an affection, bordering on enthusiasm.' pp. 43, 49.

Mr. Fletcher's Sermon, from 1 Cor. xv. 26, is a highly interesting and judicious discourse, illustrating the grounds on which death is to be considered as an 'enemy,' the reason why its ravages are permitted, the foundation of our hopes that it will be finally destroyed, and the sentiments and feelings which such considerations ought to awaken in the mind.

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Art. XXI. *The French Scholar's Depository*; in which are gradually developed, the most Important Elements of French Conversation. By Anne Lindley. 12mo. Price 2s. bound. Darton. 1811.

AS this convenient little book is compiled upon an excellent plan, we are sorry to notice so many verbal errors and phrases not strictly idiomatic. Fauchon, for Fanchon, and Isabell for Isabelle, may be errors of the press; but *Romances* for *Romans*, is a palpable English blunder. The words have different meanings; the first being the name of a particular description of early French poetry, and having no reference whatever to modern romances. '*On ne peut pas mieux dîner*,' either wants the auxiliary, or a different modification of the verb *diner*.—The truth is, that no work of this nature should be sent to the press, without being first subjected to the revision of a native of France.

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Art. XXII. *Hints to all Classes on the State of the Country*, in this Momentous Crisis. 8vo. pp. 28. Price 1s. 6d. Stockdale. 1812.

WE observe nothing in these 'hints,' worth attending to, which has not been repeatedly stated, to the public, and in the plainest possible terms. A considerable part of the pamphlet is taken up with a very ostentatious declamation on the degeneracy of the times, of which the disease of 'swords and bags' seems to furnish, in this writer's opinion, no despicable proof. In the latter part of the pamphlet he takes upon him to pronounce on the question of Catholic Emancipation, and, among other things, declares his entire acquiescence in the assertion that 'the embryo of the inquisition is actually established in every part

of the united kingdom.' The author in his advertisement holds out a menace of 'discussing the state of the country more at large:' and as he seems quite mistrustless of being either dull or ridiculous, we have no doubt that he will carry this piece of vengeance into effect, if not prevented by a timely 'hint' from Mr. Stockdale.

Art. XXIII. *Perambulations in London and its Environs*; comprehending an Historical Sketch of the Ancient State, and Progress, of the British Metropolis, a Concise Description of its Present State, Notices of eminent Persons, and a short Account of the Surrounding Villages. In Letters. Designed for young persons. By Priscilla Wakefield. 12mo. pp. 500. Darton and Harvey. 1809.

WE have seldom met with a more amusing or more comprehensive publication than the present. It communicates in a cheap form, and satisfactory manner, the substantial information of costly and extensive works; and we should scarcely wish for a better guide to the British Capital. While the historical statements are more ample and distinct than could be expected in so small a compass, the descriptions are simple and intelligible, and the anecdotes interesting and illustrative.—It might have been as well, perhaps, when describing a couple of "*huts*", not to have talked of the matchless *pencil* of Nollekens.

Art. XXIV. *Vindicta Ecclesiastica*. A Refutation of the charge, that the Church of England does not teach the Gospel. A Sermon, preached in the Parish Church of Greenwich, June 30, 1811. By the Rev. T. Waite, M. A. Domestic Chaplain to Her Royal Highness the Duchess of Brunswick. 8vo. pp. 32. Price 1s. Baldwin. 1811.

ACCORDING to Mr. Waite's sense of the charge which this sermon is designed to refute, it should seem to import, that the *liturgy* of the church does not teach the gospel; a charge, that scarcely deserves any attempt to refute it, because to teach the gospel, is not the proper object of prayer. That the liturgy, including even the copious portions of scripture which are most laudably interwoven with it, however evangelical in its doctrines, is of itself sufficient to teach the gospel, few will be bold enough to pretend: and those who do, must regard preaching as superfluous, and of course degrade the clergy from their high rank of religious instructors. If the Homilies be considered as a part of the teaching of the church, the charge is certainly unfounded. We do not pretend to say, whether Mr. Waite's views of the gospel, especially on the subject of baptism and regeneration, are precisely those of the Church of England, or of scripture; he is much more clear in statement, than satisfactory in proof. The principal meaning of the charge, we take to be, that the *clergy* do not teach the gospel. Mr. W. insists that they generally do, at least according to his notions of it, which include an admission of all its leading truths: and he adds, that "the number of religious characters in the ministry has, of late years, been greatly increasing." The general strain of doctrine in the sermon, is much like that of a certain other "*Refutation*." The spirit of it is, upon the whole, we think, kind and liberal.

Art. XXV. *The Poetical Chain*, consisting of Miscellaneous Poems, Moral, Sentimental, and Descriptive, on Familiar and Interesting Subjects. By Mrs. Ritson. 12mo. Sherwood and Co. 1811.

SOME of the inferior boarding-schools, we suppose, could furnish out many a volume of rhymes very little better than these. The folly of juvenile authors, is commonly restrained from exposing itself in public, by the modesty peculiar to their age. Mrs. Ritson seems unfortunately to be neither old nor young.

Art. XXVI. *The Sentinel: or an Appeal to the People of England*, in which some conjectures are offered respecting the rapid growth of Secularism, its moral and political tendencies, &c. &c. with some remarks on "evangelical" preaching, &c. 8vo. pp. 112. Price 5s. Baldwin. 1812.

THAT a clerical gentleman (and such, we are tolerably certain is the author of this pamphlet) may with the greatest propriety assume the character of a 'Sentinel,' will be admitted by every body: and it is equally manifest, that it becomes him to be vigilant on his post, and alert to give timely warning in case of danger. In proportion, however, to the importance of the office, is the mischief which ensues when an unsuitable person intrudes into it. Accordingly, an out-post in the army who should causelessly disturb the quiet of his fellow soldiers, whether from fearfulness or misconception, would be severely punished. Now it unfortunately happens that the reverend author of the production before us is an ardent coward. His alarm, instead of being the effect of prudent foresight, is the offspring entirely of a witless brain. As very few, however, will be wrought upon by the representations of a writer so utterly destitute of talent, it is not necessary to waste words in decrying him. Feebleness excites pity—not provocation.

Art. XXVII. *An Account of the Naval and Military Bible Society*, instituted in 1780. Also, A Report of the Proceedings of the Society for the Year 1811. With an Appendix, and a List of Subscribers and Benefactors. 12mo. *Gratis*. Hatchard. 1811.

IT appears from this publication, that the laudable exertions of the Society for supplying the Army and Navy with Bibles and Testaments, are greatly embarrassed by the want of adequate resources. The Society has applications before it for Bibles and Testaments, from 21,420 soldiers and seamen, while its funds are insufficient, at present, to supply more than 3000. We hope this plain statement will not be without its effect: and that those, especially, who feel a peculiar interest in the welfare of the two services, will not suffer the increased and increasing activity of this Society to languish for want of suitable encouragement.

Arrangements have recently been made for obtaining a regular supply of Bibles and Testaments at the same low rate, as those of the British and Foreign Bible Society.



## ART. XXVIII. SELECT LITERARY INFORMATION.

*\* \* Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post-paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Mr. Coleridge's "Friend," of which twenty-eight Numbers are published, may now be had, in one volume, royal 8vo. price 18s. boards, of Messrs. Gale and Curtis, Paternoster Row. And Mr. C. intends to complete the Work in from eight to ten similar sheets to the foregoing, which will be published together in one part, sewed. The Subscribers to the former part can obtain this through their regular Booksellers. Only 400 copies remain of the 28 numbers, and their being printed on unstamped paper, will account to the Subscribers for the difference of the price.

On the 15th of February will be published, in one handsome volume, 8vo. Price 12s., *A Defence of Modern Calvinism: containing an Examination of the Bishop of Lincoln's Work, entitled a Refutation of Calvinism.* By Edward Williams. D. D.

Early in next month will be published a work long expected, *The Economical History of the Hebrides and Highlands of Scotland*, by the late Rev. Dr. John Walker, Professor of Natural History in the University of Edinburgh.

At the same time will be published, a volume of *Miscellaneous Essays on Natural History and Rural Economy*, by the same author; being part of a considerable number which he had written on these subjects at different times.

In the press, and speedily will be published, a new edition of the *Historia Muscorum* of Dillenius. It is known that in the life time of the author 250 copies only of this most valuable work were published; so that now when they appear for sale, they sell at a very high price. About 40 years ago, a few copies of the plates were thrown off unaccompanied with the text, and the plates were then destroyed. These are now accurately re-engraved, and the whole will be presented to the Botanical World in a very respectable form. Care has been taken that the references of Authors will apply to this edition as well as to the original. It is proposed to

throw off a few copies of the text to accommodate those who are already in possession of the plates.

In the course of a few weeks will be published, the Poetical Latin Version of the Psalms, by G. Buchanan, with copious notes in English, critical and explanatory, partly from those of Burmen, Chytræus, Ruddiman, Hunter, and Love, and partly by the Editor, A. Dickinson, of the University Press, Edinburgh. To each Psalm will be prefixed the nature of the metre with a scanning table. Some copies will be thrown off on royal paper.

A new editum of the Greek Grammar, and Greek and English Scripture Lexicon, By Greville Ewing, Minister of the Gospel in Glasgow, is at present in the Press, and will be ready for Publication in a few weeks. The greater part of the Grammar, and the whole of the Lexicon, have been composed anew, and both are greatly enlarged. The first edition of the Lexicon contained the words of the New Testament only: the present edition contains those also of the Septuagint and Apocrypha; and is the only Greek and English Scripture Lexicon, which is thus adapted for reading all the Scriptures in the Greek language. The principal tenses of the verbs are now also inserted in the Lexicon: important words are illustrated at considerable length; and the illustrations are frequently supported by quotations from Scripture, from the Greek Fathers, and from the Classics. The whole will be comprised in one volume of nearly 400 pages, royal 8vo. The printing has been conducted with the greatest care, under the Author's immediate inspection.

In a short time will be published, *A View of the Political State of Scotland at Michaelmas, 1811: comprehending the Roll of Freeholders at that Period, with a State of the Votes at the last Election for each County; an Abstract of the Leets of the Royal Burghs, with a State of the Votes, and the Names of the Delegates*

from each Burgh at the last Election for the District. To which is prefixed, an Introductory Account of the Form of Procedure at Elections to Parliament for Scotland.

At press, Lectures upon Portions of the Old Testament, intended to illustrate Jewish History and Scripture Characters. By George Hill, D.D. F.R.S. Edinburgh. Principal of St. Mary's College, St. Andrews, one of the Ministers of that City, and one of his Majesty's Chaplains.

In the press, a new edition of Dr. Evans's Sermons on the Christian Temper, in 2 vol. 12mo.

The Planter's Kalendar, or, the Nurseryman and Forester's Guide, in the Operations of the Nursery, the Forest and the Grove, will soon be published, by Walter Nicol, Author of the Gardener's Kalendar, the Villa Garden Directory, &c.

Speedily will be published, by subscription, in two volumes large octavo, price one Guinea to subscribers, A Connected Series of Essays, affording, among other valuable and curious information, a comprehensive and authentic Detail of the Phenomena of Time, the Manner in which it has been computed, divided, subdivided, and regulated, from the earliest Periods of Antiquity, &c.

Dr. John Barclay, will shortly publish, A Description of the Arteries, in an 8vo. volume.

Mr. Charles Ganith's Inquiry into the Various Systems of Political Economy, is translating by Mr. D. Boileau, with additional notes.

Mons. C. T. Tombe's Voyage to the East-Indies, during the years 1802 to 1806, including an account of the Cape, the Isles of Mauritius, Bourbon, Java, Banca, and the City of Batavia, with notes by Mr. Somini, is printing in English from a translation by Mr. Blagdon, in two 8vo. volumes, with numerous plates.

Mr. Blagdon has in the press, in two duodecimo volumes, about Four Thousand Quotations, principally from ancient authors, with appropriate translations in English.

The Rev. James Plumtre has made considerable progress in printing his English Drama Purified, and it will appear early in the spring.

Mr. Geo. Dyer has nearly ready for publication, a History of the University

of Cambridge, including the Lives of the Founders, with illustrative engravings. It will be in two volumes, in quarto and in octavo, to match with Chalmers's History of Oxford.

The Rev. Thomas Wintle, author of a Commentary on Daniel, has in the press, Christian Ethics, consisting of Discourses on the Beatitudes, &c. in two octavo volumes.

The Rev. C. Powlett will shortly publish, the Father's Reasons for being a Christian.

Mr. John Rippingham, of Westminster School, will shortly publish, Rules for English Composition, and particularly for Themes, in a duodecimo volume. He has also in the press, a translation of Longinus, with critical and explanatory notes, in an octavo volume.

Mr. Thomas Clarke has nearly ready for publication, a Treatise on Arithmetic, with Strictures on the Nature of the Elementary Instruction contained in English Works on that Science.

The Rev. J. Nightingale, author of Portraiture of Methodism, is engaged on a Portraiture of the Roman Catholic Religion; with an Appendix, containing a Summary of the Laws against Papists, and a Review of the Catholic Question of Emancipation.

Mr. Styles has in the press, a volume of Sermons, which will include his Funeral Sermon for Mr. Spencer.

A Description of the Island of Java, from Anjer Bay in the Strait of Sunda to Batavia, containing its natural history, mineralogy, &c. is in the press.

The Sonnets and other poetical works of Alfieri, are preparing for publication under the superintendence of Mr. Tottle.

Mr. Thomas Haynes, of Oundle, will soon publish a Treatise on the improved Culture of the Strawberry, Raspberry, and Gooseberry.

The new edition of Biographica Dramatica, in three octavo volumes, will soon appear.

The sixth edition of Beawe's Lex Mercatoria, considerably improved by Mr. Chitty, in two quarto volumes, is nearly ready for publication.

Shortly will be published, by subscription, in one octavo volume, a Selection of Sermons, of the Rev. Daniel de Saperville, sen. Minister of the Walloon Church, at Rotterdam, translated into English by John Reynolds, Minister of the Gospel.

To be published this month, a new

and correct edition, handsomely printed in 3 vols. 8vo., of *The Discourses* of Dr. George Horne, late Lord Bishop of Norwich.

The Rev. Owen Manning, late Vicar of Godalming, has left for publication some *Sermons* on various important subjects, which will shortly appear in two octavo volumes.

Mr. John Mawe, author of a *Treatise on the Mineralogy of Derbyshire*, will shortly publish a narrative of his *Voyage to the Rio de la Plata*, and of his *Travels*

in Brazil from 1804 to 1810. The principal part of his work relates to the interior of Brazil, where no Englishman was ever before permitted to travel, and particularly to the gold and diamond districts, which he investigated by order of the Prince Regent of Portugal.

Mr. John Galt has ready for publication; *Voyages and Travels* in 1809-10-11; containing *Observations on Gibraltar, Sardinia, &c.* in a quarto volume with three engravings.

## ART. XXIX. LIST OF WORKS RECENTLY PUBLISHED.

### AGRICULTURE.

*Agriculture Defended*: in answer to a "Comparative Statement of the Food produced from Arable and Grass Land, with Observations on the late Inclosures, published by the Rev. Luke Helsop, Archdeacon of Bucks." Inscribed to the Landholders of the United Kingdom of Great Britain and Ireland, by Philalator. 8vo. 3s. sewed.

### ARTHOLOGY.

*Evening Amusements*; or, the Beauties of the Heavens Displayed; in which the striking appearances to be observed in various Evenings during the Year 1812, are described. By William Frend, esq. M. A., Actuary of the Rock Life Assurance Company, and late Fellow of Jesus College, Cambridge. 12mo. 3s.

### BIOGRAPHY.

*The Life of the Rt. Rev. John Hough* D.D. successively Bishop of Oxford, of Lichfield and Coventry, and of Worcester; formerly President of St. Mary Magdalen College, Oxford, in the Reign of James II.: containing many of his Letters and Biographical Notices of several Persons with whom he was connected. By John Wilmot, esq., handsomely printed with engravings, 4to. 11. 11s. 6d., and on fine paper, 2l. 2s.

*The Life of John Knox*: containing Illustrations of the History of the Reformation in Scotland; with Biographical Notices of the principal Reformers, and Sketches of the Progress of Literature in Scotland, during a great part of the Sixteenth Century. To which is subjoined an Appendix, consisting of Letters

and other papers, never before published. By Thomas Mc Crie, Minister of the Gospel, Edinburgh. 8vo. 12s., royal paper 1l. 1s.

### DRAMA.

*A Series of Plays*; in which it is attempted to delineate the stronger Passions of the Mind; each Passion being the Subject of a Tragedy and a Comedy. By Joanna Baillie. The third volume. 8vo. 9s.

### EDUCATION.

*Illustrations of Rhythmus*: Selections for the Illustrations of a Course of Instructions on the Rhythmus and Utterance of the English Language; with an Introductory Essay on the application of Rhythmical Science to the Treatment of Impediments, and the Improvement of our National Oratory; and an Elementary Analysis of the Science and Practice of Elocution, Composition, &c. By John Thelwall, esq. Professor of the Science and Practice of Elocution. 8vo. 10s. 6d.

### HISTORY.

*Memoirs of Joan d'Arc*: or, du Lys, commonly called the Maid of Orleans; chiefly from the French of the Abbé Langlet Du Fresnoy, with an Appendix and Notes. By G. A. Gravé. 8vo. 7s. 6d.

### MEDICINE AND CHIRURGEY.

*Medico Chirurgical Transactions* published by the Medical and Chirurgical Society of London. The second volume, illustrated by eight plates. 8vo. 16s.

*An Inquiry into the Process of Nature*

in repairing Injuries of the Intestines; illustrating the Treatment of Penetrating Wounds and Strangulated Hernia. By Benjamin Travers, Demonstrator of Anatomy at Guy's Hospital, and Surgeon to the Hon. East-India Company, and to the London Infirmary for Diseases of the Eye. With engravings by Stewart. 8vo. 15s.

A Dissertation on the Bite of a Rabid Animal, being the Substance of an Essay which received a Prize from the Royal College of Surgeons in London, in the Year 1811. By James Gillman, F.L.S. 8vo. 7s.

A History of the Walcheren Remittent; commencing with its advanced State, when most dangerous and destructive to the Soldiery, and concluding with its very favourable termination, effected by those means first proposed by the Author only to the Legislature, and to the late and present Army Medical Board; with the Morbid Appearances on Dissection; also the Sequels, Anæmia, Acholia, Egyptian Ophthalmia, &c. &c. elucidated by Dissections. By Thomas Wright, M.D. and M.E.I.A. &c. 10s. 6d.

The Morbid Anatomy of the Human Gullet, Stomach, and Intestines. By Alexander Monro, jun. M.D. F.R.S.E. Professor of Medicine, Anatomy, and Surgery, in the University of Edinburgh, Fellow of the Royal College of Physicians, &c. Illustrated by twenty engravings, royal 8vo. 11. 18s.

#### MISCELLANEOUS.

The Edinburgh Almanack, and Imperial Register for 1812. Containing not only the whole matter given in other Almanacks, corrected and improved; but also, among other Lists, Rolls of the Freeholders of all the Counties in Scotland as they stood at Michaelmas 1811, and as certified by the Clerks of the respective Counties. With a plan and elevation of Seafield Baths. 18mo. 4s. bound.

A Correct and Picturesque Map of England and Wales, with part of Scotland, shewing distinctly the Navigable Canals and Rivers now completed, or under execution, as well as those for which Acts of Parliament have been obtained. By George Allen, Navigation Office, Stone Staffordshire, in the sheet, or on Canvas neatly fitted up on Rollers, or in a case for the Pocket, from 7s. to 13s. each.

Stubborn Facts; or, a Brief View of Princely Gratitude and Domestic Suffering. By James Seymour Davis, esq. Late Assistant Inspector-general of Barracks. To which is added, his Correspondence with his Royal Highness the Duke of Cumberland, addressed to the public at large, but particularly to the Officers of the British Army. 8vo. 3s.

A Word to the Wise, addressed to the Pillars of the Community. By an Observing Bye-stander. 2s. 6d.

Number I. (to be continued on the 1st of every Month) of The Mentor Magazine; including the Encyclopædia Mentoriana. 8vo. 2s. 6d.

#### NATURAL HISTORY.

Instinct Displayed, in a collection of well-authenticated Facts, exemplifying the extraordinary Sagacity of various Species of the Animal Creation. By Priscilla Wakefield. 12mo. 5s. 6d.

#### NATURAL PHILOSOPHY.

An Essay on the Probability of Sensation in Vegetables; with additional Observations on Instinct, Sensation, Irritability, &c. By James Perchard Tupper, Member of the Royal College of Surgeons, and Fellow of the Linnæan Society. 8vo. 5s.

#### PHILOLOGY.

Select Greek Sentences from the Græcæ Sententiæ, translated into English: to which is added a verbal Translation, with the Part of Speech annexed to each Word, to give greater assistance to the Learner. A Sketch from Xenophon's Anabasis is also subjoined, translated in the same manner. 72mo. 2s. 6d. sewed.

A Dictionary of the Malayan Language, in Two Parts, Malayan and English, and English and Malayan. By W. M. Marsden, F.R.S. Author of the History of Sumatra. 4to. 2l. 2s.

#### POLITICAL ECONOMY.

An Enquiry into the Nature and Causes of the Wealth of Nations. By Adam Smith, L.L.D. F.R.S. With a Life of the Author. Also, a View of the Doctrine of Smith compared with that of the French Economists; with a Method of facilitating the Study of his Works, from the French of M. Garnier. A new edition. 3 vol. 8vo. 11. 4s.

## THEOLOGY.

Sermons on Various Subjects. By David Brichan, D.D. Minister of the United Parishes of Dyke and Moy, in the County of Moray, late of Artillery-street, London.

Number I. Critical and Practical Lectures, on the Epistle to the Church of Ephesus; Revelation 2. 1,—7. By Samuel Kittle, Minister of the Gospel. 1s. or without covers 6d.

A Family Bible, containing the Sacred Texts of the Old and New Testaments, with the Apocrypha; illustrated by Marginal References, and the most useful explanatory Notes from the Bible of Dr. Dodd, and from the Works of other celebrated Divines. Part I. (to be continued Monthly) embellished with beautiful Wood-cuts, illustrative of the Manners of the Times. This Work will be completed in 35 Monthly Parts, and will contain 100 elegant Designs, by Thurston and Craig, cut in Wood by Bewick, Branston, and other eminent Artists, forming two handsome quarto volumes, 4to. 2s., and on superfine royal paper, 3s.

A Sermon preached in the Parish Church of All Saints, in Derby, on the Anniversary of the Derbyshire General Infirmary, October 7th, 1811: By Thomas Gisborne, M. A. For the Benefit of the Derbyshire General Infirmary, 2s.

The Crisis of Religion: A Sermon, preached at Laura Chapel, Bathwick, November 17th, 1811: containing Strictures upon Mr. Lancaster's System of Popular Education. By the Rev. E. W. Grinfield, M. A. Minister of Laura Chapel. 1s.

Some Modern Principles of Education considered: A Sermon, preached in the Chapel of the Asylum for Female Orphans, Lambeth, on Sunday December 1st 1811, and published in Compliance with the particular Request of the Committee of that Institution. By Laurence Gardner, M. A. Alternate Morning Preacher at the Asylum, &c. 1s.

## TOPOGRAPHY.

Mr. J. J. Park, of Hampstead, has announced his intention of publishing by subscription, a Topographical and Historical Account of that Place, in one vol. 8vo. accompanied with engravings. Communications are earnestly solicited by him.

A Political Essay on the Kingdom of New Spain; containing Researches relative to the Geography of Mexico, the Extent of its Surface, and its Political Division into Intendancies, the physical Aspect of the Country, the Population, the State of Agriculture and Manufacturing and Commercial Industry, the Canals projected between the South Sea and the Atlantic Ocean, the Crown Revenues, the Quantity of precious Metals which have flowed from Mexico into Europe and Asia since the Discovery of the New Continent, and the Military Defence of New Spain. By Alexander De Humbolt. Translated from the Original French by John Black. With eight Maps of Points of Separation and projected Communication between the South Sea and Atlantic Ocean, and a Map of the different Channels by which the precious Metals flow from the one Continent to the other, Volumes III and IV. 8vo. 11. 11s. 6d.

# THE ECLECTIC REVIEW,

FOR MARCH, 1812.

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Art. I. *An Account of the Trigonometrical Survey, carried on by order of the Master General of his Majesty's Ordnance, in the Years 1800, 1801, 1803, 1804, 1805, 1806, 1807, 1808, and 1809. By Lieutenant-Colonel William Mudge, of the Royal Artillery, F.R.S. and Captain Thomas Colby, of the Royal Engineers. Vol. III. large 4to. pp. xvi. 382, with 14 Plates. Price 2l. 2s. Faden. 1811.*

CONSIDERING, as we have always done, the operations connected with the Trigonometrical Survey of England and Wales, as highly curious and interesting in the detail, and extremely important in their results, it is with much satisfaction that we have traced their progress, as it has been recorded in the Philosophical Transactions, and in the separate volumes published by Mr. Faden. In these volumes, of which we gave a pretty copious account near the commencement of our critical labours,\* were detailed those operations which constituted a survey of the southern coast of England, and of as much of the interior of the country as lies between it and the parallels of Oxford and Bristol. They included, likewise, accurate and scientific descriptions of the instruments employed (especially of the admirable zenith sector begun by Ramsden and finished by Berge),—a developement of the principles requisite in determining the figure of the earth, from the measurement of degrees in different latitudes, &c.—and some highly valuable observations and rules relative to terrestrial refraction. The volume now before us contains an immense mass of topographical matter, such as, in conjunction with what has been before published in the first two volumes, comprizes the trigonometrical survey of nearly all England, the whole of Wales, and part of Scotland. It is divided into six sections, of which

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\*Ecl. Rev. Vol. I. pp. 128, 199.

we cannot give a more succinct and perspicuous account than is presented in the volume itself.

'The first section contains the angles observed with the large theodolite, as well as the angles of elevation or depression at the several stations, and also the situations of those stations.

'The second section contains a short account of the measurement of a new base line on Rhuddlan Marsh, near St. Asaph, in North Wales, with the reduction of that base, and the calculation of the sides of the principal triangles. Of these triangles, those first given are made to depend on the side joining the stations Bow Brickhill and Lilleyhoe, and Lilleyhoe and Leddington, extending from thence to the north of Cambridgeshire, the last stations being Littleport in that county, and Brandon Warren, near Brandon in Suffolk.

'The triangles running up from Arbury Hill to Clifton Beacon, in Yorkshire, as given in the Philosophical Transactions for 1803, result from observations made immediately after the operations in Cambridgeshire ceased. Other triangles, also resulting from observations made in the same season, and uniting with the former on the eastern side, are given in this section. In this series, two stations will be found, named Crosswell Bishop and Bottesford. These were chosen to connect the triangles with the extremities of a base-line then intended to be measured, but since relinquished, Misterton Carr, in the north of Lincolnshire, proving to be a more proper spot for that operation: however, the triangles depending on these stations are given, many churches and objects of note having been observed from them, and their situations thereby ascertained. The junction between the triangles of this series, and those in Cambridgeshire, is effected by intermediate spires, among which Souldrop is the principal.

'The triangles next in order, are those which proceed from a base-line recently measured on Rhuddlan Marsh, branching off in all directions. A series extends from this base to Anglesea, thence, by Snowden, down the western coast of Wales, by Cardigan Bay, joining, near Aberystwith, a series of triangles extending over South Wales, and proceeding from the triangles in Gloucestershire, along the borders of the Severn and Bristol Channel, to St. David's Head, and thence up to this just mentioned point of junction. Another series, uniting with the former, proceeds northward from Rhuddlan Marsh, and joins the southern triangles in Glamorganshire, while, from the western side of this series, triangles unite with those in the central part of England. From this new base, triangles branch out towards the east, and unite with those proceeding westward from Misterton Carr, mutually verifying the sides of each series. Triangles are also carried on from this base through Lancashire, Cumberland, and Westmoreland, into Scotland, and uniting with another series, extending from Clifton Beacon, through Yorkshire and Northumberland, and the east part of Scotland, as far as the northern side of the Frith of Forth.

'The computed length of the base-line on Rhuddlan Marsh, derived from the base-line on Hounslow Heath, differs only *one foot* from the length (24514.26 feet) obtained by actual measurement; and the base on Misterton Carr, used in the series of triangles connecting it with Rhuddlan Marsh, gives a result equally consistent.

'Section third, contains the secondary triangles formed by the intersection of church steeples, and other remarkable objects, from the principal

stations, amounting in number to *six hundred and fourteen*. Several of these are supplementary, or *proof* triangles, inserted for the purpose of evincing that, under those circumstances, the intersected objects are properly identified.

The fourth section contains the triangles, principal and secondary, for the survey of the western counties. The first class of secondary triangles, under the head of this section, proceeds from the side joining the station on the Quantock range of hills and Moorlynch, and is extended over a large part of Somersetshire, and the eastern part of Devon. The angles of these triangles were observed with the same care as those of the great triangles, staffs being generally erected over the stations.

The triangles next in succession, are those constituted for the survey of the north of Devon. It must be remembered that, when the survey was formerly carried on in the southern part of this county, the triangles could not be run up to the northern parts from the intervention of Dartmoor. The triangles now in view, partly depend on the old sides in the east of Cornwall, and partly on those in the north-west of Somersetshire.

The next class contains the triangles for the survey of Dartmoor and the south of Devon. These originate from the sides of the great triangles heretofore published in the *Philosophical Transactions*.

These articles are followed by the interior triangles constituted by the intersections of objects from the several stations previously mentioned, comprehending almost every steeple in the west of Somersetshire, all Devon, and the greatest part of Cornwall. To these are subjoined, first, the triangles for the survey of Dorsetshire; secondly, for the survey of Hampshire, part of Somersetshire, and part of Wiltshire; thirdly, for the survey of the county of Sussex; fourthly, for the survey of part of Surrey; fifthly, for the survey of Middlesex and Hertfordshire; sixthly, for the survey of part of Surrey and part of Berkshire; seventhly, for the survey of part of South Wales; eighthly, for the survey of Cambridgeshire; ninthly, for the survey of part of Bedfordshire and part of Buckinghamshire. This section concludes with the particulars relating to the altitudes of the stations, and a general list of those altitudes alphabetically arranged. And here it is to be observed, that the altitudes of the stations enumerated in the former publication on this subject, are again repeated, that all the deductions may be brought under one point of view.

Section the fifth, contains the reduction of the observations made on certain stars with the zenith sector, at Delamere Forest and Burleigh Moor, to the beginning of the year 1806. These observations thus reduced, combined with those formerly made on the same stars at Dunnose, in the Isle of Wight, gave  $3^{\circ} 57' 13'' 1$ , and  $2^{\circ} 36' 12'' 2$  for the amplitudes of the arcs respectively subtended by those stations and the one first mentioned.

The bearings of the stations connecting Burleigh Moor and Dunnose, and also the bearings of the stations, connecting Delamere Forest and Black Down, from the parallel to the meridians observed at each extremity of both arcs, are given in this section, from whence it has appeared after applying the necessary corrections, that 1482251.5 feet is the length of the arc intercepted by the parallels of Burleigh Moor and Dunnose, and 925188.5 feet for the meridional arc comprehended by the stations



Delamere Forest and Black Down. The length of the degree of the meridian at the middle point between Dunnose and Burleigh Moor, lat.  $52^{\circ} 34' 45''$ , derived from the data supplied in this article, is 60823 fathoms: the length of a degree at the middle point between Dunnose and Clifton Beacon, latitude  $52^{\circ} 2' 19''$ , as derived from the former measurement, being 60820 fathoms. The close of the fifth section shows that the subtense of the arc on the meridian of Delamere Forest, reaching from that station to Black Down in Dorsetshire, both in the heavens and on the earth, are consistent, or nearly so, with the celestial and terrestrial contents of the arcs between Burleigh Moor and Dunnose, the computed and observed difference of latitude between Dunnose and Delamere Forest agreeing *within a second*.

The sixth section contains the bearings and distances of the stations, from the parallels to their respective meridians and perpendiculars, with the longitudes and latitudes deduced therefrom. The meridians to which the several stations have been so referred, are those passing through Greenwich, Clifton Beacon, Burleigh Moor, Delamere Forest, Moel Rhyddlad in Anglesea, and Black Down. The directions of the meridians at these stations have been observed at different periods in a careful manner, and the stations in the vicinity of each, have been referred to its respective meridian, and those midway, between two meridians, have been referred to both. This section also contains the latitudes and longitudes (derived from the bearings and distances) of the most important places found in the secondary triangles given in the third and fourth sections: like the principal stations, these have been referred to the nearest primary meridians.

The several branches of the theory, as well as the various practical directions, requisite in these extensive operations, having been detailed at sufficient length in the former volumes of the "Survey," the present volume is devoted, almost entirely, to the regular statement of the several data, and the classification and tabulating of results. The former of these are so judiciously arranged, as to furnish a scientific register of all the proceedings, with the angles, &c. at each station, expressed in the order in which they were observed, and afterwards thrown into the order they exhibited immediately antecedent to the respective computations;—the latter appear either according to the geographical or to the alphabetical arrangement, as each may best answer the purposes of reference and information. The several plates which show the order and position of the triangles, with the connection between one chain of triangles and another, are executed with great neatness and fidelity; and these, together with the tabulated results, and the interesting topographical sketches by which the actual position of any of the stations may be determined (*vide* section i. art. 3.), render this volume of almost inestimable value to all who wish to acquaint themselves accurately, either with the internal geography of the kingdom, or

the relative positions, &c. of the most prominent points upon the coasts.

There are two very useful tables, both arranged alphabetically, which we have examined with peculiar pleasure. The first of these, found in pages 302—311, shows the *altitudes* of the stations, and several other remarkable hills, doubtless computed with much greater accuracy than they have ever been before: the other, occupying pages 374—382, exhibits the latitudes and longitudes, both to seconds, of nearly 800 stations, church-steeple, light-houses, and other remarkable objects. A due combination of these two tables will supply a most important class of desiderata in the topography of Great Britain; we mean the actual position of places with respect to *three* rectangular co-ordinates, or, in other words, the position referred to latitude, longitude, and altitude. For the gratification of such of our readers as delight in these enquiries, we shall select and blend, by way of specimen of our meaning, the requisite particulars for those hills only whose altitudes exceed 2000 feet.

	Latitude N.			Lon. from Green.			Alt. feet.
	Deg.	M.	S.	Deg.	S.	M.	
Arran Fowddy, Merionethshire .....	52	47	—	3	42	— W.	2955
Arrenig, Ditto .....	52	53	24	3	45	— W.	2809
Beacons of Brecknock .....	51	53	4	3	25	26 W.	2862
Cader Ferwyn, Merionethshire .....	52	52	—	3	21	— W.	2563
Cader Idris, Ditto .....	52	42	2	3	53	36 W.	2914
Caernarthen Vair .....	51	52	58	3	41	35 W.	2596
Calf Hill, Westmoreland .....	54	22	11	2	30	13 W.	2188
Carn Fell, Yorkshire .....	—	—	—	—	—	—	2245
Capellante, Brecknockshire .....	51	51	47	3	29	3 W.	2394
Carnedd David, Caernarvonshire .....	—	—	—	—	—	—	3427
Carnedd Llewellyn, Ditto .....	—	—	—	—	—	—	3469
Cheviot, Northumberland .....	55	28	52	2	8	12 W.	2658
Coniston Fell .....	54	22	20	3	6	34 W.	2577
Cradle Mountain, Brecknockshire .....	51	57	7	3	6	39 W.	2545
Cross Fell, Cumberland .....	54	42	18	2	28	37 W.	2901
Dunrigi, Scotland .....	55	34	30	3	10	23 W.	2408
Grasmere Fell, Cumberland .....	—	—	—	—	—	—	2756
Hedgehope, Northumberland .....	55	28	28	2	4	54 W.	2347
Helvelling, Cumberland .....	54	31	43	3	0	21 W.	3055
High Pike, Ditto .....	54	42	27	3	2	49 W.	2101
Ingleborough Hill, Yorkshire .....	54	10	4	2	23	18 W.	2361
Kilhope Law .....	54	48	—	2	26	17 W.	2196
Nine Standards, Westmoreland .....	54	27	21	2	15	57 W.	2136
Pennigant Hill, Yorkshire .....	54	10	56	2	14	22 W.	2270
Pillar, Cumberland .....	54	29	57	3	16	7 W.	2893

	Latitude N.			Eas. from Green.			Alt. feet.
	Deg.	M.	S.	Deg.	S.	M.	
Plynlimmon Hill, Cardiganshire .....	52	28	3	3	46	4 W.	2468
Queensbury Hill, Scotland .....	55	17	2	3	84	47 W.	2259
Radnor Forest, Radnorshire .....	52	16	2	3	11	16 W.	2163
Saddleback, Cumberland .....	54	38	30	3	2	17 W.	2787
Sea Fell (Low Point), Ditto .....	54	27	2	3	12	45 W.	3092
Sea Fell (High Point), Ditto .....	—	—	—	—	—	—	3166
Shunner Fell, Yorkshire .....	54	22	21	2	13	31 W.	2329
Shiddaw, Cumberland .....	54	39	12	3	8	9 W.	3022
Snea Fell, Isle of Man .....	54	17	28	4	26	46 W.	2004
Snowdon, Caernarvonshire .....	53	4	9	4	3	38 W.	3571
Water Crag, Yorkshire .....	54	26	19	2	6	8 W.	2186
Whernside (in Ingleton Fells), Yorksh.	54	13	45	2	23	35 W.	2384
Whernside (in Kettlewell Dale), Ditto	54	9	44	1	59	24 W.	2263
Whin Fell, Scotland .....	55	21	32	3	15	4 W.	2241

It hence appears, though the fact was unknown previous to the Trigonometrical Survey, that there are in England and Wales, independent of what there may be in Scotland, 30 mountains between 2000 and 3000 feet in height, and seven each exceeding 3000 feet.

In examining and comparing the results furnished in different parts of this grand national undertaking, nothing is calculated more forcibly to strike the mind, than the singular correspondence they frequently evince. We presented several examples of this kind in our account of the first two volumes; and shall here select a few more,—referring the reader to the work itself for a variety of other coincidences equally remarkable.

The distance between Castle Ring and Weaver Hill, as determined by means of the triangulation from the base of verification on Misterton Carr, is 111144.1 feet: the same distance as determined by means of the base line on Rhuddlan Marsh, was found to be 111148.4 feet: the difference in the independent results in a line exceeding *twenty-one miles* in length is  $4\frac{1}{2}$  feet. And, if the computation had been carried on directly from one base to the other, that is to say, from Misterton Carr to Rhuddlan Marsh, the measured and computed lengths of the latter base, would not have differed more than *nine inches and a half*.

The distance from Castle Ring to Bar Beacon, as deduced from the base on Misterton Carr, is 51700.5 feet; and 51699.3 feet, as deduced from the base on Rhuddlan Marsh: the difference being only  $1\frac{1}{2}$  feet in almost nine miles.

The distance between Weaver Hill and Castle Ring, as deduced from the triangles Mow Cop, Weaver Hill, and Ashley

Heath,—and Ashley Heath, Weaver Hill, and Castle Ring, is 111144·8 feet, differing only *seven-tenths of a foot* from that found by the series of triangles carried on from Misterton Carr: the difference being less than the 158778th part of the whole distance!

The distance from Wilton Beacon to the great tower of York Minster, as found by means of the triangle whose angles are at Wilton Beacon, Botton Head, and York Minster, is 69830·4 feet: the same distance, as found by the triangle whose angles are at Wilton Beacon, Hambleton Down, and York Minster, is 69830·8 feet: the difference not exceeding the 177076th part of the whole distance!

Supposing elliptical arches to be proportional to the angles formed by the intersection of the radii of curvature at their extremities (an hypothesis which may be safely adopted with respect to arches of small amplitude,) the conductors of this survey found, by computation from their terrestrial measurement,  $3^{\circ} 57' 13'' 6$  for the difference of latitude between the parallels of Dunnose and Burleigh Moor: the same arc as deduced from astronomical observation is  $3^{\circ} 57' 13'' 1$ . Here the difference in the two results is only half a second, not exceeding the 27626th part of the whole!

Coincidences such as these, which are every where meeting our eyes as we turn over these volumes, evince a most unusual combination of skill and of care, in all the processes connected with this great work. And this is still farther shewn by the great, and, as many would say, *needless* pains taken in observing the zenith distances of stars, at both extremities of any arc whose amplitude is to be determined by celestial observations. Thus, in order to ascertain the amplitude of the celestial arc comprehended by the stations Dunnose and Delamere Forest, the zenith-distances of *eight* principal stars were observed at the former station, and again the zenith-distances of the same eight stars at the latter station; and the amplitudes as inferred from each corresponding pair of zenith-distances, were as follow:—viz.  $2^{\circ} 36' 12'' 42$ ,  $2^{\circ} 36' 11'' 9$ ,  $2^{\circ} 36' 13'' 4$ ,  $2^{\circ} 36' 11'' 1$ ,  $2^{\circ} 36' 11'' 17$ ,  $2^{\circ} 36' 12'' 1$ ,  $2^{\circ} 36' 13'' 32$ , and  $2^{\circ} 36' 11'' 86$ ; the mean of these being  $2^{\circ} 36' 12'' 2$ , from which none of the numbers differ so much as a second and a half, and four of them not so much as half a second.—So again, in determining the amplitude of the arc between Dunnose and Clifton, the zenith-distances of *seventeen* stars were employed; and it appears that the amplitudes resulting from the comparison of *nine* of them did not differ half a second from the mean, or  $2^{\circ} 50' 23'' 38$ ; though the great deviations from this mean in two results, which were  $2^{\circ} 50' 21'' 10$ , and  $2^{\circ} 50' 25'' 29$ , sufficiently indicate the ex-

pediency of resorting to *many* stars. It would be extremely unjust to our English measurers, were we not to remark, that this extreme of caution is unequalled among other philosophers who have been similarly employed; Mechain and Delambre, and even Swanberg and his colleagues in Lapland, scarcely ever taking the zenith-distances of more than *three* stars at one station.

When we reflect upon the extraordinary accuracy which marks the various results of the Trigonometrical Survey, so far as that accuracy depends upon the survey itself, and contemplate the great judgement, scientific knowledge, and practical skill, which have together produced such accuracy, we cannot but be surprized that any persons should be found inclined to complain of the mode of conducting this important work. Such an one, however, a man, as it should seem, of little science, but of great malignity, and of no principle, has been recently throwing his gall, from various quarters, upon the conductors of the Survey. After having been permitted to disgrace the *Monthly Review*\* with his effusions, he has descended to some of the most contemptible and rancorous of the newspapers, from which he deals his censures upon operations which he cannot comprehend; and thus endeavours to depreciate excellence which he has neither virtue to acknowledge, nor talent to emulate. As the work which he thus basely decries is national, and is, in the estimation of all competent judges, an *honour* to the nation, we trust our readers will hold us fully justified in briefly adverting to the malevolent, and doubtless interested, distortions and misrepresentations of this writer.

The first charge is fundamental. It is affirmed that the conductors are incompetent to the due discharge of their task, that they proceed upon wrong principles, and employ erroneous formulæ, and have in consequence assigned to the earth a figure essentially different from that which has been determined by all preceding philosophers, at least since the time of Newton. Now this sweeping assertion would comprehend much more than the writer could wish, unless his modesty were as evanescent as his knowledge: for it includes in the charge of inability, all those who have admired the accuracy of Colonel Mudge's processes, and acquiesced in the correctness of his results; that is, it includes all the mathematical philosophers in England, and we apprehend most of those in Europe. What, then, is the ostensible ground of such a modest implication? Why, that Colonel Mudge found, as he proceeded in the survey, that his results, when applied to the figure of the earth, gave the terrestrial lengths of degrees successively less and

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\* Vide account of Sterling on Military Reform.

less as they receded from the equator, instead of becoming greater and greater, as they should do in conformity with the hypothesis that the earth is an ellipsoid revolving upon its minor axes. The fact is correct; but the inference from it erroneous and unfair. Colonel Mudge himself, in describing the singular anomaly which his own admeasurements and observations had detected, pointed distinctly to the obvious cause of it; a circumstance which no candid animadverter would have suppressed. 'If (says the Colonel) the measurement of the terrestrial arc be sufficiently correct, and the earth of an elliptical form in these latitudes, either the arcs affording the deductions are incorrect, or some *material deflection* of the plumb-line has taken place, at one or two stations, *from the effect of attraction*.' Vol. II. p. 109. The first of these, it is evident, from a careful inspection of the whole, cannot be the cause of the aberration. Colonel Mudge therefore naturally leans towards the other cause; and thence farther remarks, that 'Meridional operations carried on in *insular* countries, are not so likely to afford just conclusions [with respect to the figure of the earth] as the same operations conducted in places very remote from deep seas.' Vol. II. p. 112. This, as every reader must perceive, is widely different from "making the earth protuberant the wrong way" as has been affirmed. The aberration is so pointed out as to permit none to make a wrong inference from it; while the philosophic observer of it, suggests, in few lines, the cause of the irregularity, as well as the improbability that the figure of the earth should be truly assigned by any measurements of degrees in insular situations. The reasoning is fully confirmed by other philosophers\*; and the conduct of Colonel Mudge in this respect, instead of being open to censure, is highly commendable, in fully revealing what a man of less comprehensive mind might have been tempted to disguise, and deducing from the fact a most important inference, which will prevent any subsequent measurers in islands from mis-employing their time and labour. It would gratify us to enlarge upon this topic of enquiry, and to show how completely the cause pointed out will apply to the explanation of the phenomena; but as a more lengthened discussion would only be interesting to our *scientific* friends, we shall desist after simply remarking, that the deviations in question, *cannot* be imputed to any other origin than variations in the direction of the aggregate attraction, occasioned by oblique and

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\* See Dr. Hutton's interesting note on this very circumstance at p. 198. vol. ii. *Phil. Transactions* abridged, and Professor Playfair's ingenious paper on the figure of the earth, in the 5th vol. of the *Edinburgh Transactions*.

We brought home specimens of the incrustation which the spray of the bubbles left on the surrounding rocks. The bed of the stream was mostly of the colour of sulphur, although there were particles here and there of a copper hue. Still a little further on, on the left of the road are two springs of naphtha. The oil swims on the surface of the water, and the peasants take it off with the branch of date tree, and collect it into small holes around the spring, ready for their immediate use. They daub the camels all over with it in the spring, which preserves their coats, and prevents a disease in the skin, which is common to them.

It is strikingly illustrative of the physical character of this southern region of Persia, that a little stream of pure water, marking its short course from a hill down to the plain, with verdure and trees, and then decorating a part of the plain with the same surprizing appearance, is an object to excite a vivid emotion of delight, as if this were quite an excess of beauty, intended to compensate for a vast tract of arid desert. —Here and there also the desert itself seemed disposed to offer some partial compensation for its dreary plains by its picturesque eminences.

‘The mountains rose around in most fantastical forms, their strata having their highest elevation towards the south, forming a dip of perhaps forty-five degrees. The soil is mostly of a soft crumbling stone, large fragments of which seemed just balancing at the brink of the precipice above, and requiring only a touch to impel them into the great chasms below. The passage of the river by our numerous party, and the winding of the horsemen and loaded mules in the mountain-passes, animated the whole of the dreary scenery around into the most romantic pictures.’—

‘There were some particular points of view in our progress, that were picturesque and grand in the extreme. The path wound so fantastically along the side of the mountain, that those who were yet at the bottom saw the whole surface intersected by the ranges of the procession; and the travellers at the upper point appeared so diminutive, that man and brute could scarcely be distinguished from one another.’

When a place fairly sets in for the romantic, it is desirable that, in addition to these pictures to the eye, there should be something unseen of a nature to rouse the imagination. And here this requisite was afforded, though not in so satisfactory a degree as it would have been if the party had been less numerous.

‘The mountains through which we passed were infested by a race of robbers called the *Meméh Sumi*. They live in the deepest recesses of their wild valleys, and commit their depredations on the unguarded travellers with an impunity quite characteristic of the state of the country. Although some attempts have occasionally been made to terrify them into submission, by inflicting the severest tortures on the few individuals who have chanced to be caught, yet the example has been lost on the living, and the love of independence and plunder has outweighed the terrors of barbarous punishment and ignominious death. The abrupt formation of their mountain haunts, (labyrinths to those who have not long practised

them,) favours this community so materially that instances have been known of their having snatched from the very centre of a caravan some traveller who promised less resistance than his companions, or some well-loaded mule, that seemed to announce more booty than others. When Brigadier-general Malcolm went through their mountains on a former mission, the robbers bore off some of his mules which carried part of the rich presents destined for the King of Persia. So firmly are they now established in their fastnesses, that the neighbouring *Khans* and governors of districts have chosen, since the evil itself was inevitable, to take a part in its advantages, and, it is said, maintain their own agents among the *Memneh Sunni*, with whom they have stipulated agreements about the fruits of the plunder. They happened to be less predatory at the time of our passage, and we proceeded through the mountains without the least molestation.' p. 82.

The sober diplomatic tone of feeling was therefore very soon restored to our Englishmen, to be maintained with unmoved dignity, excepting the gentle and perhaps not unwelcome disturbance caused by an *istakball*, and by the freaks and feats of some of the Persian horsemen in the train of the mission. The Persians are described as extravagantly daring riders, and as often getting falls that would be dangerous if they did not generally contrive to pitch on their heads. It would be rash however to conclude positively, from this saving circumstance, that the Persian head consists wholly of bone, the brains, if any, being accommodated elsewhere: the impunity is with much greater probability, as we think, attributed by our author to the wearing of 'immense sheep-skin caps.'—In the mountain passes, a very striking difference, in point of dexterity and safety, appeared between the Persian horses, and the Arabian horses belonging to the envoy.

'The Arab horses, who had been accustomed to the equal surface of their own sandy plains, tread the rocky sides of the mountains with fearful and uncertain steps, and one or two of the most valuable of the Envoy's stud suffered by severe falls: the Persian horses, on the contrary, scramble over the threatening eminences, and confidently walk by the sides of the precipices with an indifference, which gives an equal consciousness of security to their riders. Our Mehtar, by way of bravado, urged his horse over a rocky heap, which appeared almost as the feat of a madman.'

The first vestige of antiquity bearing any marks of magnificence, which the route enabled our author to inspect, in company with the envoy, was the ruins of *Shapour*, a city which 'derived its name from the then monarch who founded it, Sapor, the son of Artaxerxes, and the second prince of the *Sassanian* family.' They calculated these ruins to be contained within a circumference of six miles.



This circumference encloses a tract of plain, and a hill on which the remains of the ancient citadel form a conspicuous and commanding object. Whether by a mere caprice of nature; or whether by the labour of man, this hill or *Artashir* is distinctly separated from the great range of mountains. Between this and another imposing mass of rock runs the beautiful river of *Uzandur*. The opening between the two grand masses presented a landscape the most varied; the most tranquil, the most picturesque, and at the same time the most sublime, that imagination can form. A black and stupendous rock, (the strata of which were thrown into strong and wild positions, and formed an acute angle with the horizon) flanked the right of the picture: whilst another still more extraordinary rock, as richly illumined as the other was darkened, supported the left. The hill on which the remains of the citadel stand, is covered with the ruins of walls and turrets. On its eastern aspect, the nature of the fortification can be traced easily; for walls fill the chasms from rock to rock, forming altogether a place of defence admirably strong.

The traveller's attention was powerfully arrested by the numerous sculptures on the masses of rock, of which he has described, and represented in outline drawings, some of the most remarkable. They all appear to celebrate the magnificence of a certain royal personage, who is ostentatiously exhibited, again and again, among figures of attendants and captives. The signs of this latter character are very conspicuously marked on figures in the Roman habit, one of which is shewn, in several of the compartments, in a posture of supplication before the head of the monarch's horse. Our author conjectures, with sufficient probability, that this so humiliated personage, in the garb distinctive of what had been the most formidable people on earth, was meant to represent the captive Emperor Valerian, conjuring the compassion, and incurring the scorn, of his conqueror and insolent master Sapor. He even thinks it probable, the city itself was raised in celebration of this distinguished triumph. He represents the sculptures as being, many of them, so good as to betray the workmanship of European artists. The engraved outlines, affirmed to be correctly delineated, would not intimate a very high style of European performance. And truly the operations of an Athenian hand could not well have been more vilely thrown away than they would have been, in pleasing the vulgar pride, and representing the huge ugly bush of hair, of the barbarian tyrant.

The travellers believed themselves to trace out the vestiges of a theatre; and they 'walked over the numerous mounds of stones and earth which cover the ruined buildings of *Shapour*, and which, if ever explored, would discover innumerable secrets of antiquity.'

'There are distinct mounds of earth scattered over the whole site of the city, to each of which there are one or more wells. These we sup-

posed to be ruins of separate houses. The people of *Kasserob* relate that there are immense subterraneous passages at *Shahpur*, and connect the most extraordinary stories with them. Our informer said that one of his own acquaintance was sent into these passages, and had advanced some way when he perceived a gigantic figure, which to his fears appeared approaching towards him. He recovered himself however so far as to venture up to it, when, instead of a living monster, he found a sculptured figure, the same as those on the exterior of the rock. As a measure of the extent of these labyrinths, they say, that it would require twenty *mauss* of oil (a *maus* is seven pounds and a quarter) to light any one through all their intricacies.' p. 91.

Near the last day of December, 1808, the mission reached Shiraz, where, after a resolute and decisive assertion of superior rank, on the part of the envoy, against the pride of a number of Persian grandeës, they made their entrance with very great difficulty through the dense accumulation of slaves in the gate.

'We proceeded slowly across the plain; the crowd and confusion increased almost impenetrably, as we approached the city, and nothing but the strength of our *Mehmander* could have forced the passage. Mounted on his powerful large horse he was in all parts, dispersing one crowd, pushing forwards another, and dealing out the most unsparing blows to those who were disinclined to obey his call. At the gate, however, notwithstanding all his exertions, the closing numbers detained our progress above a quarter of an hour; and volleys of blows were necessary to clear the entrance.' p. 100.

The gentlemen might very confidently assure themselves, that where the people were in a state to accept it as all perfectly proper to be thus trampled, and knocked, and whipped about, there would be a plentiful luxury found existing somewhere in the community. And accordingly they had no sooner taken possession of the house assigned to them, than they were almost wedged, beyond deliverance, into its corners, by the immense accumulation of sweetmeats that came in on them as presents. Their individual powers and means of combat with so formidable an invasion soon totally failed, and the case had been hopeless, had they not luckily bethought themselves to call to their assistance the masticating forces of their 'numerous servants, troopers, and *feroshes*.'

In the leisure day between that of their entrance and that appointed for their introduction to the Prince of Shiraz, they took a ride for observation in the environs of the city, and noticed the indications of its decay since the time of Chardin, notwithstanding the very great exertions to arrest its decline made by *Kerim Khan*, whose splendid reign over Persia was terminated in 1779, by that extraordinary event in its royal annals, a natural death. They visited various pleasure houses

and gardens which owed to him their origin, or their now fading beauty, and contemplated with peculiar interest the tomb of Hafiz, the most favourite poet of the Persians. It is 'in the court of a pleasure house which marks the spot frequented by him'; and 'at the foot of one of the cypress trees which he planted with his own hands. It is a parallelogram with a projecting base, and its superficies is carved in the most exquisite manner. One of the odes of the poet is engraved upon it, and the artist has succeeded so well that the letters seem rather to have been formed by the finest pen than sculptured with a chissel.'

At the hour appointed for their introduction to the Prince, they were conducted through two magnificent courts of his palace, and at length saw him seated in his chamber of audience, a kind of open room at the extremity of the third. The march across this court, led by the '*Ish Agassi*, or Master of the Ceremonies,' was of course most reverentially solemn on his part, and was performed with a laudable gravity by the English, who indeed always maintained (if Mr. Morier has been quite unreserved in his report) a most exemplary decorum of features amidst the farce of state. Four times, at measured distances, they were formally halted, to second their conductor's 'very low obeisance' with an English bow and move of the hat. This operation was executed the fifth time, on their reaching the edge of the floor that sustained that object which a Persian might not glance upon, but with an aspect, and in a posture, expressive of willingness to subside into nonentity. All this while that personage had looked at them, or seemed to look; but 'stirred not a muscle,' till the envoy had ranged up directly before his face, which proved to be the fated and auspicious moment for the salutation "*Khosh Amedeed*," you are welcome. In seating themselves, the party received from the royal indulgence the permission to extend their legs; but again 'chose to be respectful and uncomfortable.' Having staid long enough to verify, what is nevertheless a very strange thing to be believed, that the most gracious and flattering attentions of a great Prince could neither alleviate nor compensate the sensation of having the knees bent in rather too acute an angle, they quitted the presence 'with every precaution,' says Mr. M., 'not to turn our backs as we departed: the same number of bows, repeated in the same places as on our entrance, closed the audience.'—It was really no ordinary spectacle they had been privileged to behold. Take him as they saw him, and there is but a very small portion of mankind, at least in Europe, that would not be impressed with profound respect at such a sight, previously to any inquiry about his moral or intellectual properties, or even any notice of his countenance or manners.

'Ali Mirza, the Prince of Shiraz, is an engaging youth of the most agreeable countenance, and of very pleasing manners. His dress was most sumptuous; his breast was one thick coat of pearls, which was terminated downwards by a girdle of the richest stuffs. In this was placed a dagger, the head of which dazzled by the number and the brilliancy of its inlaid diamonds. His coat was rich crimson and gold brocade, with a thick fur on the upper part. Around his black cap was wound a *Cashmere* shawl, and by his side, in a gold platter, was a string of the finest pearls. Before him was placed his kaleoon of state, a magnificent toy, thickly inlaid with precious stones in every distinct part of its machinery.'

Good use had been made of Aladdin's lamp against his next appearance to them, which was in manner following:

'His outer coat was of blue velvet, which fitted tight to his shape; on the shoulders, front pocket, and skirts, was an embroidery of pearl, occasionally (in the different terminations of a point or angle,) enlivened with a ruby, an emerald, or a topaz. Under this was a waistcoat of pearl; and here and there, hanging in a sort of studied negligence, were strings of fine pearl. A dagger, at the head of which blazed a large diamond, was in his girdle. The bridle of his horse was inlaid in every part of the head with precious stones; and a large silver tassel hung under the jaws. The prince was altogether a very interesting figure.'

As no popular Assemblies are held at Shiraz for the discussion and settlement of the civil list of Ali Mirza's regency, the people have not an opportunity of formally testifying, how gladly they contribute the large revenue necessary to support his magnificence, and how cordially they prefer the expending of their resources in making him splendid, to the employment of them in making themselves comfortable. But after we are told how he 'lavishes his revenue,' as Mr. Morier is pleased to express himself; how that 'in the costliness of a hunting equipage, the fantasies of dress, and the delicacies of the Harem, are frittered away a hundred thousand *tomauns* a year;' (such is our author's unwarrantable language;) it is as gratifying as it is unexpected, to learn they so fully admit the enlightened conviction, that the court ought to maintain a sumptuous splendour, whatever be the distresses of the people,—that Ali Mirza is 'in his government much beloved by the people,'—and that Mr. Morier never heard them say 'an evil word of him.'—To besure, this conviction may have been facilitated by the influence of some other good things which are ascribed to him, especially that he has more lenity in the practical expressions of his displeasure, than is usual among eastern despots. He is besides, a youth of prepossessing appearance, and very engaging manners. Could all such things be made hereditary there would be excellent prospects for the people of Shiraz; for the prince though only of the age of

nineteen, at the time here spoken of, had a family of eight children.—Next to Abbas Mirza, the heir of the crown, he is the greatest favourite of his father, the Persian monarch.

The fortnight spent by the party at Shiraz was full of bustle and amusement. The festive pomp which prevailed without intermission, was in several instances carried up toward the sublime, by tumultuous discords of all manner of music, and exhibitions of rope-dancing, fire-eating, and water-spouting. This last operation was performed by a negro, who appeared on the side of a basin of water, (in which three fountains were already playing,) and by a singular faculty which he possessed of secreting liquids, managed to make himself a sort of fourth fountain by spouting water from his mouth. 'We closely observed him,' says Mr. M.; 'he drank two basins and a quarter of water, each holding about four quarts, and he was five minutes spouting them out.'—The rope-dancer was a man of great merit in his profession, a man better qualified to make a figure, and command attention, among all portions of the universal human race, than any person at that time in Shiraz, excepting scarcely even the prince with his diamonds, or the envoy, or Mr. Morier,—a man who would excite admiration among the people of every metropolis, university, village, camp, or wigwam, in the whole world. One of his numerous feats was to 'ascend the rope to a tree in an angle of forty-five degrees.' His rope was so high that a 'trip would have been his inevitable destruction.'—There was a 'display of fire-works on a larger scale', says Mr. M., 'than any that I recollect to have seen in Europe.'

'The director of the works caused to be thrown into the fountain before us a variety of fires, which were fixed on square flat boards, and which bursting into the most splendid streams and stars of flame, seemed to put the water in one entire blaze. He then threw up some beautiful blue lights, and finished the whole by discharging immense volleys of rockets, which had been fixed in stands, each of twenty rockets, in different parts of the garden, and particularly on the summits of the walls. Each stand exploded at once; and at one time the greater part of all the rockets were in the air at the same moment, and produced an effect grand beyond the powers of description.'

The proudest part of the course of exhibitions, might be that in which thirty Russian prisoners were made to go through their military exercise, under the command of their own officer. We should have noticed before that, in a very early stage of the progress of the mission, some advantages gained, or pretended to have been gained, against the Russians, in a trifling sort of war then subsisting between the two nations, had been announced to our envoy with all

possible solemnity and parade. This part of the games was beheld with somewhat of a comprehensively patriotic feeling; the people were gratified by it in their general character of Persians. But the much more lively gratification which they received from another amusement, may be added to the numberless illustrative instances of the unadaptedness of the friendly feelings to extensive relations, and of the impossibility of reducing the sentiment of nationality, in the various sections of a large state, into one undistinguishing spirit of patriotism.

'There appeared a dirty looking Negro, dressed as a *fakcer* or beggar, with an artificial hump, and with his face painted white. This character related facetious stories, threw himself into droll attitudes, and sung humorous songs. Among other things he was a mimic; and, when he undertook to ridicule the inhabitants of *Ispahan*, he put our *Shiraz* audience into ecstasies of delight and laughter. He imitated the drawling manner of speaking, and the sort of nonchalance so characteristic of the *Ispahannees*. The people of *Shiraz*, (who urged themselves as the prime of Persians, and their language as the most pure, and their pronunciation as the most correct), are never so well amused as when the people and the dialect of *Ispahan* are ridiculed. Those of *Ispahan*, on the other hand, boast, and with much reason, of their superior cleverness and learning, though with these advantages indeed they are said to mix roguery and low cunning.'

There is not one nation on earth that would deem its set of amusements complete without some detestable cruelty, duly methodized into a regular game; and a late distinguished senator might therefore have assumed, with sober propriety, the title of 'Orator of the Human Race,'—affected, with more dubious right, by Anacharsis Clootz. Lest there should be a single exception, which might reproach other nations, and give the remonstrants against cruelty, in the minority of senates, or elsewhere, the benefit of a precedent, the Persians come to the top of the climax of their diversions in the following manner;—and we have no need to plead, in extenuation of their sanguinary taste, that they are ignorant half-barbarous Mahometans.

'The scene of blood next began. A poor solitary half-grown ox was then produced, and had not long awaited his fate, when a young lion was conducted before us by a man who led him with a rope by the neck. For some time he seated himself by the wall, regardless of the feast before him. At length, urged by the cries of his keepers, and by the sight of the ox, which was taken close to him, he made a spring and seized his victim on the back. The poor brute made some efforts to get loose, but the lion kept fast hold, till he was dragged away by his keepers. Both were again brought before us, when the ox fell under

the second attack of the lion. An order was at length given to cut the throat of the ox, when the lion finished his repast by drinking heartily of his blood.'

It was observed, that if the Prime Minister was present at an entertainment given to the English by any other nobleman, he always took the direction on himself, and the master of the house sunk into the character of a guest. 'Wherever the Minister goes he is supposed to be the master of every thing, and to preside in every place, next after the Prince, his own immediate superior.' It is noticed as an instance of only the customary manners of filial respect, that the Minister's son, 'a man about thirty, and of much consequence in Shiraz, never once seated himself in the apartment where his father sat, but stood at the door like a menial servant, or went about superintending the entertainments.' As this first man of the Prince's court may fairly be assumed as a model of Persian refinement, it was well to describe some of his convivial graces.

'As the Envoy sat next to the Minister, and I next to the Envoy, we very frequently shared the marks of his peculiar attention and politeness, which consisted in large handfuls of certain favourite dishes. These he tore off by main strength, and put before us; sometimes a full grasp of lamb, mixed with sauce of prunes, pistachio-nuts, and raisins; at another time, a whole partridge disguised by a rich brown sauce; and then, with the same hand, he scooped out a bit of melon, which he gave into our palms, or a great piece of omelette thickly swimming in fat ingredients.'

There is much silence and despatch in the Persian feasts; 'no rattle of plates and knives and forks, no confusion of lacquies, no drinking of healths, no disturbance of carving, scarcely a word is spoken, and all are intent on the business before them. The dishes lie promiscuously before the guests, who all eat without any particular notice of one another.' When the performance is finished, it may well be supposed to be quite time for water to be brought for ablution; till the arrival of which, our author says, 'it is ridiculous enough to see the right hand of every person (which is covered with the complicated fragments of all the dishes) placed in a certain position over his left arm: there is a fashion even in this.'

It is not to be surmised, from the frequency of descriptions of the festive part of the Persian economy, that our author is unwarrantably given to epicurism. He is perfectly right in making a full exhibition of a department of business, which actually formed so large a part of what the mission had to witness, and to co-operate in, during its splendid progress. It is, however, fair and very obvious to remark, what a perfect stranger, as far as depended on personal inspection, our

author must all the while unavoidably be, to the quality of the fare of the main body of the inhabitants. But he surely might have found means to gain more information than the volume affords, concerning their domestic condition. Doubtless, a comparatively small number of its pages might have nearly exhausted the topic; as we may well imagine what a 'beggarly account' there would be of trays and their lading, of pillaus, and confectionary, and spices, and sherbets. And the story would not bear so many repetitions; for we like to have our feelings more at their ease than they seem to have a right to be, at a protracted display of needy wretchedness. Nor is it to be questioned, that the reverence we all learn, almost from our infancy, for the upper ranks of Adam's descendants, makes it an unpleasant disturbance to our feelings to admit the discordant sentiment, which is apt to be forced on us, by the too palpable evidence, that in Persia, and many other parts of the east, they maintain their splendour by the oppression of their fellow-mortals. Still, however, we are inclined to wish, for the mere sake of the truth of completeness, if we may so express it, in the description of a considerable section of the human race, that we could have, as supplementary to Mr. Morier's book, the true narrative of some fakeer, or obscure sojourner, whose tour through Persia should have been made chiefly by the help of entertainment in cottages and hovels. If the state of a vast majority of the population were to be admitted as the state of the nation, we need not say how much more comprehensively the journal of our obscure adventurer would be an account of the Persians, than Mr. Morier's. Supposing the two journals to be kept at the same times and stages, it would be extremely curious to see, what kind and measure of luxury the undiplomatic tourist witnessed and shared at *his* quarters in the suburbs, while the mission was feasted by Nasr Oallah Khan, the Prime Minister.

Their first stage from Shiraz was to a town near the Araxes, where, the surrounding mud wall 'being broken down in many places, it was not difficult to observe, that the greater part of the houses within were mere shells, and their inhabitants proportionably wretched.'—At a place named *Naksh-e Rustam*, near Persepolis, they saw some ancient sculptures on rocks, and, among many other equestrian figures, the royal personage they had seen at Shapour, with the suppliant Roman before his horse's head. There was also a beautiful temple, with two altars of the ancient fire-worship. On the first cursory visit to Persepolis, he says:

'Our first, and indeed lasting impressions, were astonishment at the immensity, and admiration of the beauties of the fabric. Although there



was nothing either in the architecture of the buildings, or in the sculptures and reliefs on the works, which could bear a critical comparison with the delicate proportions and perfect statuary of the Greeks, yet, without trying *Persepolis* by a standard to which it never was amenable, we yielded at once to emotions the most lively and the most enraptured.'

During the short space of time allowed, our author assiduously examined the relics of that most prodigious structure, or combination of structures, intended at once as a perpetual abode, and as a proportional image of the power, of a magnificent royalty; but which has been its ruined desolate monument for so much longer a period than ever it was its habitation. He recounts briefly the portals, the flights of steps, the columns and bases of columns, the foundations of the walls of immense apartments, the few remaining frames of windows and doors, and the aqueducts. He adjusted in his imagination, and sketched a whole plan of the edifice; but found it so nearly identical with that of Niebuhr, that he judged it unnecessary to be inserted: we wish he had inserted it nevertheless. It is a material deficiency, too, not to have given the measurement of some of the grand apartments,—of the space, that is to say, which the relics or traces of the walls ascertain to have been comprized in such apartments, for there is scarcely building enough remaining to warrant the application of such a term. Many of the works are represented as of fine construction and finish, and they are in general of vast proportions: the fragments of one column are of eight feet in diameter. It appears to have been the magnificence of bulk, combined indeed with the richness of the materials, that took the strongest hold on our author's imagination: Add to these the solemnity of antiquity and desolation, and we do not think the proud builder, or the proudest inhabitant, could well have thought of demanding a more awful sentiment in the beholders, at such a remote future period, (even presuming the work to continue so long undilapidated,) than is actually inspired at this day by the view of its ruins.

A little way out of the road from Persepolis to Ispahan, Mr. Morier inspected the remains of the ruins of an ancient city, and was particularly struck with a remarkable edifice standing among them in a perfect state, which the people of the country call *Mesjid Madrê Suleiman*, the Tomb of the Mother of Solomon. 'In eastern story,' says our author, 'almost every thing wonderful is attached to the Solomon of Scripture. The people generally regard this as the monument of his mother, and still connect some efficacy with the name; for they point out near the spot a certain water to which those who may have received the bite of a mad dog resort, and by which, if drunk within thirty days, the evil effects of the

wound are obviated.' It is odd, by the way, that this superstition should not be incompatible with their often calling this same structure "the court of the devil." It is a large parallelogram, constructed of massy blocks of marble, and diminishing, like a pyramid, to the summit. Our author is extremely desirous of finding in it a resemblance of the description of the tomb of Cyrus, which we hear of so very late as the time of Alexander the Great, who searched it for treasure. The point of correspondence he is by far the most diffident about, is exactly that one which is prerequisite to give the smallest value to the rest, namely, the identity of the site of these ruins and of the ancient Pasargadæ, where the sepulchral monument of Cyrus was raised.

They reached Ispahan at the end of January, after traversing a high and most cheerless and barren tract of country, attacked at this time with storms, and, though in little more than thirty degrees of latitude, with snow and severe cold; and marked not so often with a wretched inhabited village, as with the ruins that record the devastations of the *Affghan* invasion and of civil war. They were still more struck with the signs of a prodigious depopulation on passing numerous uninhabited and ruined villages on the plain immediately adjacent to Ispahan. The entrance here also, as at Shiraz, was in the style of ceremonial hostility and conquest, the resolute haughtiness of the envoy reducing the arrogance of the governor, a great *khan*, to a capitulation. This well-judged pertinacity of rank, was maintained expressly on the ground of conveying the King of England's letter, than which was never personage or paper more reverently attended.

'It was always placed in a *takht-e-ravan*, or litter, which was escorted by ten Indian troopers and an officer, and was never taken out or replaced without the trumpet of the guard sounding a blast. Whenever we stopped, it was deposited in the tent of ceremony under a cloth of gold; a sentry with a drawn sword was placed over it, and no one was permitted to sit with his back to it. The correspondence of princes is a general subject of reverence in the East; and the dignity which by these observances we attached to the letter of our Sovereign, raised among the people a corresponding respect towards his representative.'

This address to the imaginations of the people was of course in some degree to reach, in its effect, the temper of the government. It should therefore seem to be the opinion, that even in Persia the government cannot maintain itself, and pursue its measures, in unqualified and unlimited independence and contempt of the dispositions and notions of its subjects.

The stay at Ispahan was extremely short; and the description is confined to the general state and appearance of the city, and a very few of the distinguished buildings, especially 'the

palaces of the King, which are enclosed,' he says, 'in a fort of lofty walls, which may have a circumference of three miles.' A sentence or two from the account of that called the *Chehel Sitqon*, or "Forty Pillars," may give a faint gleam of that brilliant and magical effect, which would prevail in the apartments, when they were animated by the residence of princes and princesses, in the prouder periods of the monarchy.

'The first saloon is open towards the garden, and is supported by eighteen pillars, all inlaid with mirrors, and (as the glass is in much greater proportion than the wood) appearing indeed at a distance to be glass only. Each pillar has a marble base, which is carved into the figures of four lions, placed in such attitudes, that the shaft seems to rest on their four united backs. The walls, which form its termination, behind are also covered with mirrors, placed in such a variety of symmetrical positions, that the mass of the structure appears to be of glass, and when new must have glittered with most magnificent splendour. The ceiling is painted in gold flowers, which are still fresh and brilliant.'

Almost all the splendour acquired by Ispahan in what we shall call, after our author, the 'better times of the kingdom,' that is, the times of the savage and magnificent tyrant Abbas, and of a number of his successors, has vanished: the sumptuous and adorned edifices are in a rapid progress of decay, in which there appears to be no effort and no power to arrest them. Compared with what it was even in Chardin's time, the city now presents a melancholy aspect,—if any epithet so much partaking of dignity, and so much claiming a pensive feeling, can properly be applied to the extinction of a gaudy magnificence which displayed very little taste, and contributed nothing to the national welfare. Nor, when we read Mr. Morier's conjecture that not more than half the houses in Ispahan are now inhabited, do we know why we should regret that Mahomet and the Persian despot have so much fewer slaves, in that city, or in existence.—The place appeared of very great extent; but our author suspects a considerable excess in the computation given him by a nobleman who had formerly been governor of the city, and who had estimated the inhabitants at four hundred thousand.

In the hasty march toward Teheran, the present capital of Persia, they passed a place called Kashan, without the slightest suspicion of what they missed seeing there.

'At *Kashan*, according to the second minister of the kingdom, who seemed devoutly to credit his own story, is a well, which *we* did not see. There is a descent of six months to the bottom, and in the different stages of the journey the traveller comes to plains and rivers. Some have gone down and never appeared again. These are tales which to a Persian are not incredible, though they will not believe that the streets of London are lighted, or that there are in Europe houses seven stories high.'

It was not far from Kashan, however, that they *did* first see (as a compensation for the display of all the barbarian mosques, cupolas, and minarets they had been obliged to look at) the finely-shaped snow-clad summit of the mountain Demawend, then distant from them a hundred and fifty miles, and which the Persians assured them might be descried from one of the high buildings of Ispahan, a distance of at least two hundred and forty miles. Having crossed part of a plain so impregnated with salt, that the ground after rain or snow becomes a yielding and dangerous mud, they arrived at Teheran, the end of a journey deemed by the Persians of wonderful and unexampled celerity for an embassy, though scarcely averaging twenty miles a day, and which had fretted and disappointed some of the gentry concerned in conducting it, by giving them but little time to levy contributions on the country.

The aspect of this metropolis, at the entrance, was miserable. The house of the second minister, which was assigned for the residence of the embassy, was far less respectable than those of the great officers at Shiraz and Ispahan. 'All the riches,' says Mr. M. 'are collected on the throne, and all around is poverty, either real or affected.' Relative to points of rank and ceremony, it was thought worth while to make one more little experiment on the ambassador, from a doubt, perhaps, whether it was possible that mortal man, however stubbornly he might have carried himself when at a distance, could really be made of materials capable of maintaining an unalterable consistence at the very centre and utmost heat of the royal effulgence. This exotic composition proved, however, of a substance to defy the most powerful test in Persia. Not the smallest angle flattened—not a shade of colour changed—not a hair contorted. The disputed point was conceded to this obstinate representative of the unbelievers: and the first visit of state ceremony made to the most invincible hero that had for a long time been seen in Persia, had the appropriate and very extraordinary accompaniment of a person of that class which has the power of conferring immortal fame.

'The minister came, and with him the king's *Chief Poet*, and some other officers of state. We went through the common routine of compliments and presentations. When the poet was introduced to the envoy, the conversation turned on poetry and the works of the bard himself. He was extolled above the skies; all exclaimed that in this age he had not an equal on earth, and some declared that he was superior to *Ferdousi*, the Homer of their country. To all this he listened with very complacent credulity, and at length recited some of his admired effusions. His genius, however, is paid by something more substantial than praise; for he is a great favourite at court, and, according to my Persian informers, receives from the king a gold *toman* for every couplet; and once indeed secured

the remission of a large debt due to the king by writing a poem in his praise. Yet the people, from whom the supplies of this munificence are drawn, groan whenever they hear that the poet's muse has been productive.

The *Moharrem*, or season of mourning for Hossein, the son of Ali, (the Persians being of that division of the Mahometans denominated *Sheyachs*, or followers of Ali) had suspended all matters of ceremony and business at court before the arrival of the embassy, notwithstanding their diligent haste to reach Teheran before this solemnity. It was therefore received as a mark of signal respect to his Britannic Majesty, and a good omen, that a very early day was appointed for the introduction of the English commoners to the successor of Cyrus and Darius, and Abbas and Nadir Shah. Had they not previously evinced an almost republican fortitude in sustaining the sight of magnificent things and personages, (if we should not rather say, irreverence in gazing at them) we should have deemed it extremely fortunate for our countrymen, (as preventive of a too great oppression on their spirits) that the proprieties of this mourning season had drawn a softening shade, a partial eclipse, over the ardent lustre which they were now, in the very zenith of their high destiny, approaching to behold.—It is fair to observe here, that this is not the kind of diction in which Mr. Morier celebrated this great day: and we can only wonder at the unimpassioned tone in which he relates how the morning—as if it had been any ordinary sun-rising—came on in due course: how they equipped themselves ‘in green slippers with high heels, and red cloth stockings, the court dress always worn before the king:’ how, in cavalcade ‘they proceeded through miserable streets which were crowded by the curious,’—entered the first court of the palace between two thick lines of soldiers, who were disciplined and dressed with some resemblance to the English manner—dismounted at the imperial gate—and, as something a little in the nature of paying toll, produced to full view the royal letter, and the presents intended for his majesty: how they proceeded through dark passages till they came to a small room, where some of the high nobility were in waiting to entertain them a little while, till the king should be ready, and where they took, very composedly, their coffee and pipes: and how they then went forward through sundry courts filled with guards, and finally arrived, through a dark and intricate passage, at ‘a wretched door, worse than that of any English stable.’ This preliminary darkness and meanness reminded us (*sic parvis componere, &c.*) of the contrivance which some traveller mentions as practised by the guides in the grotto of Antiparos, who, having conducted the expectants through long subterraneous passages, where they

had managed to send forward, unobserved, some of their torches into the grand scene of magnificence, suddenly extinguished, when they had approached near it, those which they carried, and led the visitants groping and wandering in the dark, till the almost insufferable splendour opened on them, instantaneously.—At this door they were marshalled, by their conductor; and they paused, waiting the fated moment, and rallying within their minds those powers of philosophy, whose strongest aid we cannot help suspecting was by this time urgently demanded: for the party were going to behold—perhaps finer clothes than they had ever seen put on ordinary shaped human figures before. The fated point of time was at hand.

‘The door was opened, and we were ushered into a court laid out in canals and playing fountains, and at intervals lined with men richly dressed, who were all the *grandeess* of the kingdom. At the extremity of a room, open in front by large windows, was the king in person. When we were opposite to him the master of the ceremonies stopped, and we all made low bows; we approached most slowly again, and at another angle stopped and bowed again. Then we were taken immediately fronting the king, where again we bowed most profoundly. Our conductor then said aloud,

“*Most Mighty Monarch, Director of the World,*

“Sir Harford Jones, Baronet, Ambassador from your Majesty’s Brother, the King of England, having brought a letter and some presents, requests to approach the dust of your Majesty’s feet.”

‘The king from the room said in a loud voice, “*Khosh Amedeed*, you are welcome.” We then took off our slippers and went into the royal presence. When we entered, the Envoy walked up towards the throne with the letter; *Mirza Sheffca*, the Prime Minister, met him half way, and taking it from him, went up and placed it before the King; he then came back and received the presents from my hands, and laid them in the same place. The Envoy then commenced a written speech to the King in English, which at first startled his Majesty, but seemed to please him much as soon as *Jaffier Ali Khan*, the English Resident at *Shiraz* came forward and read it in Persian.’

His Majesty has therefore a taste in rhetoric rather more versatile than could have been expected in a person of his education and calling: for this speech, though conceived in very respectful terms, has nothing of the nature of homage to the ‘dust of his feet.’ He answered it in a handsome manner, *extemporaneously*, with wishes for the continued alliance and increasing friendship of the two states, with inquiries respecting the English monarch’s health, and with compliments on his choice of an envoy. He asked whether ‘his brother,’ the present king of England ‘were the son of the former king, with whose subjects he had had communications;’ and when he was told that the same king was still reigning, he exclaimed, “the French have told me lies in that also!” (For they

the various classes of actors who had performed, during several days, the sort of tragic opera of the death of the Imaum Hussein and his family. The English gentlemen were spectators and auditors of many of the speeches and shows of this ceremony. At many of the spectacles in the performance, the multitude vociferated, and wept and beat their breasts, with every appearance of 'ferocious zeal.' But the most curious part of the account is that which, in relating the last scene of the tragedy, describes the deportment of the ministers of state, who seem possessed of one faculty or art beyond their fraternity in other countries:—though, it must be owned, we are not told that even the Persian statesmen gave signs of distressed sensibility at any other than mimic tragedies, or think it worth while to weep, even in show, at national calamities; at the oppression, extortion, and wretched poverty, under which millions of their countrymen are groaning.

'During this scene, the prime minister cried incessantly; the *Ameen-ed-Dowlah* (Lord Treasurer) covered his face with both his hands, and groaned aloud; *Mahomed Hussein Khan Mervee* (Deputy Lord Chamberlain) made at intervals very vociferous complaints. In some I could perceive real tears stealing down their cheeks, but in most I suspect the grief was as much a piece of acting as the tragedy which excited it. The King himself always cries at the ceremony; his servants therefore are obliged to imitate him.'

Another public display of the royal person was at a grand entertainment, in which he very properly took his own amusement first, in (receiving rich presents from the governors of provinces,) and then gave the populace rope-dancing—wrestling, of men with men, and of a man with a bear—freaks and shrieks of an elephant—a fight of rams—and the lion and ox, to animate the whole with the indispensable proportion of blood. The king threw to the performers different sums of money 'as he was severally pleased with their tricks and feats.' Another still more public display was at a horse-race.

We have no room for any account of the royal palaces and summer-houses. They do not appear to be distinguished by any eminent degree of magnificence. The *harem* contains more than a thousand women: and a singular part of its arrangement is, that all the officers of the king's court are there represented by females. There are women *feroshes*, and there is a woman *ferosh bashee*; women *chatters*, (running footmen) and a woman *chatter bashee*; there is a woman *arz-beggee*, (lord of requests) and a woman *ish agassi* (master of the ceremonies); in short, there is a female duplicate for every male officer; and the king's service in the interior of the *harem* is carried on with the same etiquette and regularity as the exterior economy of his state. If the duration of a dynasty were necessarily in

proportion to the breadth of its basis, the Egyptian pyramids might be emblazoned as an appropriate device in his majesty's arms; for he had, at the time of our author's visit, sixty-five sons; and, 'as they make no account of females, it is not known how many daughters he may have; although he is said to have an equal number of both sexes.'—Somewhere about equal, Mr. M. means, of course.

The prime minister was an old man, of mild and easy manners, and possessed (as he ought) more knowledge of general politics than any other person in Persia. He had even acquired from the French some knowledge of geography, of which the Persians in general are profoundly ignorant. According to Mr. Morier, who is not however at liberty to disclose any of the details, he conducted the negotiation with our ambassador with a perfectly diplomatic address. This address, the exertions of the French ambassador then in the city, and certain hinted unexplained embarrassments thrown in the way by our East Indian government, concurred to put Sir Harford Jones on the severest exercise of his policy and firmness. After an alternation of favourable and untoward movements of the Persian ministry, the treaty (whatever it contains) was brought to a conclusion and signature; and one of the first decided practical proofs of the English ascendancy was the hasty dismissal of General Gardanne and all the French mission, with a refusal of their request to be allowed to go to Russia through Georgia, and a peremptory order for their being conducted by the way of *Ars-roum*; at one stage of which route Mr. M. afterwards traced an indication of the temper in which they quitted Persia, in the following, among several, inscriptions in a room in which he stopped a night.

" Venimus, vidimus, et malediximus Persidi ;

" Regique aulæq; magnatibusq; populisq;

" Scribebant idibus Aprilis, 1809 \*\*\*."

Several circumstances are mentioned as indicative of an unfavourable estimate of the French character among the Persians.

One peculiarity, and really an extremely strange one, in Persian negotiation, is the unconcern about conducting it secretly. The minister would open and read, or would himself draw up, an important document, without caring that there were a number of unofficial persons, and even his very servants, in the room, any one of whom might, and some of whom actually would, be looking over what he was reading or writing. In the retired conferences with the envoy he would sometimes indulge himself in a whimsical levity. For instance, at one time,

in the middle of a very serious conversation, he stopped short, and



asked the envoy very coolly to tell him the history of the world from the creation. This was intended as a joke upon one of the secretaries, who was then writing the annals of the reign of the present king. On another occasion, in which the minister was deeply and personally interested, and in which he invoked every thing sacred to attest his veracity and convince the envoy, (now, "by the head of the king, then, "by Mecca," &c. &c.) he turned to me in a pause of his discourse, and asked if I were married, and begun some absurd story.'

It is carefully and pointedly observed, that any one who should conclude from such things as these that our diplomats had to deal with 'a mind over which an European negotiator might easily attain an ascendancy,' would be completely mistaken.

Our author declines any attempt at a formal comprehensive delineation of the national character, alledging the shortness of his residence, and, he might have added, his extremely limited intercourse with the people. But indeed there is little to be told of such a people. The greatest part of their local manners is relative to their respective ranks, and, as our author states, is regulated to the utmost punctilio by established prescription. Viewed from the lowest rank upward, their manners consist solely of a mechanically adjusted and almost equal servility through all the stages; viewed from the highest rank downward, they present as regular a gradation of arrogance and oppression. The man at the top is the only one that may do as he pleases;—and it should seem that he takes the benefit of his privilege; for, as far as appears, he acts as the paramount and sole legislator of the realm. Nor is he any bungler at the work. He legislates effectually. We will only instance in one department. He was led to direct his royal consideration to the bairousness of the sin of theft, and he resolved to extirpate the practice. Accordingly he gave orders that every detected thief should be tied by ropes between two young trees, previously drawn by main force to meet each other; the cords that keep them in this position are then cut, and each of them springs off with a division of the criminal. This law is enforced inflexibly, and instantly on the detection. The consequence has been a degree of safety before unknown to persons and property on the roads. Sir Samuel Romilly will have a chance, at last, of having his understanding set right; and it will be seen on *which side* our too indulgent penal code wants reforming. What is the business of laws but to prevent crimes?

Though the Persians are so much the creatures of regulation, they are, in a degree which our author justly wonders at, capable of admitting changes in their taste, and their modes of dress and manners. Their customs are not petrified on

them, like those of the Hindoos and Chinese. And though very ignorant, they are extremely observant and inquisitive. Mr. M. describes them as a 'talkative, complimentary, and insincere people, yet in manners agreeable and enlivening.' They are nearly all Mahometans, 'the number of the *Guebres*, or worshippers of fire, decreasing annually in Persia. They are so reviled and distressed by the government, that either they become converts to Mahometanism, or emigrate to their brethren in India. They are more poor and contemned in Persia than the most miserable of the Jews in Turkey.'

We ought to have given a slight abstract of the information, which is not ample, respecting the provinces, the revenues, and the military resources of the kingdom; but we have so far transgressed all reasonable bounds, that we must here come to an end, by just mentioning that Mr. Morier, after a three months residence, left Sir H. Jones at Teheran, and set off for Constantinople, in company with the Persian ambassador appointed to England. He went by way of Tabriz, Arzroum (or Erzerum), and Amasia; and reached Pers on the 18th of July, 1809, 'having completed the journey from Teheran in two months and ten days, in which time,' he says, 'I had not once slept out of my clothes.' Many entertaining particulars, relative to the various casts of people, and the scenery of the countries, are recorded in this part of the journal. The country is, on the whole, much less sterile and dreary than that through which they had made their journey from Bushire to Teheran.—He passed near the foot of Mount Ararat, and describes it as a very grand object.

The book is, for the greater part, very entertaining, and will supply much more knowledge than can be obtained elsewhere of the present, and recent state of Persia. A considerable number of trifling road details might have been omitted, and the proportion of space so vacated very acceptably filled by some such useful speculations as the author could very well have furnished, concerning the possibilities and best mode of turning our intercourse with Persia to beneficial national account. Relatively to this subject, his book is rendered less instructive by the very circumstance that qualified him to render it much more so. He recollects that he was secretary to the embassy, and privy to all its discussions and negotiations, and is afraid of saying a word on political and commercial topics, lest he should betray the secrets of office.

Why does the work come from the hands of an 'Editor,' instead of being 'prepared for the press' by the author himself?—The composition is moderately respectable, but is chargeable with not a few inaccuracies, and some gross grammatical faults.

Art. III. *Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice*: and on the principal arguments advanced, and the mode of reasoning employed by the Opponents of those Doctrines, as held by the established Church : with an Appendix, containing some Strictures on Mr. Belsham's Account of the Unitarian Scheme, in his Review of Mr. Wilberforce's Treatise. By William Magee, D. D. Senior Fellow of Trinity College, and Professor of Mathematics in the University of Dublin. A new Edition, on an improved Plan, with large Additions. 2 vols. 8vo. pp. xxx. 448, and 482. Price 1l. 4s. Cadell and Davies. 1809.

JUST and comprehensive views of the divine character, are of the first importance in religious inquiries. To imperfect conceptions on this point, most of the theological errors which prevail in the world, may be obviously traced; nor can there be any satisfactory exposure of their fallacy, till the principles of that moral administration, which the supreme legislator has established, be rightly understood. This general remark might be largely illustrated, by referring to various systems which are founded on partial and distorted representations of the deity: but its accuracy is distinctly confirmed by a minute investigation of those arguments which are designed to invalidate the "Scriptural Doctrines of Atonement and Sacrifice." To point out their sophistry, two methods of refutation may be adopted. In the first place, the necessity of an atonement, or of some specific mode of interposition equivalent to an atonement, may be inferred from various principles of scriptural authority; and, in the next place, the reality and value of that sacrifice which the scriptures reveal, may be clearly established. The question thus stated, is of a mixed nature;—partly speculative, by which we mean, that it involves a number of important inquiries respecting the perfections and government of God, the moral agency and responsibility of man, and the obligations arising out of their mutual relations: the question is also partly historical—it is a question of fact; of fact, however, so blended with the customs and opinions of ancient times, that a variety of etymological and critical inquiries must be instituted, in order to ascertain the precise and definite value of the terms in which the fact is asserted. It might naturally be expected that a subject of so complex a structure, and so various in its bearings and aspects, would furnish abundant occasion for the shifting, sophistical ingenuity of an opponent; that the distinct parts of the general inquiry would be frequently confounded, the reasonings be made to give their complexion to the facts, and the facts, partially or imperfectly adduced, to support the reasonings. That this has been the state of the controversy, and the manner, in which it has been too often conducted, might be ea-

ably proved from a review of the principal authors who have opposed the doctrine of the atonement; of which several striking exemplifications will be brought forward, in the course of the present article. But as it is not our intention to deal in needless criminations, we shall direct the attention of our readers to the leading parts of the question, as already stated; both because such an arrangement of topics naturally suggests itself, and because it will lead us to an orderly examination of the principal reasonings and researches, in the volumes before us.

We have said an *orderly* examination of the volumes. Had their reverend and learned author consulted the principles of methodical arrangement, we should not have thrown out any remark, which might assume, for a moment, the tone of censure. But however highly we may estimate the work itself, we must *in limine* frankly state, that its profound and interesting disquisitions would have appeared to much greater advantage, had the second edition presented an entire alteration of the plan adopted in the first. It was originally published in one volume, containing two discourses, with a number of subjoined references to the notes of the appendix; occupying at least four fifths of the volume, and printed on an inconveniently small type. As this disposition of the parts appeared to be the effect rather of accident than of design, we were willing to hope, when the present edition was announced, that the whole would be remoulded on a simpler and more coherent plan. There are, indeed, some alterations and additions; and the notes, which are *seventy-six* in number, appear in a type of the same size as the sermons, in consequence of which improvement, the volume is very properly extended into two. But the difference in respect of arrangement is so trifling, as to retain all the disadvantages of the first edition. The value of the discourses cannot be duly appreciated, by their becoming only a sort of text to the elaborate commentary that follows—a kind of syllabus or table of contents, without the advantages of an alphabetical distribution. Many of the notes refer to other notes, in which the subject happens to be more amply discussed. The affinity of their parts is merely that of aggregation. They are loose and unconnected; and though made up of costly and invaluable materials, are in some measure deprived of the effect which would have been secured, by a greater degree of concentration in the arguments, and a happier method of combination. We make these remarks with the greatest deference and respect, because we are desirous, that a work of such acknowledged ability, so eloquent in its diction, so forcible in its reasonings, and so accurate in its criticisms, should be something more than an unorganized mass of

philology, and possess, with all its higher attractions, a natural and logical arrangement.

The first principle, which it is necessary to establish in conducting an inquiry into the doctrine of atonement, respects the moral government of God. By "moral government" we understand, the enactment and operation of laws, regulating the conduct of rational beings, and enforcing those regulations by rewards and punishments. That such a system of government is established by the Supreme Being, is a conclusion supported by a variety of analogical reasonings. It arises from the mutual relations of man and his Creator. If there be indications of wise and benevolent design in the government of the natural world, it is a rational presumption that they should be displayed in the moral department of the universe. It would be truly inexplicable, if, after the proof of undoubted superintendence in the operation of those laws that are *subservient* to the welfare of man, man himself, for whom this extended system of mighty and minute contrivances was formed, should be abandoned to the caprices of instinct and desire, and have no idea of the end of his creation, of his dependance, and his destination. We are therefore compelled to admit that, either by revelation or by some intelligible medium of intercourse, the Almighty would make known to man, his duty, and enforce, by appropriate sanctions, the obligations which devolved upon him. Proofs of such a revelation having been made, are happily within our reach; and the more accurately we investigate its nature and import, the more shall we be satisfied of its consonance with the dictates of reason, and of its singular agreement with many of the fragments of early tradition, that seem to have been preserved for the purpose of authenticating its ancient records. Adverting to the discoveries of scripture, we find that "God made man, in his own image;" a sublime description of the original dignity of his nature. The fair lineaments of that moral resemblance to God were soon effaced, and their beauteous proportions destroyed, by the entrance of sin. But sin, and the law, of which it is a violation, are correlative terms. We are led then to inquire, what was the *law*, or system of moral government, under which intelligent creatures were placed? The "great teacher sent from God" has given us an admirable compendium of that law,—which was virtually inscribed on the heart of man, in his state of primæval rectitude; which was more fully developed in the precepts and prohibitions of the decalogue; which was explained in the writings of the prophets; which his own life perfectly exemplified; and, some faint impressions of which, have been preserved, in the universal dictates of natural conscience, amidst all

the darkness and depravity of our nature, That law required supreme love to God, and "love to our neighbours, as ourselves." But what are laws without sanctions, without annexations of reward to secure obedience, and of punishment, to prevent transgression? Even in this world, we find by experience and observation, that a connection so generally obtains between vice and suffering, virtue and happiness, that we are in some measure enabled to ascertain the principles on which it is founded. We consider the facts as clear intimations of a moral government, divinely administered; and, on consulting the pages of scripture, we learn that "there is a God who judgeth in the earth." If the consequences of our actions in the present state, may be viewed in the light of moral sanctions, we may naturally expect a full disclosure of their nature and extent in the sacred volume. There we find the claims of God on our homage and obedience, to be unlimited. The relation in which he stands to us, involves in it every demand which can appeal to our convictions of duty, our sense of interest, or our capacity of pleasure. "A son honoureth his father, and a servant his master—if then I be a father, where is mine honour? and if I be a master, where is my fear, saith the Lord of Hosts?"\* In the character of God, we meet with endearment and authority combined. A violation therefore of claims, so natural and so just, enforced by such a combination, must be awfully aggravated. Should we be surprised, that DEATH should be inflicted on the guilty; and that this sentence should extend not only to the present state, and include in it all the miseries of mortality, but respect a condition of future suffering, without mitigation and without end? Such is evidently the import of those solemn denunciations which the authority of Heaven promulged, as the sanctions of his law—"Cursed is every one that continueth not in all things, written in the book of the law to do them."†—"The soul that sinneth, it shall die." When these threatenings were annexed to the divine injunctions, it was not merely that they should operate *in terrorem*, without any serious intention of actually inflicting them, in case of transgression. This would be an absurd and irrational supposition. If, therefore, they were annexed as the sanctions of law, on what ground were they ever set aside? Why is the penalty demanded in their infliction relaxed? In other words, what constitutes the medium of pardon, and what authorizes the hope of it? We conceive that every scheme but that which admits of a sacrificial mediation, reflects on the veracity and justice of God,—implies an exorbitance in the

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\* Malachi, i. 6. † Deut. xxvii. 26. compared with Gal. iii. 10.

prior demands of the law—deranges the order and harmony of the divine perfections—and nourishes the flattering, presumptuous idea of impunity.

It would be easy to verify these general assertions, by an ample detail of scriptural reasonings; but it is our intention in this part of the inquiry merely to consider the total inefficacy of that ground of hope, respecting our restoration to the favour of God, to which the opponents of Atonement and Sacrifice direct us. It is pretended, that *repentance*, will satisfy the claims of justice, and cancel the enormities of sin. To this, we reply in the eloquent and impressive language of Dr. Magee, that

‘ actual experience of the course of nature directly contradicts the assertion; and that in the common occurrences of life, the man, who by intemperance and voluptuousness has injured his character, his fortune, and his health, does not find himself instantly restored to the full enjoyment of these blessings, on repenting of his past conduct, and determining on future amendment. Now if the attributes of the Deity demand that the punishment should not outlive the crime; on what ground shall we justify this temporal dispensation? The difference in *degree* cannot effect the question in the least. It matters not whether the punishment be of long or of short duration; whether in this world or the next. If the justice or goodness of God require that punishment should not be inflicted, when repentance has taken place, it must be a violation of those attributes to permit any punishment whatever—the most slight or the most transient.

‘ What reason have we to suppose that God’s treatment of us in a future state will not be of the same nature as we find it in this; according to established rules, and in the way of natural consequence?—Our experience of the present state of things, evinces that indemnity is not the consequence of repentance here: can the counter-experience be adduced, to shew that it will hereafter? The justice and goodness of God are not then *necessarily* concerned, in virtue of the sinner’s repentance, to remove all evil consequent upon sin in the next life, or else the arrangement of events in this, has not been regulated by the dictates of justice and goodness.

Now let us enquire, whether the conclusions of abstract reasoning will coincide with the deductions of experience. If obedience be at all times our duty, in what way can present repentance release us from the punishment of former transgressions? Can repentance annihilate what is past? Or, can we do more, by present obedience, than acquit ourselves of present obligation? Or, does the contrition we experience, added to the positive duties we discharge, constitute a surplusage of merit, which may be transferred to the reduction of our former demerit? And is the justification of the philosopher, who is too enlightened to be a Christian, to be built after all upon the absurdities of supererogation? “We may as well affirm,” says a learned Divine, “that our former obedience atones for our present sins, as that our present obedience makes amends for antecedent transgressions.” And it is surely with a peculiar ill grace, that this sufficiency of repentance is urged by those who deny the *possible* efficacy of Christ’s mediation; since the ground on which they deny the latter, equally serves

for the rejection of the former : the *necessary connection* between the merits of one being, and the acquittal of another, not being less conceivable, than that which is conceived to subsist between obedience at one time, and the forgiveness of disobedience at another." Vol. I. Disc. I. pp. 5—8.

The inefficacy of repentance is capable of other illustrations, derived from the actual conduct and general convictions of mankind. The administration of just and equitable laws, in a well ordered government, is a striking emblem of that righteous retribution, which the supreme law-giver displays in all his judicial proceedings. What should we think of that judge who should dispense with the execution of the sentence of the law, after the clearest evidence of guilt had been ascertained, and in defiance of a plain and definite statute? We might attribute his decision to lenity; but it would be properly replied against such an exculpation, that justice to the criminal is mercy to the country. Nor would the exculpation be more valid, by uniting in our imagination the legislative and the judicial characters. It might be added, that the sovereign who made laws one day, and virtually repealed them the next, was incapable either of making laws, or of executing them, and was therefore unfit for the office he had assumed. It has been well remarked by Beccaria that "clemency is a tacit disapprobation of the laws." "Shall not the judge of all the earth do right?" In opposition to this remark, it is sometimes asserted, that God is the universal *Parent* of mankind; that we are to be considered as his offending children; and as a kind and indulgent father would be satisfied with repentance, in case of transgression, "our father in heaven will forgive our trespasses," if we repent and amend. To this specious plea we answer, that no single relation of a creature towards his fellow creatures, can adequately illustrate that higher relation, which the divine being sustains; and on this account, a variety of allusions is employed in the scriptures, that, by combining these scattered representations, we may approach to some just and accurate ideas of his relative character. Yet if we could imagine a case of peculiar enormity to arise, under the mildest domestic government, in opposition to a well-known and explicit injunction, it would be perfectly consistent with the benevolence of the father, and secure the future exertion of his power, to demand such a reparation of the breach that had been made, as the sincerest penitence would be totally inadequate to afford. He might display mercy in restoring the offender to favour, and righteous severity in the method of that restoration. The proof of repentance might be essential to the obtaining of paternal regard; though not the ground on which it was obtained. The medium of amicable intercourse might be itself the expedient of fatherly affection, and thus manifest at once his compas-



sion to the offender; and his marked disapprobation of the offence.

The objection against the necessity of mediation, in any form whatever, has been often and satisfactorily refuted, by referring to proofs of mediation, in the present government of the moral world. The profound and acute reasonings of Bishop Butler have set this question at rest for ever. But there are some professing Christians, who admit the expediency of mediation, and consider the obedience of the saviour in that light, and yet reject altogether the proper idea of atonement, or *sacrificial* mediation. In the whole course of our theological inquiries, we never met with a more complete exposure of the system of what is called *pure intercession*, than in the dissertations of Dr. Magee. The subject is so important, and managed with such transcendent ability, that we shall furnish our readers with a copious abstract of the intercessory scheme, as developed and confuted in the learned disquisitions before us; and we enter on this analysis the more willingly, because if that scheme which approaches nearest to the scriptural doctrine, and most readily adapts itself to the phraseology of scripture, be proved to be at variance with it, then all those schemes which require the greatest skill in contortion to give them the least degree of approximation, must be decidedly unscriptural, and demand our immediate and unqualified rejection.

What but a preconceived theory, to which scripture had been compelled to yield its obvious and genuine signification, could ever have led to the opinion, that in the death of Christ, there was no *expiation for sin*; that the word *sacrifice* has been used by the writers of the New Testament, merely in a figurative sense; and that the whole doctrine of the redemption, amounts but to this—"that God, willing to pardon repentant sinners, and at the same time willing to do it, only in that way which would best promote the cause of virtue, appointed that Jesus Christ should come into the world; and that *he*, having taught the pure doctrines of the Gospel; having passed a life of exemplary virtue; having endured many sufferings, and finally death itself, to prove his truth, and perfect his obedience; and having risen again, to manifest the certainty of a future state; has not only by his example, proposed to mankind, a pattern for imitation; but has by the merits of his obedience, obtained, through his intercession, as a reward, a kingdom or government over the world, whereby he is enabled to bestow pardon and final happiness, upon all who will accept them, on the terms of sincere repentance." That is, in other words, we receive salvation through a mediator; the mediation conducted through intercession; and that intercession successful in recompense of the meritorious obedience of the Redeemer." Vol. I. Disc. I. pp. 21—22.

In one of the explanatory dissertations (No. xvi.) referred to, in the passage now quoted, Dr. Magee observes, that

"The scheme of *atonement*, as it is here laid down, is that which has been maintained in the letters of *Ben Mordecai*, by the very learned and

ingenious, though not overbearing, H. Taylor.\* It is substantially the same, that has been adopted by other theologians, who, admitting a mediatorial scheme in the proper sense of the word, have thought right to found it upon the notion of a *pure benevolence*, in opposition to that of a *retributive justice* in the Deity. But I have selected the statement of it, given by this writer, as being the best digested, and most artfully fortified. It seems to avoid that part of the scheme of Dr. Taylor of Norwich, which favours the Socinian principles: but as will appear on examination, it cannot be entirely extricated from them, being originally built on an unsound foundation." p. 169.

The learned author then proceeds to a minute and critical examination of the scheme of Dr. Taylor, to which we shall advert in a future stage of our inquiries. We shall at present turn back to the arguments in opposition to the other scheme, as set forth in the discourse.

"Here indeed," says Dr. M., "we find the notion of Redemption admitted; but in setting up for this purpose the doctrine of *pure intercession* in opposition to that of *atonement*, we shall perhaps discover, when properly examined, some small tincture of that mode of reasoning, which as we have seen, has led the modern Socinian to contend against the idea of redemption at large; and the Deist, against that of revelation itself.

"For the present let us confine our attention to the *objections*, which the patrons of this new system, bring against the principle of atonement, as set forth in the doctrines of that church, to which we more immediately belong. As for those which are founded in views of general reason, a little reflection will convince us, that there is not any which can be alleged against the latter, that may not be urged with equal force against the former: not a single difficulty, with which it is attempted to encumber the one, that does not equally embarrass the other. This having been evinced, we shall then see, how little reason there was, for relinquishing the plain and natural meaning of scripture; and for opening the door to a latitude of interpretation, in which it is but too much the fashion to indulge at the present day, and which, if persevered in, must render the word of God, a nullity.

"The first and most important of the objections, we have now to consider is that, which represents the doctrine of atonement, as founded on the *divine implacability*.—But that this is not the fair representation of candid truth, let the objector feel, by the application of the same mode of reasoning, to the system he upholds. If it was necessary for the forgiveness of man, that Christ should suffer; and through the merits of his obedience, and as the fruit of his intercession, obtain the power of granting that forgiveness; does it not follow that had not Christ thus suffered and interceded, we could not have been forgiven? And has he not then, as it

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\* This work is entitled—"The apology of Benjamin Ben Mordecai to his friend for embracing Christianity, in seven letters to Elisha Levi, merchant, of Amsterdam, &c. By Henry Taylor, A. M. Rector of Crawley, and Vicar of Portsmouth—2 vols. The second edition was printed in 1784. The *soldiant* converted Jew defends with great dexterity, what would be called according to the customary graduation of the scale of heresy, high Arianism. Ed.

were, taken us out of the hands of a severe and strict judge; and is it not to him alone that we owe our pardon? Here the argument is exactly parallel, and the objection of implacability equally applies. Now, what is the answer? "That although it is through the merits and intercession of Christ, that we are forgiven; yet these were not the *procuring cause*, but the *means*, by which God, originally disposed to forgive, thought it right to bestow pardon." Let then the word *intercession*, be changed for *sacrifice*, and see, whether the answer be not equally conclusive.

The sacrifice of Christ was never deemed by any, who did not wish to calumniate the doctrine of atonement, to have *made* God placable, but merely viewed as the *means*, appointed by divine wisdom, by which to bestow forgiveness. And agreeably to this, do we not find this sacrifice every where spoken of, as ordained by God himself? (John iii. 16. 1 John iv. 10. 1 Pet. i. 18, 19, 20. Rev. xiii. 8.) Since then the notion of the efficiency of the sacrifice of Christ, contained in the doctrine of atonement, stands precisely on the same foundation, with that of pure intercession—merely as the means, whereby God has thought fit to grant his favour, and gracious aid to repentant sinners, and to fulfil that merciful intention, which he had at all times, entertained towards his fallen creatures; and since by the same sort of representation, the charge of implacability in the Divine Being is as applicable to the one scheme, as to the other; we may estimate with what candour this has been made, by those who hold the one doctrine, the fundamental ground of their objections against the other.

But still it is demanded, "in what way can the death of Christ, considered as a sacrifice of expiation, be conceived to operate to the remission of sins, unless by the appeasing of a being, who otherwise would not have forgiven us?" To this the answer of the Christian is, "I know not, nor does it concern me to know, *in what manner* the sacrifice of Christ is connected with the forgiveness of sins; it is enough that this is declared by God to be the medium, through which my salvation is effected. I pretend not to dive into the councils of the Almighty. I submit to his wisdom, and I will not reject his grace, because his mode of vouchsafing it, is not within my comprehension." But now let us try the doctrine of pure intercession by this same objection. It has been asked, how can the sufferings of one being, be conceived to have any connexion with the forgiveness of another? Let us likewise enquire, how the meritorious obedience of one being can be conceived to have any connection with the pardon of the transgressions of another: or whether the prayers of a righteous being in behalf of a wicked person, can be imagined to have more weight in obtaining forgiveness, than the same supplication, seconded by the offering up of life itself, to procure that forgiveness? The fact is, the want of discoverable connexion has nothing to do with either. Neither the sacrifice, nor the intercession, has, *as far as we can comprehend*, any efficacy whatever.\* All that we know, or can know of the one, or of the

\* The sentiments of Dr. Magee, on this point, exactly coincide with what Bishop Butler has asserted in the second part of his Analogy. Chap. V. 'How, and in what particular way, the sacrifice of Christ had this efficacy, there are not wanting persons, who have endeavoured to explain: but I do not find that the scripture has explained it. We seem to be very much in the dark, concerning the manner, in which the ancients understood atonement to be made, i. e. pardon to be

other, is, that it has been appointed as the means, by which God has determined to act with respect to man. So that to object to the one, because the mode of operation is unknown, is not only giving up the other, but the very notion of a mediator; and if followed on, cannot fail to lead to pure deism, and perhaps may not stop even there." Vol. I. pp. 21—27.

This analogical argument appears to us conclusive, and brings the question within those proper limits in which it can be scripturally discussed. Indeed all previous reasonings concerning moral government, and the immutability of the divine law, in its requirements and sanctions, would be unnecessary, if the plain and explicit statements of revelation were regarded. But when repentance, and the mercy of God, and pure intercession, are resorted to as accounting for the non-infliction of legal punishment; and, as separately or combined, warranting the guilty to indulge the hope of pardon, it becomes expedient to shew that these grounds are insufficient; and that none of them, when properly considered, presents any reasonable objection against the scriptural doctrines of atonement and sacrifice. We call them scriptural, because on any other supposition than the admission of their truth, the facts recorded in scripture, and the language in which they are stated, are utterly inexplicable. The *direct* proof, therefore, of the question before us, comes under consideration; and in arranging our views on this subject, we shall attend to the early intimations of scripture,—the scope of the Mosaic economy,—the leading features of prophetic testimony,—the terms in which the doctrine of sacrifice is asserted in the New Testament,—and the inadequacy of every method of construction which divests them of their plain and literal meaning. Having adduced the principal sentiments and explanations of Dr. Magee on these various topics, we shall briefly notice some collateral inquiries, included in his dissertations, and then close our account of these interesting volumes.

In considering the early intimations of scripture, our attention is first arrested by the sacrifice which Abel offered, "by which he obtained witness that he was righteous, God testifying of his gifts." The sacred historian informs us, that Abel offered "of the firstlings of his flock," and Cain "of the fruit of the ground;" and that "the Lord had respect unto Abel and his offering, but unto Cain, and to his offering,

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\* obtained by sacrifices. And if the scripture has, as surely it has, left this matter of the satisfaction of Christ mysterious, left somewhat in it unrevealed, all conjectures about it must be, if not evidently absurd, yet at least uncertain. Nor has any one reason to complain for want of further information, unless he can shew his claim to it.—It is our wisdom thankfully to accept the benefit—without disputing how it was procured." p. 305, 306. (4th Edition.)

he had not respect." What was the reason of this preference? It could not have arisen from the greater intrinsic value of an animal above a vegetable offering, because, irrespective of a divine institution, the one would be as acceptable to the Deity as the other. Nor, as far as we can learn from the history itself, did it arise from the superiority of Abel's moral character: for, till the offerings were presented, no recorded proof of that superiority appeared. It is said, indeed, by St. John, that "Abel's works were righteous, and his brother's evil;" but this is not assigned as the reason of the divine acceptance, but of the act of fratricide which Cain committed. Abel, by his sacrifice, obtained an attestation of the rectitude of his character, but the object of his attestation seems to have been quite distinct from the grounds of his acceptance. The apostle Paul asserts, that Abel's sacrifice was offered in faith. Now faith necessarily implies a divine revelation to which it is directed, and a divine institution to which its exercise and operations must be conformed. If the word of God be the only legitimate object of faith, the will of God is the only authoritative rule of worship. Is not the inference clear,—that if Abel's sacrifice was accepted, because the principle from which it was offered, and the manner in which it was conducted, accorded with what God had revealed and prescribed, these sacrifices must have been of divine appointment?

On the "difference in the reception of the sacrifices of Cain and Abel," we find the following dissertation.

"To those who reject the divine institution of sacrifice, this has always proved a stumbling block; and to remove the difficulty various solutions have been elaborately but unsuccessfully devised. The difference in the treatment of the two brothers had been accounted for by ancient commentators, from the *different mode of division* of their several oblations, as if Cain's fault had consisted in not giving to God the *best* parts, or the *proper* parts of the sacrifice. This unintelligible notion, which an early enemy of revelation, Julian, failed not to urge against Christians, took its rise from the Septuagint translation of Gen. iv. 7. Οὐκ ἴσθι σβως ὑποομενῶν; σβως δὲ μὴ δικῶς, ἡμαρτίας;—*If you should rightly offer, but yet not rightly divide, would you not sin?*

Others have held, that the difference arose from this, that whilst Abel brought of the *firstlings* of his flock, Cain did not in like manner bring of the *first*, or *best* of his fruits. This idea, for which there appears no farther foundation in the original, than that it is *simply* stated that Cain brought of the *fruits*, originated with Philo, and has had the support of several Christian commentators!

Again, the reason of the difference assigned by Josephus (*Antiq. Jud. lib. i. c. 3.*), is, "that God was more pleased with the spontaneous productions of nature, than with an offering extorted from the earth by the ingenuity and force of man." This strange conceit has been confined to Josephus and the rabbins, from whom Havercamp affirms, and Cuneus

and Heidegger fully prove, it was derived by this author. See *Krebs's Opera, in Nov. Test.* p. 983.

Dr. Eriestley has observed (*Theol. Rep.* vol. i. p. 195.), that "the actions of both the brothers" (in the offerings made by them of the flock, and of the fruits) "seem to have been of the same nature, and to have had exactly the same meaning." In this I entirely agree with him. Viewed by the light of reason, the distinction made between them by the Deity is utterly unaccountable. Sacrifices being considered as *gifts*, or as *federal rites*, or as *symbolical actions* expressing the dispositions and sentiment of the offerer, or in any way that *human invention* can be conceived to have devised them; the actions of the two brothers appear to stand precisely on the same ground, each bringing an offering of that which he respectively possessed, and each thus manifesting his acknowledgment and worship of the great Author of his possessions.

But what do I infer from this? That reason cannot untie the knot: and that to revelation consequently we must look for the solution. Here the difficulty vanishes, and all appears connected and satisfactory.' No. lxiii. Vol. II. p. 216—220.

Abel, in firm reliance on the promise of God, and in obedience to his command, offered that sacrifice which had been enjoined as the religious expression of his faith; whilst Cain, disregarding the gracious assurances that had been vouchsafed, or at least disdaining to adopt the prescribed mode of manifesting his belief, possibly as not appearing to *his reason* to possess any efficacy or natural fitness, thought he had sufficiently acquitted himself of his duty, in acknowledging the general superintendence of God, and expressing his gratitude to the Supreme Benefactor, by presenting some of those good things which he hereby confessed to have been derived from his bounty. In short, Cain, the first-born of the fall, exhibits the first fruits of his parents' disobedience, in the arrogance and self-sufficiency of reason, rejecting the aids of revelation, because they fell not within *its* apprehension of right. He takes the first place in the annals of Deism, and displays in his proud rejection of the ordinance of sacrifice, the same spirit which, in later days, has actuated his *enlightened* followers in rejecting the sacrifice of Christ.

This view of the subject receives strength from the terms of expostulation in which God addresses Cain, on his expressing resentment at the rejection of his offering, and the acceptance of Abel's. The words in the present version are,—*if thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door*,—which words as they stand connected in the context, supply no very satisfactory meaning, and have long served to exercise the ingenuity of commentators to but little purpose. But if the word, which is here translated *SIN*, be rendered as we find it in a great variety of passages in the Old Testament, a *SIN OFFERING*, the reading of the passage then becomes,—*if thou doest not well, a sin-offering lieth even at the door*. The connection is thus rendered evident. God rebukes Cain for not conforming to that species of sacrifice which had been offered by Abel: he refers to it as a matter of known intimation, and hereby points out the ground of distinction in his treatment of him and his brother; and thus in direct terms enforces the observance of animal sacrifice." Disc. ii. Vol. I. pp. 56, 57.

Several ingenious and learned dissertations, in the second vo-

cond volume, refer to this important subject; and the divine institution of sacrifices is placed beyond all doubt by the mass of scriptural evidence which Dr Magee has adduced. In vindication of the amended reading of the passage just quoted, he cites the authorities of Lightfoot, (who first proposed it,) Kennicott, and Pilkington; and remarks, that it derives its strongest confirmation from the word רכַץ, which is connected with רחצא, and implies *couching*, or *lying down as a beast*. And it is remarkable that this idea of רכַץ has been often advanced by commentators who have not admitted the proper and natural rendering of the word connected with it. It might be added, in confirmation of the new version, that the old translation adopts a phrase too figurative and idiomatical to have been used on that occasion. *Sin lying at the door*, means 'being chargeable with it,'—'accountable for its consequences,'—and is familiarized in our language, probably from the translation itself; but it was not likely to occur in the language of so early a revelation. The sacrifice of Abel, viewed in all its circumstances, appears to us to justify the following important deductions: that animal sacrifices were divinely appointed,—that their value was derived from their reference to the sacrifice of Christ,—that faith in the divine testimony concerning Christ has been in all ages the only principle of acceptable worship,—and that consequently every religious service, not characterized by this principle, or in opposition to it, will be rejected. These sentiments, in our apprehension, are conveyed in the record of Abel's faith; and by *this* (δι' αὐτοῦ) "he being dead, yet speaketh."

Admitting the divine institution of sacrifice to be implied in the account of Abel, it is unnecessary to refer to the patriarchal sacrifices, which were of the same nature, and were honoured like his with tokens of divine approbation. We are therefore brought to consider the scope of the Mosaic economy; on which we find a variety of interesting disquisitions in both the volumes before us. It is a difficult subject for *rational* Christians; and it is not surprising that some of them have philosophized themselves into the opinion, that no divine authority established that dispensation. Indeed this seems a very just and natural suspicion, if we deny the ultimate reference of the Mosaic system to the great truths of the Christian economy. But if we admit their connection as successive parts of one grand scheme, gradually unfolding the mystery of human redemption, the one appears an adumbration of the other, adapted in some of its subordinate purposes to the political circumstances of the Jews, and developing a system of laws for the regulation of their civil and domestic arrangements; but in its leading features shadowing

forth the substantial blessings of the gospel dispensation. To acknowledge the divine legation of Moses, and deny this typical reference in the most important part of the system he established, would be resting the proof of that legation on external evidences alone, and furnish a counter-argument from the internal insignificance of the scheme, that would soon obliterate all traces of its divinity. The typical design of the sacrificial rites might be very imperfectly understood by many who observed them; and it is not improbable that, among other reasons for the *visible* demonstrations of divine favour which the Jews enjoyed, they might be intended to exhibit that authoritative and sensible proof of the origin of those rites, which, in the absence of clear and distinct information, would be necessary to secure their observance of them. But though great obscurity might pervade the ceremonial dispensation, and devout inquirers, like the prophets, might "search what things" (ὡς τίνα) the Spirit did signify; there was still a sufficient portion of light, derived from patriarchal tradition, the records of their own lawgivers, and the instruction which prophecy supplied, to enable them to rejoice in the "consolation of Israel." Is it possible to read the Psalms without the most impressive convictions of this interesting fact? "Ye search the scriptures,"\* said our Lord to the Jews, "and in them ye think ye have eternal life, and they are they which testify of me; and yet ye will not come to me that ye may have life!"

The great "teacher sent from God" has declared, that "Moses, in the law, and also the prophets, wrote concerning HIM." In opposition to this testimony, some deny the reference altogether: and others explain away the correspondence of the two dispensations, by denying that any proper atonement was made under the law; of course inferring, that if the figurative representation conveyed no idea of sacrificial expiation, the true archetype of that idea never existed. Others admit, that the sacrifices of the law did atone for offences committed against mere positive institutions, but had neither, really nor typically, any effect in removing moral guilt; and thus, by secularizing the whole economy of Moses, they destroy its connection with the Christian system. Some make the sacrifices to be only *gifts*, and represent God as *bribed* to forgive.

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\* John v. 39, 40. We cannot help remarking how the above rendering of *τινὰ*, indicatively, rather than imperatively, increases the force of the verse which immediately follows, and clearly illustrates its connection. It suggests also a very important idea, that the leading design of the scriptures may be practically counteracted, and yet their scope and authority be all the while acknowledged.



Others consider them exclusively in the light of *federal rites*, and others as *symbolical actions*, expressing only the sentiments and dispositions of the offerers. All these various and opposite interpretations Dr. Magee, with his usual acuteness and perspicuity, has minutely examined; and, in our opinion, has established beyond all doubt the divine authority of the Mosaic scheme, and the strictly vicarious import of its sacrificial rites. We should be happy to follow him *homo in* in all his researches; but the multifarious matter he has introduced, and the limits of our Journal render it impracticable. Some extracts from the dissertation "on the meaning of the word translated *atonement*, in the Old Testament," we shall lay before our readers, and proceed in our next number, to glance at the remaining inquiries, in the order in which we have proposed them.

The meaning of the word כפר, the original of the term *atonement*, has been modelled like that of other scripture phrases, so as to fall in with the theories of those who are more anxious that scripture should speak their language than that they should speak the language of scripture. The common artifice by which the terms of revelation have been discharged of all appropriate meaning, has been here employed with considerable effect. By a comparison of the various passages in which the term occurs, its most general signification is first explored; and in this *generic* sense it is afterwards explained in all the *particular* cases of its application. The manner in which Dr. (John) Taylor has exercised this strange species of criticism on the word *atonement*, in his *scripture doctrine*, has already been noticed. One or two additional remarks will more fully explain the contrivance by which this writer has been enabled to shape this expression to his purpose. Having laid it down as a principle, "that those passages in the Levitical law, in which atonement is said to be made for persons by sacrifice, supply not so many *different* instances of a known sense of the word atonement, but are to be considered as exhibiting one single instance of a sense which is doubtful," he pronounces, ch. v. § 70, that "the texts, which are to be examined, are those where the word is used extra-levitically, or with no relation to sacrifices; that we may be able to judge what it imports, when applied to them." And agreeably to these notions he conducts his enquiry. Now what is this but to pronounce first upon the nature of the thing unknown, and then to engage in its investigation? The meaning of the term in the several instances of its Levitical application, though as yet supposed unknown, is presumed to be the same in all; and this, notwithstanding these cases of its applications, must be as different as its objects, persons and things; moral and ceremonial disqualifications. But not content with thus deciding on the *uniformity* of an *unknown* signification, he proceeds to discover the meaning of the term in those passages which relate to sacrifice, by examining it in others, in which it has no such relation. The result of this singularly critical examination is, that from 37 texts which treat of *ceremonial atonements*; it may be inferred, "that the means of making atonement for sin in different cases are widely different; being sometimes

by the sole goodness of God, sometimes by the prayers of good men, sometimes by repentance, sometimes by disciplinary visitation, sometimes by signal acts of justice and virtue; and that any mean whereby sinners are reformed, and the judgement of God averted, is atoning, or making atonement for their sins (cap. vi. § 112.). What then follows respecting the *Levitical* atonement? Not, that the word which, when used extra-levitically, is taken in various senses, according to the natural efficacy of the different means employed, is to be applied in its *Levitical* designation, in a sense yet different from these, agreeable to the difference of the means introduced by the *Levitical* institutions. Quite the contrary. When specifically restricted to an appropriate purpose, it ceases to have any distinguishing character; and the term whose signification, when it had no relation to sacrifice, was diversified with the nature of the means and the circumstances of the occasion, is, upon assuming this new relation, pronounced incapable of any new and characteristic meaning. This argument furnishes a striking instance of that species of sophism, which from a partial conclusion a total agreement. Having discovered, by a review of those passages which treat of extra-levitical atonements, that these and the sacrifices which were offered for sin, agreed in their *effect*; namely, in procuring the pardon of sin, or the removal of those calamities which had been inflicted as the punishment of it; the writer at once pronounces the extra-levitical and the sacrificial atonements to have been of the same *nature* throughout; without regarding the utter dissimilarity of the means employed, and without considering that the very question, as to the *nature* of the atonement, is a question involving the *means* through which it was effected.

But while Dr. Taylor has thus endeavoured to overturn the generally received notion of atonement, Dr. Priestley professes to have carefully reviewed all those instances which ~~were~~ sacrificial; and from this review to have deduced the inference, that the sacrificial atonement merely implies "the making of any thing *clean* or *holy*, so as to be fit to be used in the service of God; or when applied to a person, fit to come into the presence of God: God being considered as in a peculiar manner the King and Sovereign of the Israelitish nation, and as it were keeping a court among them." (Hist. of Cor. vol. i. p. 193.) Dr. P., by this representation, endeavours to remove from view whatever might lead the mind to the idea of *propitiating* the Deity; and by taking care to place the condition of *persons* and *things* on the same ground, utterly discards the notion of offence and reconciliation. But in order to effect this, he has been obliged wholly to overlook the force of the original word, which is translated atonement, as well as that which the LXX have used as its equivalent."

Dr. Magee then adverts to the general signification of the word *כָּפַר*, and quotes from the Lexicon of Schindler the changes of which this signification is capable—*de facie, seu ira, placavit, reconciliavit; de peccato, remisit, condonavit; expiavit; de sordibus, expurgavit; de aliis, abstulit, rem. vi.* The corresponding word in the LXX. is *ἐιλασκόμαι*, to appease, or make propitious. He then notices the obvious etymology of the English word atonement, according to Johnson, Skiu-

ner, and Junius, and remarks, with his accustomed felicity of argument, that

‘The fallacy of Dr. Priestley’s interpretation consists in this, that he assumes that to be the sole end of the atonement, which although an undoubted consequence from it, was inseparably connected with, and subservient to, another and more important effect: the atonement indeed purifying, so as to qualify for the service and worship of God; but this purification consisting in the removal of that, which unfitted and disqualified for such sacred purposes; bringing what before was undeserving the divine regard into a state of agreement with the divine purity, and rendering it the object of the divine approbation. To make atonement then to God, was to remove what was offensive; and thus by conciliating the divine favour to sanctify for the divine service. This general meaning of the expression, modified by the circumstances of its application, will lead us to its true value and force in each particular instance.—In all cases the atonement produced the effect of fitting for the divine service: this, in such as involved no consideration of moral character, (as in the consecration of inanimate things, or the atonement for persons labouring under corporeal impurities) could consist only in the removal of the external impurity, for in such case this impediment alone existed; whilst in those in which moral character *was* concerned, as in cases of sin, whereby man having incurred the displeasure of his God, had disqualified himself for the offices of his worship, the unfitness could have been removed only by such means as at the same time removed that displeasure, and restored the offender to the divine favour: or, in other words, the *atonement* was in such cases an act of *propitiation*. And to such cases it is that it may be applied in the strict sense of the word *reconciliation*; so that the doctrine of atonement, as far as relates to sin, is nothing more than the doctrine of *reconciliation*.’—Vol. I. No. xxxvi. pp. 296—305.

Before we close our selections on this branch of the subject, there is one passage on the correspondence of the Mosaic with the Christian economy, which we shall lay before our readers, as presenting an able and comprehensive statement of the character of the former dispensation, its immediate uses, and its ultimate design.

‘The people of the Jews being placed under a peculiar polity, whereby they stood at the same time in a civil and a ritual relation to their divine governor; their offences in these several relations exposed them to the inflictions appropriate to each. The mercy of the Legislator, at the same time, provided for them the means of expiation by sacrifice, whereby, in certain cases, the corporal punishment incurred by the violation of the civil law, and the legal impurities, contracted by the neglect of the ritual institutions might be done away. The entire system, however, being but preparatory for another by which it was to be superseded, was constituted in all its essential parts in such a manner as to be emblematical of that which it was intended to introduce; and the several parts of the one consequently adjusted by the same proportions which were to obtain in the other.

'Hence it follows, that the sacrifices under the temporal and ceremonial dispensation of the law, had a real efficacy in releasing those who were subjected to it from its temporal penalties and ceremonial disqualifications; in like manner as the one great sacrifice under the gospel possesses the power to release mankind at large from the everlasting penalties of that spiritual law under which all men are bound, and to cleanse the conscience from those moral impurities which forbid all access to that holy being, who is to be worshipped only in spirit and in truth. The expiation, then, under the old law, was no less real than that which it prefigured under the new, whilst it bore to the dispensation, of which it was a part, the same proportion which that more perfect expiation by the death of Christ bears to the more perfect dispensation to which it appertains. The wisdom of the divine contrivance in this, as in the other branches of providential arrangement, rendering that which was complete and effectual for its own immediate purpose, at the same time introductory and subservient to other and more important objects.'—Vol. II. No. lxx. p. 262—264.

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Art. IV. *The Lives of John Selden, Esq. and Archbishop Usher*, with Notices of the Principal English Men of Letters with whom they were connected. By John Aikin, M. D.

(Concluded from p. 208.)

USHER'S life and character are much more familiarly known to general readers than Selden's; and a very small space will suffice for the notice of this second and shorter memoir.

The basis of it is the chronology of Usher's numerous and learned works, accompanied by some information of their respective objects and reputed merits. Yet it exhibits him as considerably involved, rather, perhaps, than conspicuously active, in the practical affairs of an eventful period.

Taking the lives of these two most eminent scholars in comparison, so far as they appear as agents in public affairs, the reader is made to perceive one striking advantage on the side of Selden, arising from the difference between official and non-official importance. Usher was a member of a powerful hierarchy, and held one of its more elevated stations at a period, when the episcopal office received from the majority of the community a great deal of reverential feeling, besides such forms of practical deference as might be enjoined by legal prescription. The veneration of the people was accompanied by the richer tribute of homage from those who had the direction of the people's most important concerns, the clergy—who beheld in the primate a man possessed of extensive spiritual jurisdiction, to which many of themselves were amenable, and an exalted re-

presentative of their order, in whose person the church approached very near to a junction with what is most illustrious in the realm,—an archbishop's rank being in the neighbourhood of that of kings and princes. This account of the exterior circumstances contributing to magnify his importance, is crowned by the addition of the respect which those kings and princes would pay to a man, who must necessarily be regarded, if evincing talents and decision in that high office, as a person of no small consequence in the state. Now the agent that is magnified and empowered by so much that is extrinsic to him, appears before us as a kind of factitious being, compounded of the man and of all the official dignity and means of influence; and we do not well know how much of the importance and efficacy attending him to attribute to the man himself. Whereas, in an instance like that of Selden, it is plainly and merely the man, that comes forward in his own personal importance, an importance created solely by the powerful action of his mind, with the simple instruments of his voice and pen.

There is another point of contrast, which will also have its effect on a reader who has contemplated with right feelings the condition of enslaved nations. Selden was a constant, though not violent, assertor of human rights against tyrants of all sorts: Usher as systematically inculcated the duty of passive obedience, in sermons which pleased Lord Strafford, and in a formal treatise\* which pleased king Charles. Such a

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\* The history of this treatise (*The Power of the Prince and Obedience of the Subject*) is rather curious. Lord Strafford having signified to the archbishop that such a service would be acceptable to his Majesty, it was written in 1641, and sent to England, but reserved in manuscript, as Dr. A. mentions, till after the Restoration. There was a very good reason for this apparently unaccountable delay. By the time it was ready for the press in London, the controversy between the king and the people was come to such a crisis that a large regular treatise, fully asserting the absolute *divine right*, would have been a thing very much out of season: but much more would it have been out of season during the usurpation; for it was discovered that most unfortunately the argument attempted to be drawn from the scriptural injunctions of obedience to 'the powers that be,' would serve the cause of the usurper just as effectually as it would a few years before have enforced the claims of the monarch he had superseded. For, as the explanatory introduction, written by those who published the work a number of years after the author's death, informs us, indignantly, and with an inadvertence that surrenders the point in contest. 'By this time the flatterers of that great tyrant had learn'd by a new device, upon the bare account of Providence, without respect to the justice of the Title, (the only right and proper foundation) to interpret and apply to his advantage whatsoever they found either in the Scriptures, or in

reader must make the utmost allowance he can for that absolute fatality, may we not call it? through which by far the greatest number of the distinguished divines of that and the preceding age, not excepting even Chillingworth, one of the freest thinkers that ever lived, zealously coincided in a principle, which would have irresistibly recommended them as a synod for the ancient king Pharoah, or any modern Muley Moluc.

But after the detachment of all artificial and extraneous dignity derived from station, and after the deduction to be made from the intrinsic dignity of the man on account of his upholding a political superstition so commodious to tyrants, and so naturally contributing to make them, it is quite unnecessary to say the Archbishop remains a very illustrious character.—This memoir supplies a clear short detail of the events of his life, and the progress of his wonderful literary achievements, with a competent portion of anecdotes and observations, all concurring to exhibit a man not less amiable than admirable. He was very early remarkable both for the extraordinary measure of his attainments, and for having entered on that grave and laborious department of literature in which he was destined to employ the greatest part of his life.

'We find him, at the age of fourteen, seriously engaged in historical studies. In a survey of the human mind there is nothing more curious and instructive, than to trace the circumstances which may have given the primary turn to those pursuits by which an individual has rendered himself distinguished. It is asserted that Usher (indeed he himself alludes to the circumstance in a dedication to king Charles), happened to meet with the following sentence in Cicero, "Nescire quid antea quam natus sis acciderit, id est, semper esse puerum, &c. (To be ignorant of what occurred before you were born, that is, to be always a child, &c.) was so much impressed by it that he immediately commenced the perusal of Sleidan's "*De quatuor Monarchiis*;" and that history and antiquities thenceforth became favourite objects of his research. Between his fifteenth and sixteenth years he had made such a proficiency in chronology, that he had drawn up in Latin a chronicle of the Bible as far as the book of Kings, in a method not much different from the annals which were the product of his mature age.' p. 205.

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'other writings, concerning the Power of Princes, or the duty of Subjects; profanely and sacrilegiously taking the Name of that holy Providence of God in vain, and using it only as a stalking horse to serve the lusts and interests of ambitious men.'—The book was rendered safe for public instruction, only by what rendered it needless,—the joyful acceptance by the nation, without the disloyalty of precautionary stipulations, of the former monarch's profligate son, who gave them the full benefit of his own most sound and practical faith in the orthodox doctrine of the book.

There would have been some attempt against Hercules when in his cradle, if the policy of the Romish superstition could have foreseen that, while yet scarcely beyond the age of a boy, this prodigy of strength and courage would undertake, for one of his labours, an entire perusal of the Christian Fathers, in order to try the claims of the popish doctrines to antiquity; and that 'having prescribed to himself a certain daily portion of reading in them,' he would be capable of actually 'employing eighteen years of the prime of his life in accomplishing the task.'—He very soon gave proof of recognizing his vocation as a champion in this cause; for at the age of eighteen he accepted a Jesuit's challenge to a disputation, of which, as far as appears, the challenger declined the continuance. At a later period of life he was invited to a similar conference with a Jesuit before Lord Mordaunt, afterwards the first earl of Peterborough, who was a zealous catholic, and his lady, who was a zealous protestant. The combat lasted three days, five hours each day, but Usher's opponent could not be brought to renew the encounter on the fourth day. His lordship's renunciation of popery was the consequence of the argumentation in the debate, and of the contemptible pretences under which the Jesuit declined to prosecute it.

It could not be expected that a zealous protestant, at the period when Usher was active in the controversy, while many vestiges of the dreadful atrocities of popery, within our own country, were so fresh in history as to affect the mind as vividly as the recollections of actual memory, and in a place too where he might personally witness many of its grossest exhibitions, and observe its effects on the popular character,—it could not be expected, that under these circumstances, the protestant advocate would be content that argument should be the only weapon employed against the catholics; especially when it is also considered, that there were abundant proofs that the restoration of popery in the kingdom was a project, on which a great number of persons, within the country and without it, were constantly and ardently intent. It will not be thought strange to find even this benevolent and liberal prelate resisting a proposed measure of the government for giving to the catholics a 'more enlarged toleration of their religion,' as an inducement to their concurrence in a plan for increasing the military establishment of Ireland.

'The primate, having caught the alarm, called a meeting of prelates at his own house; and a protestation against the proposed indulgence was unanimously agreed upon, and subscribed by all present. It commences thus: "The religion of the papists is superstitious and idolatrous; their faith and doctrine, erroneous and heretical; their church, in respect of

both, apostatical. To give them, therefore, a toleration, or to consent that they may freely exercise their religion, and profess their faith and doctrine, is a grievous sin.”

We will transcribe Dr. Aikin's quotation from Bayle relative to this fact.

‘ Bayle, under the article *Usher*, makes the remark that, in this protestation, “ the archbishop and his suffragans acted according to the principles of the extremest intolerance; for they did not found their reasoning upon maxims of state, like the advocates for mitigated intolerance, but solely upon the nature of the Roman catholic worship; without making mention of its persecuting spirit, which is the only cause why even the friends of toleration argue that it ought not to be tolerated :”— and notwithstanding a laboured attempt in the *Biographia Britannica* to refute this censure, it is manifestly well grounded. The protesters do, indeed add, that such granting of toleration for money is not only a great sin, but “ also a matter of most dangerous consequence ;” but what this danger is they do not explain ; and all their argument turns upon the assumption that popery is a false religion,—an argument which, as every established religion may with equal right advance it against every other, will justify universal intolerance.

Protesting, as we do of course, against the implication which *appears* to be conveyed in this last sentence, but which we cannot believe was intended, we presume that almost all sensible protestants now coincide in this doctrine of Bayle and our author, as the correct *general principle*, and that they will equally agree that it is not of absolutely unlimited application. The exceptions will readily occur to any one who has heard ever so little of the horrid rites of superstitious worship practised at this day by millions of mankind. And doubtless even Bayle would have instantly and loudly called for the interference of force, if, for instance, a number of the natives of the South Sea Islands, happening to be brought to Holland, had wished to celebrate the event of their safe arrival by offering a human victim, as an act of perfectly sincere worship ; or if a party of devotees from India had proposed to perform all the orgies of Jaggernaut.

The intolerance into which the excellent archbishop was misled by the opinions and the fears so prevalent in the times in which he lived, was certain to be remembered vindictively against him ; and at the time of the great Irish rebellion and massacre, he being then in England, ‘ his country houses were pillaged, his cattle slaughtered or driven away, his rents seized, and nothing left to him in the island except the books and furniture in his house at Drogheda, which town resisted the arms of the rebels.’ At this time his actual functions as a prelate ceased ; he never returned to Ireland ; and the falling state of the English hierarchy prevented his receiving



any equivalent, excepting for a short time the stipend of one of the smaller bishoprics which became vacant. But as far as his personal interests alone were concerned, he maintained all the equanimity of a Christian philosopher, and prosecuted his learned researches with unremitting ardour and success, till the period of his death.—He did not suffer any very severe persecution from the prevailing party, though he had at one time very nearly lost his library, which was sentenced to confiscation, in consequence of his having preached zealously for the king at Oxford: but by the management of Selden it was redeemed at a small expence.

Dr. A. explains the archbishop's opinions respecting episcopacy and presbytery, and his proposal for a compromise or union between them in a new scheme of church government which he drew up. He approved of both the official ranks in the church, and held them to differ only in degree.—We must here close the article, with sincere acknowledgements of obligation to the author of these instructive memoirs.—An acceptable addition is given in the form of notes, affording some information respecting many of the learned contemporaries and acquaintance of Selden and Usher.

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Art. V. *The History of the Helvetic Republics*. By Francis Hare Naylor, Esq. 4 Vols. 8vo. Price 1l. 16s. boards. Mawman.

THE history of the Helvetic states, comparatively recent in their origin, is a sort of carpet-ground over which the historiographer may amble or canter at his ease. The tale is simple, the materials abundant and accessible; and there appears but little room for the exercise of that sagacity which has made Mitford and Hooke the standard historians of Greece and Rome, or of that vigorous and enlarged intellect which enabled Gibbon to rescue from the night of barbarism, and to connect with Rome as its source and centre, the history of the world.

In the year 1800, Mr. Planta, of the British Museum, made a very respectable attempt to supply the acknowledged want of an *English* history of Switzerland. His authorities, as enumerated in his preface, were of the first respectability; and he appears to have availed himself of their assistance with diligence and discrimination. Sufficiently impartial, his work is, on the whole, an able and spirited abstract of the Helvetic Annals. It is to be regretted, however, that he did not feel it expedient to enlarge his canvas, and to include somewhat more of detail. The addition of another volume would have enabled him to give a more satisfactory view of the origin and history of the earlier inhabitants of Helvetia, and to have admit-

ted a good deal of interesting collateral matter, which, though not absolutely necessary to his work, might have tended materially to illustrate and adorn it. There seems to be a little defect of judgement, too, in blending the two chapters on the disturbances of Geneva, and the bloody conquests of the French, in the body of the history. The facts are too recent not to be, with some instances, contested; and their substance would have appeared to greater advantage at the end, in the form of memoirs. But whatever share of faults it may, or may not, include, it is an interesting and comprehensive work: and whoever possesses this narration, and Mr. Cox's letters on Switzerland, has the best means of obtaining a competent knowledge of Swiss history that the mere English reader can enjoy.

With two editions of Mr. Planta's history in the market, we should not, we confess, have suspected any sort of opening for Mr. Naylor's. Undoubtedly a man of vigorous and commanding mind, might find ample room for the display of his powers in this plain but extensive field; but the talents of Mr. N. do not appear to be precisely of this kind. While he tells his tale clearly, and with a fair portion of interest, his book has nothing of a philosophic cast. There is a great deficiency of shrewdness and discrimination, as well as of that indignant or applauding eloquence which the events of his story are so powerfully calculated to inspire. Instead of the frequent recurrence of acute and illustrative comment, we are encountered by the oppressive originality of such truisms as these, printed occasionally in capitals, too, for the sake of greater distinction: "PROSPERITY IS THE BANE OF VIRTUE." It is, however, but justice to Mr. Naylor to say, that he has inserted some interesting details which are wanting in Mr. Planta's work; and that, although the latter has the advantage in point of spirit, the volumes before us have less the air of an abridgement.

The History of the Helvetic League properly begins with Albert of Hapsburg, emperor of Germany, the cruelty and rapacity of whose agents, Gesler and Landenberg, drove the Forest-Cantons into open revolt. The origin of this great event is related by Mr. Naylor in a paragraph of which the following frigid attempt at fine and philosophic writing, forms the commencement.

' Sacred be the name of him who first dared to cherish the noble project of liberating his country from her ignominious bondage. STAUFFACHER was that hero. In silence he contemplated the degraded state to which his nation was reduced. He brooded over her wrongs in secret. He meditated upon the energies of the human mind, and felt from inward conviction that man was not destined by nature to be the slave of despotism.

Having reduced his ideas to a rational form, he hastened to communicate them to his friend WALTER FURST. At his house he met ARNOLD OF MELCHTHAL, who had taken refuge there from the pursuit of Landenberg. Misfortune is the parent of confidence. They had suffered in the same cause, and they flew to each other's arms with all the attachment of men connected by the strongest of ties, the love of freedom' &c.&c. Vol. I. p. 246.

It would occupy too large a portion of our pages, without communicating any equivalent information to our readers, were we to follow Mr. Naylor step by step through the successive events of the Swiss annals. Such an analysis is by no means demanded, either by the novelty of the subject, or by the superiority of its treatment. We cannot, however, quit the ground without congratulating our historian on the exquisite ingenuity with which he has made the history of Switzerland, the vehicle of an attack on the *Methodists* of England, as well as on the happy confusion which he has introduced into this portion of his work, by indiscriminately attributing 'Calvinistical' opinions to the votaries of Methodism. (Vol. iv. p. 374) Were we not afraid of being suspected of some leaning towards this obnoxious class of persons, and of course incurring our author's vehement displeasure, we should feel disposed to take a puritanical exception to his *glowing* description of the prostitutes—Mr. N. calls them *houris*—who, in the second volume, are described as welcoming the train of a royal visitant.

While reading these volumes, we have been much struck with the contrast—suggested rather by the subject, than by any reference of Mr. Naylor's—between the history of the Cantons of Switzerland, and that of the Italian states. In the latter instance, all the baser impulses of the breast seem to have called into incessant activity the keenest faculties of the mind; and while we sicken at the craft, the treachery, and the cruelty, we are frequently surprized into admiration of the acuteness, the promptitude, and the dexterity, exhibited in almost every transaction, whether commercial, diplomatic, or military, between the respective states. But in the earlier stages of Helvetic story, we are delighted by the unvarying recurrence of the most enchanting traits of simplicity and patriotism: of integrity, yielding in its own wrong, to the dubious claims of others; of fidelity, under every temptation to treachery; of intrepidity, braving every extreme of peril, and welcoming sufferings, privation, and death, in the cause of an idolized country. The moral of this comparison is as instructive as the contrast is complete. The smaller states of Italy, weak from want of virtue and cohesion, were considered by the stronger as mere debateable ground; they became the bloody theatre of perpetual contention; and though far re-

moved from the main territories of Austria, Spain and France, were treated by each as litigated property, a common and disputable frontier, on which their respective armies might contend for supremacy. On the other hand, the courage, the honour, the harmony of the Republics of Switzerland, secured the respect and forbearance of the rival empires: and notwithstanding her central and inviting situation, the fear of rousing the fury of her hardy sons, compelled the conflicting monarchs to turn aside from the unarmed limits of her territory as from a consecrated soil.

Art. VI. *The English Botanist's Pocket Companion*, containing the Essential Generic Characters of every British Plant, arranged agreeably to the Linnæan System, &c. &c. By James Dede. 12mo. pp. 148. Price 4s. boards. Hatchard.

Art. VII. *Elements of the Science of Botany*, established by Linnæus, with examples to illustrate the Classes and Orders of his System. 2 Vols. 12mo. 2d Edition. pp. 100. 130. 124 Plates. Price 26s. Murray:

Art. VIII. *An Introduction to the Science of Botany*, chiefly extracted from the Works of Linnæus, to which are added several new Tables and Notes of the Life of the Author. By the late James Lee. 4th Edition. 8vo. pp. 600. 12 Plates. Rivingtons.

WE have been informed by some, who pretend to be well acquainted with the matter, that, in book-making, one half depends on an attractive title. So fastidious is the present age, that if the reader's attention is not entrapped by the first page, he as little thinks of disturbing the rest, as an heretic would of exploring the cells of the inquisition, while the door behind him was open to escape. The motive for turning beyond the title-page must be supplied by curiosity to know what the author means by it;—and it was probably a deep insight into the gainful tendency of this maxim, that induced the three gentlemen, whose works we have mentioned at the head of this article, to make choice of their respective designations.

Mr. Dede's book is called an *English Botanist's Companion*. We are very well convinced, however, that there is no English botanist who would not be perfectly ashamed of keeping such company, except in the quality of waste paper. The proper title of the book will be bestowed upon it by every one who pays his four shillings. It may seem hard in us to receive Mr. D.'s 'premier effort,' which he 'submits with diffidence to a generous public,' in so rough a style; but the very circumstance of its being his first offence, renders it doubly our duty not to suffer it to pass unnoticed. As Mr. D., in his private character, may be, for any thing that we know to the con-

trary, a very worthy man, and of unimpeachable veracity, we should be extremely sorry to see him in his literary character altogether the reverse,—which must inevitably be the case if he goes on in his present practices. In the ‘generic characters’ he acknowledges that he has followed Withering pretty close. Whatever, consequently, occurs in that part which is not his own, we can call by no harsher name than borrowed. But then Dr. Withering’s commodities also appear, without proof of any valuable consideration having been given for them, in the so called “Introduction to the Study of Botany.” The “Vocabulary of Technical Terms,” too, made use of in this work, is copied almost verbatim from Withering’s Introduction. The first definition of approaching,—“meeting each other at top,” may possibly belong to Mr. Dede, as also the explanations of ‘chaffy,’ ‘incorporated,’ ‘sitting anthers,’ ‘varieties,’ and ‘umbelliferous plants.’ And this, we conscientiously believe, is nearly the whole amount of what he can fairly lay claim to.

The *Elements of the Science of Botany*, is a work of a much superior degree of merit; though certainly as little deserving the title it bears, as a collection of bricks from every different street of the metropolis, deserves to be called Elements of British Architecture, or the anecdotes which form the seasoning of our newspapers, Elements of the History of England. It is, however, a very neat and elegant picture book; and those who can afford to lay out a good deal of money, for a small stock of information, conveyed in a pleasing manner, will not do amiss in putting it into the hands of their children. It may assist in exciting a fondness for botany, at a time when the flowers of the field cannot be obtained for examination. But it has, we conceive, little or nothing to do with botany as a science,—if we except the ten pages of introduction, and a few plates illustrative of the stamina and pistilla of some of the different classes, which are generally well designed, and will be useful to the young botanist. The plates, it is true, are selected and arranged according to the classes and orders of the Linnæan system; but as there are no dissections to shew the parts of fructification, and, on account of the artificial nature of the system, a single species can scarcely ever be assumed as the representative of a whole class or order, (which may be done in a natural arrangement,) they contribute scarcely any thing to the elucidation of the science. Nor does the letter-press compensate for this defect, as it frequently consists of nothing but the habitat, time of inflorescence, &c. adding, when most copious, a few anecdotes concerning the plant. The botanical description of genus and species, are entirely

omitted, as if to prevent even the appearance of systematic botany. Still, however, the whole is so compiled, that we believe it will not be read without interest, by those whom it is likely to benefit. The description of papyrus may be selected as a fair specimen of the author's manner.

‘PAPYRUS. This plant is of the rush kind, and grows in marshes and swamps, on the borders of the Nile, to the height of ten or twelve feet; at the top it has a bushy head, the stem is naked, and has a few short leaves at the bottom. In the British Museum there is a dried specimen which corresponds to this description.

‘From the inner rind of the stem of this plant the ancient Egyptians made their paper; but at what time it was first used for that purpose is not accurately known. It was, however, in high estimation in the time of Alexander the Great, and probably not long before; for Ptolemy Philadelphus, king of Egypt, when he began to make a great library, and to collect all sorts of books, he caused them to be copied on this newly-invented paper. In his reign it was also exported for the use of other countries, till he prohibited it to prevent Eumenes, a king of Pergamus, from making a library to rival his own at Alexandria. In consequence of this prohibition, Eumenes invented parchment to supply its place: hence parchment is called *pergamena* in Latin, from Pergamus, in Lesser Asia, where it was first used for this purpose: not but that skins, both of sheep and goats, were used to write upon by the ancient Ionians some hundred years before this time, according to Herodotus; but it would seem that Eumenes invented a new mode of preparing them.

‘Paper made from the Papyrus was principally manufactured at Alexandria, from the exportation of which the city was greatly enriched; and in the time of the Emperor Adrian, Vopiscus speaks of one Fermies, who boasted that he could maintain an army with the value of his stock of paper.

‘When this paper became to be disused is not known with more accuracy than its commencement; and the truth is, probably, that they were both so gradual, that no fixed point of time existed for either. As late as the end of the fifth century it was in general use in Europe; and in Italy it was occasionally used till the eleventh, and in France till the twelfth century,\* when paper made of cotton entirely superseded it. Afterwards paper made from linen was adopted, of which there was reason to believe none was entirely made of that material before the year 1367.†

‘From *Papyrus*, *puper* is derived; and from the ancient custom of writing on the leaves of trees, our book is said to be composed of leaves. *Liber* is the inner bark of a tree, on which the ancients were also used to write; and *volumen* was the manuscript rolled up; hence our words *library* and *volume*.’ pp. 23—25.

The plates which accompany this work are by no means

\* The Bulls of the Popes Sergius II. John XII. and Agrapatus II. were written in the eighth and ninth centuries on cotton paper.

† The first Paper Mill, in England, was erected in the year 1588.

faultless. Thus in *Linnaea*, though the lower leaves are very properly represented as opposite, the upper are falsely made alternate; the peduncle of the *orange* is badly figured; and in *melaleuca* the position of the leaves on the right hand branch is quite neglected. Indeed few will bear a critical examination. We could more readily pardon these faults, however, than the unnecessarily contracted size of the figures. Polish pomp combined with Polish tastelessness, may still entertain a dwarf or two in the retinues of the great, and teach them to estimate the value of their libraries in the inverse ratio of the size of the volumes; but we prefer human beings that can shake hands with us without the assistance of a ladder, and botanical plates that will give some idea of the growth of at least moderately sized plants. Errors of a more serious nature for the botanical character of the author also occur. It is possible that Mr. R. D. found the *alisma plantago* in Keswick lake, and in Wales, as we do not recollect a Lake in Britain which does not produce it. If however, as we are rather apt to suspect, he has a different species in mind, he ought to have known that *stratiotes alismoides* is, on the best grounds, removed to a different genus in a different class. The term *root* is also very improperly applied to *lycopendon tuber*.

As for the fourth edition of *Lee's Introduction to the Science of Botany*; it may be justly compared to one of those painful searches of the temper of all notable housewives, an excellent pye utterly spoilt in the baking. The title we imagine to be intended for a translation of *Philosophia Botanica*; the dish consisting chiefly of the disjointed limbs of Linnæus' work of that name. The first part comprising 48 pages, contains a description of the seven parts of fructification; the second of above 350 pages, is devoted to an illustration of the Linnæan System; and the third of about 150, to an elucidation of the different sorts of vegetables. On a subject so often and so ably treated, we cannot expect to see valuable improvements except by persons of extraordinary abilities;—and these, notwithstanding the respect we may have for Mr. Lee's memory, we cannot think that he possessed, though we do not doubt of his ability to bring the labours of others into a form more applicable to particular purposes. If some parts of his work are by no means what we could desire, there are others which, at least in their design, claim the highest approbation. The second table of Linnæan genera, with their synonymes, and the third with references to their classes and orders, must be useful to every botanist; and the first, exhibiting the changes in the old genera, appears very convenient for occasional reference.

But when we examine into the execution of this performance, we know not whether to give way to indignation or to laughter. Modern discoveries are altogether neglected. The Linnæan genera remain 1177 in number, and will most probably remain so for ever, if none can be Linnæan but such as were established by Linnæus. The old observation, 'that the whole order of Fungi, to the scandal of the science is still a chaos, &c.' still remains,—though the editor very gravely expects much in this department from the ingenious efforts of the President of the Linnæan Society, Dr. Smith. We can hardly suppose him ignorant of the labours of our countryman, Mr. Bowerby, even if he never heard of the foreign authors, with Persoon at their head, who have reduced what Linnæus indeed left a chaos to a very tolerable state of order. We therefore can do no other than conclude, that this passage, which "British Fungi" alone would be sufficient to refute, has been suffered to remain from mere idleness. We should not however, have hazarded this supposition, were we not provided with sufficient and independent proof of the predominant sway of this negative agent over our author, notwithstanding his eulogist's assertion, that 'the chief merit of his introduction is, that he does not go slovenly to work.' p. vi. Thus, in mentioning the authors quoted in Tab. II., no allusion is made to their works: and even persons having the same surname,—as Iohn, and Ioh. Iac. Scheuchzer, Ioh. and Casp. Bauhin, pass undistinguished. Modern authors are, as might be expected, entirely omitted. If the title of the third table, and indeed several others, exhibit marks of diligence, it is of diligence similar to that of the litterati of Laputa, in working the frame which was to produce such astonishing discoveries, by the transposition of all the words composing the language. They would hardly be able to put the same words in worse order than in the sentence referred to—'The Linnæan Genera, alphabetically arranged, with the classical and English names, and accented with a reference also to their classes and orders.' In the accentuation almost half the names have been omitted, and of those on which marks have been bestowed, several are false. In the fifth table, containing the English and French names, the inventors of new genera are occasionally annexed to the Latin generic appellation, in a manner which might occasion mistakes in a student wholly unacquainted with the French language, and the history of botany; and lead him to translate *crupina* into Adams, or *marattia* into Smith. Of the sixth, seventh, and eighth tables, an idea can only be formed from a sight of these master-pieces of composition. For the amusement and instruction of our readers, we subjoin a few



specimens, whence the grammatical system and perspicuous style of our author will be fully evident.

‘*ABRUPTUM FOLIUM PINNATUM*, winged leaves, ending without either foliole or cirrhus.’ p. 505.

‘*AMPLEXICAULE FOLIUM*, embracing the stalk when the base of the leaf embraces the stem sideways.’ p. 506.

‘*APPENDICULATUS PETIOLUS*, a little appendage hanging from the extremity of the foot-stalk.’ p. 507.

‘*BIFARIA FOLIA*, a leaf pointing two ways.’ p. 508.

‘*BULBIFERUS CAULIS*, a stalk-bearing bulb, as in a species called *LILIUM BULBIFERUM*.’ p. 509.

‘*CONGESTA UMBELLA*, flowers collected into a spherical shape, as in the *ALLIUM*.’ p. 512.

‘*COTYLEDON*, a side-lobe of the seed, of a porous substance, and perishable, or semipal leaves.’ p. 514.

‘*FRUSTRANEA POLYGAMIA*, to no purpose, the third order of the class Syngnesia.’ p. 520.

‘*GLAREOSIS LOCIS*, gravelly places, where plants delight in gravel.’ p. 521.

‘*SPINOSUS CAULIS*, strong prickles, whose roots proceed from the wood of the stem, and not from the surface of the bark.’ p. 537.

We must not however dismiss this work, without noticing an appendage intitled “a Sketch of the Life and Writings of the late James Lee, by Robert John Thornton, M.D.” Who this Dr. Thornton may be, we are wholly ignorant; as it is quite impossible to suppose the renowned author of the splendid Illustration of the Sexual System,—which was approved of by the testimonies of monarchs, voted into the libraries of universities, permitted to be disposed of as a lottery by an Act of the British Legislature, and erected into a criterion of the taste of every true-born Englishman,—to have disgraced himself by so execrable a farrago of nonsense. Indeed we shall think it an unquestionable proof of a most forbearing temper, if the learned Doctor does not call the editor to an account, for prefixing his name to it. We extract a single passage, and that by no means the worst, partly as a proof that we do not treat this memoir with injustice, and partly as the reader will thence be able to guess at a curious anecdote.

‘As might be expected from an author, *LEE*’s Garden was always open to the curious; nor was he ever backward in communicating knowledge; whereas Mr. *MILLER* concealed the names of his valuable collection in the Chelsea Gardens; and the papers, which contained his foreign seeds, were industriously thrown into the Thames; and such is the ardour of Botany, although the acquisition was often to be swam for, these were fished for up again, and the names of the new plants, then introduced, was thus known to Mr. *LEE*, and others, in a way which greatly surprised the author of the *Gardener’s Dictionary*.” pp. xv. xvi.

Art. IX. *Memoirs of the Life of Prince Potemkin*; Field-Marshal, and Commander-in-chief of the Russian Army; Grand Admiral of the Fleets; Knight of the Principal Orders of Prussia, Sweden, and Poland, and of all the Orders of Russia, &c. &c. Comprehending Original Anecdotes of Catherine the second, and of the Russian Court. Translated from the German. 8vo. pp. 260. Colburn. 1812.

WE have been much amused by the perusal of this little volume,—not certainly from its containing any matter that can be considered as original, for we believe there is no fact mentioned in it that has not frequently appeared in print; nor from its presenting us with any remarkably novel or enlightened deductions from the events which it records,—but from the interest that cannot fail to be excited by the life of a man whose caprices for so long a period controuled the happiness of millions, and whose vicious as well as virtuous qualities were of that exaggerated character, as none but a nation yet tainted with barbarism could have nurtured, nor any government, but the most despotic, have brought into exercise. For the accuracy of any part of the narration, indeed, we have no other evidence than the notoriety of the facts, there not being throughout the work, except in two or three instances, any authority referred to, or any original source of information pointed out, to which the author pretends to have had access.

Unlike the successive favourites of Catherine, (who almost invariably possessed very eminent influence in the councils of the state, and were selected for qualities as little indicating those requisite in a statesman, as a cast in the eye, or a halt in the gait,) Potemkin owed the eminent station he so long occupied, no less to the strong natural talents with which he appears to have been very bountifully gifted, than to the manly majesty of his person. He was originally destined for the church, but very early quitted the monastery in which he had been placed for education, for the army, as being more suitable to the bent of his genius, and presenting a fairer opportunity for acquiring riches and fame. It was at the time he held a very subaltern situation in his new profession, that one of those sudden revolutions occurred, to which the Russians are no strangers, that placed Catherine upon the throne, and gave him an opportunity of introducing himself to the notice of his sovereign.

We will not tire and offend our readers by travelling through the disgusting details of base intrigue and unblushing licentiousness which disgraced the court of Catherine, and, at the expence, and to the impoverishment of her people, raised to eminence and affluence the meanest of her minions. With one or two very laudable exceptions the post of favourite

seems to have been uniformly occupied by men destitute of every commendable quality, as was naturally to be expected from the little discrimination and delicacy with which the selection was made.

Potemkin commenced his career in the character of lover: but reflecting that the fickle heart of Catherine might prove as faithless to him as it had done to former admirers, he left no resources unemployed to subdue her understanding, and thus to establish that permanent influence over her will, of which he meditated the acquisition, and which, by perseverance, he at length actually succeeded in acquiring. With this view he procured himself to be appointed Lieutenant-General, and when by this and other means he had clothed himself with the requisite political influence, he resigned the situation of lover, after having occupied it for two years, in order to prepare for engrossing in his own person the despotic controul over his sovereign, and thence over her subjects. Luckily, the caprice of Catherine rather favoured than obstructed his views: the change was not disagreeable to her, and she was little less disposed to be guided by his judgement in the selection of her favourites, than she was to abandon the interests and happiness of her people to his absolute command.

His conquest of the Crimea is well known; and the miseries which he entailed upon that devoted country are still too deeply visible, and can never be sufficiently deplored. We are told that during an insurrection that took place in the Crimea immediately after the conquest, Potemkin appointed his cousin to subdue the rebels.

‘He took (it is said, p. 55.) many of them prisoners, and caused a great number of Tartars of all ranks and ages to be executed. To escape the certain punishment which awaited them, thousands fled the country. These terrible measures consolidated the possession of the Crimea in the hands of the Russians; but they reigned over scarcely half of the population which the peninsula contained before the conquest.’

The following passage will serve to convey some idea of that combination of avarice and prodigality which so strongly marked the character of Potemkin, and which it were to be wished were of somewhat rarer occurrence nearer home.

‘The wealth of Potemkin has never been ascertained. He in fact had the imperial treasure itself at his disposal. The Rev. Wm. Tooke states, that in the first two years he received about nine millions of roubles; that he afterwards accumulated immense riches; that one of his book-cases was full of gold, diamonds, and notes of several banks; and that his whole fortune was estimated at fifty millions of roubles. Others state it at sixteen, some at nine, and some at forty millions. But if we judge of his fortune by his expences, it must have been much more con-

siderable. His expenditure was, indeed, that of a rich sovereign. Independent of the presents with which the Empress loaded him, he had the revenue of his numerous dignities; the gratifications given him by foreign courts on the signature of any important diplomatic treaty, and the bribes he exacted from the favourites. His revenues must also have been immense, since he possessed not less than forty-five thousand peasants. He was, however, of a very avaricious disposition: he even frequently refused to pay his tradesmen. A celebrated French veterinary professor went from Vienna to Petersburg, for the purpose of curing a beautiful horse that had been presented to Potemkin by the Emperor Joseph the Second, and which was so ill that it had been given over by the profession at Petersburg. The French professor built a stable for the animal upon a particular construction, and by the most incessant attention succeeded in restoring it to health. When the horse-doctor waited upon Potemkin with the joyful news, and expected to be profusely rewarded, he was refused admittance,—never could see him afterwards, and never was paid. Yet, notwithstanding these occasional acts of avartious dishonesty, his prodigality in some cases was such that he was frequently embarrassed. Having given orders for the most extravagant preparations for an entertainment, the person employed ventured to hint at the enormous sums which they would cost. "What, sir," said Potemkin, "do you pretend to know the depth of my treasury?"—and his orders were obeyed. pp. 77, 78.

The celebrated journey made by the empress to the Crimea is detailed with considerable minuteness, and we have reason to believe with tolerable fidelity; and by those who can dismiss from their minds, while perusing it, the miseries inflicted on the people by the wanton expence it occasioned, will be found far from uninteresting. To gratify the sovereign, and lure her into an extravagant conception of the wealth, population, prosperity, and future progress of her empire, palaces at convenient distances were built for her habitation, villages and manufacturing towns were got up on the occasion at every convenient spot to arrest her attention, roads were formed, rivers made navigable, and every where the most splendid entertainments were provided for her reception. "A single fire work (it is said, p. 104) cost forty thousand roubles, and every thing else seems to have been conducted upon a scale proportionably gigantic.

We cannot afford space to follow Potemkin in his war with the Turks: and as our limits preclude us from giving in detail the particular facts on which an accurate conception of his character must be formed, we shall beg leave to refer our readers to the very faithful and spirited portrait, copied in one of our former numbers,\* from the Prince de Ligne.

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\* See Ecl. Rev. Vol. VII. p.

Art. X. *A Series of Discourses*, principally on the Evidences of Christianity. By the Rev. M. J. Naylor, B. D. Vicar of Peniston, Lecturer of the Parish Church, Wakefield, and Fellow of Queen's College, Cambridge. 8vo. Price 10s. 6d. pp. 467. Deighton, Cambridge. Longman and Co. Mayman. 1810.

SOME years ago, when infidel sophistry was diligently disseminated throughout the country, Mr. Naylor thought it to be his duty to deliver to his charge a set of sermons, in proof of the divine origin of the Christian religion. After he had preached these sermons, the approbation of his friends, together with a desire of doing good, and a hope of being able thereby more effectually to supply the wants of his family, induced him to lay them before the public.

This account of the causes that gave rise to the composing and publishing of these sermons, is very ingenious and credible. It was certainly very commendable in Mr. Naylor to endeavour to preserve his flock from the contagion of infidelity, even if he had been less qualified for that task than he appears to be. This was a duty arising from his office, and it was enough if he discharged it to the best of his abilities. But whether the motives he has specified were sufficient to justify him in making his labours public is not so easy to determine. The general argument in favour of Christianity has already, we take it, been put in the best and strongest light; while the separate parts of it are scarcely susceptible of additional labour or illustration. It is a duty that every Christian owes to his religion, not to attempt to do indifferently what has already been done so well. Nothing, it should seem, can exempt him from this obligation, except it were the malice of scepticism and infidelity, vamping up old objections in order to provoke the disciples of Christ to renew a contest which may now be considered as decided. To say there is an advantage in giving the argument a variety of forms, is to trifle. It has already been varied, and has assumed all the best forms. It cannot be varied now, and put in a new shape, without being debased and enfeebled. On this ground we object to the publication of these Discourses. We do not mean to say that they do not contain reason sufficient to make an impartial man a Christian. They embrace most of the topics employed on such occasions. These topics, indeed, are not stated so perspicuously or so forcibly as they have been by former advocates; and from the order in which they are placed, they neither support each other, nor appear as an accumulation of probabilities, each strong by itself, in confirmation of one fact.

But still this volume contains a considerable portion of information; and, in general, the reasoning of it is logical and conclusive. We object to it not as being a bad book, but as being quite unnecessary; and as doing, in a very humble and inferior style, what has been executed in the best manner by accomplished masters.

In illustration of this, we beg leave to mention the order in which our author has arranged the Evidences of Christianity. He begins with the character of Christ,—then treats of his miracles, his prophecies, his resurrection, and of his apostles,—afterwards handles the authenticity of the New Testament, the credibility of the first witnesses of Christianity, the publicity of its origin, its rapid spread, its beneficial influence on the world, and its connexion with Judaism. This procedure looks very like raising the walls, and putting on the roof, before the foundation is laid. The great proof of the truth of Christianity is found in the miracles wrought by Jesus Christ and his apostles: and the first inquiry that an impartial and judicious man would attempt to solve, on examining into its truth, would be, whether these miracles were actually performed. As this is a question of fact, he would, as in all such questions, begin the solution of it by considering the testimony alleged in favour of the miracles. After he was satisfied with the testimony, there is no doubt but he would advert to collateral circumstances, such as the behaviour of those who performed the miracles, the character of the miracles themselves, the reception that the doctrine met with in favour of which they were wrought, and other auxiliary evidence. Accordingly it is with great judgement that Dr. Paley laboured, in the first instance, to set the direct historical evidence in its full light; being well aware that the other evidence became strong as this was kept in view, as well as accumulated upon its being established. But Mr. Naylor, for the sake of variety, has preposterously inverted this natural and established order. The consequences are, that not one argument has its full force; that the various evidences do not, in a state of union, throw their light and power upon one point; and that the reader is wearied with needless repetitions.

In a note upon part of the first of these discourses, we find our author labouring to evince the innocence, in certain cases, of infidelity. Thus he speaks:

‘There may be persons, whose general conduct is entitled to our approbation, and who exhibit no defect of judgment in other respects, yet whose minds are so constituted, or have been so prejudiced, by erroneous views of the Christian religion, and by a consideration of the great calamities brought upon the world by the unchristian conduct of some its pro-

sessors, that all the arguments adduced in its support are not sufficient to overcome their prejudices, and convince them of its divine original. But of such men what shall we say? Shall we hurl against them the thunder of condemnation? God forbid! *To their own Master they stand or fall.* To him, then, let us leave them. That Great Being, who formed their minds, and who alone is acquainted with all the circumstances which have contributed to prevent their embracing the truth *as it is in Jesus*, best can judge how far their conduct is deserving of censure.

In our opinion, the persons described by our author have no existence; and the supposition of their existence is in direct contradiction to scripture. No man ever rejected Christianity after a diligent and impartial examination of the evidence in favour of it. The evidence, it is true, is not demonstrative, the subject not admitting of demonstration; but it is such a mass of concurring probabilities, that he who weighs it, will be sure to believe that the Christian religion is from heaven, except he is biased in favour of a contrary conclusion, by criminal prejudices, or passions, or interests. "If any man," said the great teacher, "will do his will, he shall know of the doctrine whether it be of God, or I speak of myself."\* In the New Testament, the rejection of Christianity is always represented as highly criminal, and exposing those who are guilty of it to the displeasure of God. The honesty and diligence of infidels and sceptics are wild chimeras. They are only honest in their desire that Christianity may turn out a fable, and diligent in collecting sophisms to fortify their minds in their unbelief.

A contrary representation, it appears to us, is likely to be productive of very bad consequences. When once it is believed that a man may innocently reject what there is so much reason to receive as a divine revelation, those who dislike and hate the gospel because it speaks evil of them, will soon conclude that they have the diligence and impartiality that neutralize their infidelity. Their consciences will thus be set at rest by professed advocates of the Christian cause, who invent excuses for what they should unequivocally condemn. It is of importance to inculcate that Christianity cannot be innocently or safely rejected, in order that an apprehension of the danger of infidelity may be kept up in the minds of men, and that those who are inclined to renounce the true religion may yet feel the restraint of fear, and be checked at least by every grave authority.

It is extremely inconsistent in Mr. Naylor to maintain, in any case, the innocence of rejecting the gospel. For, speaking of the conduct of the Bereans, mentioned in the book of

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\* John vii. 17.

the Acts, the result of their searching of the scriptures, he says, was, that many of them believed. "Every inquiry," he adds, "conducted with the same diligence and liberality, must still be productive of a ready reception of the truth," p. 11. Here our author decides what he had before left to the decision of the Supreme Judge; since, if every diligent and liberal inquiry into the evidence of Christianity, must issue in "a ready reception of the truth," it follows, that there are no unbelievers who have made such an inquiry.

In addition to the Discourses on the Evidences of Christianity, this volume contains two more,—the one entitled Rectitude of Conduct of more Value than Rectitude of Opinion; and the other, the Danger of Evil Habits, and the Importance of a good Education:

The position which the first is intended to confirm is very equivocal and liable to great abuse. The conduct of men is only the embodying of their opinions, and sentiments, and dispositions. Though a correct behaviour is of vast importance, it should seem that our first care should be to fill the mind with salutary maxims and principles, inasmuch as the means of receiving salubrious streams is to keep the fountain pure and clear. If once the mind is seasoned, if we may so speak, with just and correct opinions, a good life will follow of course, as a good tree brings forth good fruit.

The reasoning that Mr. Naylor employs, in this sermon, is very singular. It is as follows. Our Lord, in refuting the sophism of the Sadducees in favour of their doctrine respecting the resurrection, began by saying, "Ye do err, not knowing the scriptures:" whereas, in addressing their enemies, he said, "Woe unto Scribes and Pharisees hypocrites." Now from this our author infers that a good life is better than a sound creed. He forgets that John the Baptist styled the Sadducees a generation of vipers. It is unfortunate for him that it was the dispositions, not the conduct, of the Pharisees on which our Lord's condemnation fell with the greatest severity. It was new to us to find the Sadducees exalted into virtuous heretics, and the Pharisees set forth as orthodox persons of vicious lives.



Art. XI. *The History of Sumatra, containing an Account of the Government, Laws, Customs, and Manners of the Native Inhabitants, with a Description of the Natural Productions, and a Relation of the Ancient Political State of that Island.* By William Marsden, F. R. S. The third Edition, with Corrections, Additions, and Plates. 4to. pp. about 500. Longman and Co. 1811.

THIS remote, 'island of the Gentiles,' is not one of those distinguished regions of the earth, the names of which are associated in our minds with so many fascinating recollections, derived from history or fable, that knowing or imagining something about them already, we are always eager to grasp at something more. Nor does it very evidently appear, that the country here treated of, has any special claim to notice on other grounds. Every part of the world we live in must, however, be more or less an object of curiosity and interest: and if our readers will listen to what Mr. Marsden himself has to say upon the subject of this work, they may very probably be persuaded to think, that the time bestowed on the perusal of it will not be badly employed.

'The island of Sumatra, which, in point of situation and extent, holds a conspicuous rank on the terraqueous globe, and is surpassed by few in the bountiful indulgence of nature, has in all ages been unaccountably neglected by writers. It is true that the commercial importance of Sumatra has much declined. It is no longer the Emporium of Eastern riches, whither the traders of the West resorted with their cargoes, to exchange them for the precious merchandize of the Indian Archipelago: nor does it boast now the political consequence it acquired, when the rapid progress of the Portuguese successes there first received a check. That enterprising people, who caused so many kingdoms to shrink from the terror of their arms, met with nothing but disgrace in their attempts against Achin, whose monarchs made them tremble in their turn. Yet still the importance of this island, in the eye of the natural historian, has continued undiminished, and has equally, at all periods, laid claim to an attention, that does not appear, at any, to have been paid to it.' Pref.

Contemplating the moral condition of the inhabitants, we beg leave to add, that this hitherto neglected spot has likewise its claims upon the attention of the philanthropist and the Christian. Our readers will not have forgotten, that in a recent publication of Dr. Buchanan's, mention is made of certain barbarous tribes in the East, who are accustomed, it is said, to kill and devour, not only their criminals and prisoners of war, but also their aged relations. 'These cannibals,' says Dr. B. 'inhabit the interior of the island of Sumatra, on the shore of which is the English settlement, Bencoolen, or Fort-Marborough. We have been settled there for a long period, and trade with the inhabitants for their spices. In return for the

'pepper which the natives gave us, it would well become our character as a Christian nation, were we now at length, to offer them the New Testament.'\*

The greatest portion of what he has described, Mr. Marsden informs us, came within the scope of his own immediate observation; the remainder being either matter of common notoriety, or received upon the concurring authority of persons, in all respects 'worthy of the most implicit faith that can be given to human testimony.' The novelty of the subject, and the known qualifications of the author, who had, we believe, been Secretary to the Council at Fort Marlborough, obtained for the two first editions of this history, or rather *description* of Sumatra, which made their appearance so long since as the years 1783 and 1784, a favourable reception. The authenticity and accuracy of Mr. Marsden's details have but in few instances been questioned; and his performance has, by general consent, been classed among the most valuable productions of the kind. It becomes therefore quite unnecessary for us to enter into a detailed account of a well-known work, upon the merits of which the public have already decided. This third edition, the author says, would long since have been prepared for the public eye, had not the duties of an official situation occupied for many years the whole of his attention. The many valuable communications, however, which were received from his friends abroad during that period, have enabled him, considerably to improve the work.

Some have supposed that Sumatra has a better right than *Sa-fala*, or other parts of Africa, to be regarded as the country of *Ophir*, whither Solomon sent his fleets for cargoes of gold and ivory. No inference on this subject, Mr. M. observes, can be drawn from the name of *Ophir*, found in maps, as belonging to a mountain in this island and to another in the peninsula; these having been applied to them by European navigators, and the word being unknown to the natives. Its pretensions, likewise, to be considered as the *Taprobane* of the Greek and Roman geographers, notwithstanding it bore that name during the middle ages, must yield to the stronger claims of Ceylon. But we cannot fully concur in Mr. Marsden's opinion, that Sumatra was unknown to those writers. Though he notices a tradition, according to which this island is supposed to have been anciently united to the continent, as well as an observation made by a Portuguese historian, who says that the peninsula of Malacca had the epithet of *golden* given to it on account of the abundance of gold carried thither from Sumatra, we do not recollect that the author any where adverts to the conjecture of

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\* Christian Researches in Asia, p. 102.

Maffius, who thinks that Sumatra, and not Malacca, was itself the *Chersonesus aurea* of the ancients; which is so much the more probable, as this island abounds with gold; whereas there is none in the country about Malacca. The name of Sumatra, the etymology of which has not been clearly ascertained, Mr. M. thinks is of Sanserit origin, and may possibly be derived from the word *sanuntara*, which, implying a boundary, intermediate, or what is between, seems not inapplicable to the peculiar situation of an island intermediate between two oceans and two straits.

In shape, and still more in size, Sumatra is said to resemble Great Britain. A chain of lofty mountains runs through its whole extent, the ranges being in many parts double and treble: and between these ridges are extensive plains, with many large and beautiful lakes. The work begins with a general description of these, with the other natural phenomena of the country, its climate, soil, mineral productions, &c. Under the same head we meet with various observations on the Monsoons, Land and Sea Breezes, and Surfs; the causes of which are investigated with the skill and judgement of an accurate inquirer and able naturalist. The author's hypothesis concerning the latter we give in his own words.

The surf begins to assume its form at some distance from the place where it breaks, gradually accumulating as it moves forward, till it gains a height, in common, of fifteen to twenty feet, when it overhangs at top, and falls, like a cascade, nearly perpendicular, involving itself as it descends. The noise made by the fall is prodigious, and, during the stillness of the night, may be heard many miles up the country.—That the surfs are not, like common waves, the immediate effect of the wind, is evident from this, that the highest and most violent often happen when there is the least wind, and *vice versa*. Neither is the motion of the surf observed to follow the equise of the wind, but often the contrary. The prodigious surfs, so general in the tropical latitudes, are, upon the most probable hypothesis I have been able to form, after long observation, and much thought and inquiry, the consequence of the trade or perpetual winds which prevail, at a distance from shore, between the parallels of thirty degrees north and south, whose uniform and invariable action causes a long and constant swell, that exists even in the calmest weather, about the line, towards which its direction tends from either side. This swell or libration of the sea is prodigiously long, and the sensible effect of its height, of course, so much diminished, that it is not often attended to; the gradual slope engrossing almost the whole horizon, when the eye is not very much elevated above its surface: but persons who have sailed in those parts may recollect that even when the sea is apparently the most still and level, a boat or other object at a distance from the ship, will be hidden from the sight of one looking towards it from the lower deck, for the space of minutes together. This swell, when a squall happens, or the wind freshens up, will, for a time, have other subsidiary waves on the extent of its sur-

face, breaking often in a direction contrary to it, and which will again subside as a calm returns, without having produced on it any perceptible effect. Sumatra, though not continually exposed to the south-east trade wind, is not so distant but that its influence may be presumed to extend to it, and accordingly, towards the southern extremity of the island, a constant southerly sea is observed, even after a hard north-west wind. This incessant and powerful swell rolling in from an ocean, open even to the pole, seems an agent adequate to the prodigious effects produced on the coast; while its very size contributes to its being overlooked. It reconciles almost all the difficulties which the phenomena seem to present. Yet there occurs to me one objection which I cannot get over, and which a regard to truth obliges me to state. The trade-winds are remarkably steady and uniform, and the swell generated by them is the same. The surfs are much the reverse, seldom persevering for two days in the same degree of violence; often mountains high in the morning, and nearly subsided by night. How comes an uniform cause to produce effects so unsteady, unless by the intervention of secondary causes, whose nature and operation we are unacquainted with? pp. 36—38.

The population of the island is made up of the Malays, (who occupy most part of the sea-coast, and are Mahometans,) and the Pagan aboriginal natives of the interior. The latter, to whom the author's attention is principally directed, are treated, of under four summary divisions;—the *Achinese*, the *Battas*, the *Rejangs*, and the people of *Lampong*. Among other particulars relative to their persons, clothing, ornaments of dress, &c. we are informed that

'both sexes have the extraordinary custom of filing and otherwise disfiguring their teeth, which are naturally very white and beautiful from the simplicity of their food. For files, they make use of small whetstones of different degrees of fineness, and the patients lie on their back during the operation. Many, particularly the women of the *Lampong* country, have their teeth rubbed down quite even with the gums; others have them formed in points; and some file off no more than the outer coat and extremities, in order that they may the better receive and retain the jetty blackness, with which they almost universally adorn them. The black used on these occasions is the empyreumatic oil of the cocoa-nut-shell. When this is not applied, the filing does not, by destroying what we term the enamel, diminish the whiteness of the teeth; but the use of betel renders them black, if pains be not taken to prevent it. The great men sometimes set theirs in gold, by casing, with a plate of that metal, the under row; and this ornament, contrasted with the black die, has, by lamp or candle light, a very splendid effect. They do not remove it either to eat or sleep.' p. 62.

The natives of the hills are subject to these monstrous customs so common among the inhabitants of mountainous districts. This complaint, the author thinks, is owing, in Sumatra, to the excessive foggy-ness of the air in the valleys between the high mountains, where the natives of these parts reside!

After describing their habitations and domestic economy, the author presents us with a view of the state of agriculture among the Sumatrans. This leads to an account of the vegetable productions of the island; of which the most abundant and most important are Rice and Pepper, the former being the grand material of food in Sumatra as well as the other tropical regions, and the latter constituting the chief article of commerce. Of the methods used in the culture of these valuable commodities a very interesting detail is given.

Having noticed the arts and manufactures which the inhabitants are skilled in, and given a general account of the different languages spoken in Sumatra, with their alphabets, the author proceeds to estimate the rank which these islanders occupy in the scale of civil society.

‘Though far distant from that point to which the polished states of Europe have aspired, they yet look down, with an interval almost as great, on the savage tribes of Africa and America. Perhaps if we distinguish mankind summarily into five classes, we might assign a third place to the more civilized Sumatrans, and a fourth to the remainder.’ p. 204.

A particular account is then given of the government, laws, manners and customs of the people; the author discovering here, and throughout the work, an intimate acquaintance with every branch of his subject. With respect to the religion of the Sumatrans, Mr. Marsden informs us that the *Rejangs*—whom the other tribes, in most respects, resemble—worship neither God, Devil, nor Idol; and have no name for the Deity in their language!

Aohin is the only kingdom of Sumatra the transactions of which have been at all made the subject of general history. A relation is here given of its wars with the Portuguese, and of its history subsequent to that period. Widely different is the condition of both nations at this time from what it was when the one filled the world with the fame of its exploits, and the princes of the other ‘received embassies from all the great potentates of the West.’

It is among the *Batta* people that the horrible practice of eating human flesh prevails, and among them alone.

‘They do not eat human flesh as the means of satisfying the cravings of nature, for there can be no want of sustenance to the inhabitants of such a country and climate, who reject no animal food of any kind; nor is it sought after as a gluttonous delicacy. The *Battas* eat it as a species of ceremony; as a mode of shewing their detestation of certain crimes by an ignominious punishment; and as a savage display of revenge and insult to their unfortunate enemies. The objects of this barbarous repast are prisoners taken in war, especially if badly wounded, the bodies of the slain, and offenders condemned for certain capital crimes, especially for adultery.

The unhappy victim is delivered into the hands of the injured party (if it be a private wrong, or in the case of a prisoner, to the warriors) by whom he is tied to a stake; lances are thrown at him from a certain distance by this person, his relations, and friends; and when mortally wounded, they run up to him, as if in a transport of passion, cut pieces from the body with their knives, dip them in the dish of salt, lemon-juice, and red pepper, slightly broil them over a fire prepared for the purpose, and swallow the morsels with a degree of savage enthusiasm. Sometimes (I presume, according to the degree of their animosity and resentment) the whole is devoured by the bystanders; and instances have been known where, with barbarity still aggravated, they tear the flesh from the carcase with their teeth. To such a depth of depravity may man be plunged, when neither religion nor philosophy enlighten his steps! All that can be said in extenuation of the horror of this diabolical ceremony, is, that no view appears to be entertained of torturing the sufferers, of increasing or lengthening out the pangs of death; the whole fury is directed against the corpse, warm, indeed, with the remains of life, but past the sensation of pain.—The skulls of the victims are hung up as trophies in the open buildings in front of their houses, and are occasionally ransomed by their surviving relations for a sum of money.' pp. 391—2.

Our author is silent respecting the still more unnatural practice, which, according to Dr. Leyden's account before alluded to, is common among these people, of banquetting upon the remains of their relatives and friends.

Mr. M. has laboured, and not without success, to render his work a complete storehouse of information relative to that portion of the globe of which it treats. Nor is his diligence in collecting his materials more worthy of notice than his judgment in arranging and displaying them to the best advantage; while the clearness of his statements and good-sense of his remarks relieve considerably the dryness of detail incident to a work of this nature.—A set of engravings of plants and animals accompanies this history, forming a detached volume.

Mr. Marsden's dictionary of the Malay language, which is mentioned, p. 200, as being ready for the press, has lately been published.

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Art. XII. *The Epistolary Correspondence of Sir Richard Steele*; including his familiar Letters to his Wife and Daughters; to which are prefixed, Fragments of three Plays, two of them undoubtedly Steele's, the third supposed to be Addison's. Faithfully printed from the originals; and illustrated with literary and historical Anecdotes, by John Nichols, F. S. A. E. & P. In two volumes. 8vo. pp. 700. Nichols.

THESE volumes are an excellent illustration of the extent to which the rage for collecting the scraps of great writers is capable of proceeding. The Mahometan is not more religious in his search after remnants of paper, than Mr.

Nichols has been in his anxiety to scrape together the "rag ends" of Sir Richard Steele. We certainly have not been at the pains to count them, but we believe that there are some scores of notes in this collection, of which the following (Vol. I. p. 366.) is a fair sample.

"To Mrs. Steele.

' Dear Prue,

' I cannot answer yours to all points, till I have received answers to two or three letters; but will write in the afternoon.

' Be sure to keep Mrs. Keck.

' Yours,

R. STEELE."

With deference to the respectable editor, we must beg leave to state our conviction, that a shilling pamphlet would include all the interesting novelty of these volumes. Part of the original matter, it appears, was obtained by Mr. N. from a grand-daughter of Steele's, and the remainder from the widow of Mr. Scurlock the heir at law of Lady Trevor, Sir Richard's legitimate daughter.

There is so much confusion both in the editing and printing of this correspondence, such repetition in the paging, so much literary small ware in the notes, and so little coherence and distinctness of information any where, that we can only venture to say that we believe the following to be a sufficiently correct statement of the substance of these volumes,—or perhaps this volume, for in spite of the title page it does not appear by any means decided whether the book is single or double. The Dramatic Fragments consist of several scenes of a comedy, the plot of which is extravagant, and the dialogue not destitute of spirit; the opening of another, which seems to have been on the plan of *High Life below Stairs*; and a scene or two of a tragedy attributed to Addison,—with what justice we are unable to say. The remainder of the collection includes Steele's letters of courtship; his literary correspondence; his dedications, prefaces, and addresses; his notes to his wife containing apologies for dining out and getting drunk, promises of future good behaviour, and commissions for old wigs, and clean linen. This interesting detail is "eked out" with "cash accounts," and closed with a "proposal for the payment of Sir Richard Steele's debts."

Some of Sir Richard's letters to his wife are interesting specimens of conjugal intercourse: but they are throughout marked by the most painful proofs of his want of steadiness and prudence. Scarcely a letter, hardly a note, passes from him to Lady Steele, without some reference to past follies, and promises of amendment—promises which were as ill kept, as

they were lightly made. Mr. Nichols repeatedly hints at Lady S.'s parsimony as a source of great uneasiness to her husband. It may have been so: but before he had ventured to blame her for avarice, he should have passed a much severer judgement on the profligate extravagance of her husband. She appears to have occasionally been left without necessaries, and Steele, while profuse in his expressions of tenderness, seems to have paid but little regard to her wants. His great "good-nature," did not, we conceive, involve any large portion of sensibility. The death of his lady, for instance, is thus summarily announced in a letter written the morning after her decease.

"To Mr. Alexander Scurlock.

"Dear Cousin,

Dec. 27, 1718.

"This is to let you know that my dear and honoured Wife departed this life last night.

"I desire my Aunt Scurlock, and Mrs. Bevan, and you yourself, would immediately go into mourning; and place the charge for such mourning of those two ladies and your own, to the account of,

Sir, Your most affectionate kinsman  
and humble Servant,

R. STEELE."

In the following epistle written in answer to one from his daughter, announcing the death of his only son, he does indeed go a step farther, and offers up a petition for "patience" in a tone which, when taken in connection with the pathos of the postscript, has a most whimsical effect.

"To Mrs. Elizabeth Steele.

"My dear Child,

Nov. 23, 1723.

"I have your letter, with the news of Eugene's death, and your reflections thereupon. Do you and your sister stay at home, and do not go to the funeral. Lord, grant me patience!

"Pray write to me constantly.

"Your affectionate Father,  
and obedient Servant,

R. STEELE.

"Why do not you mention Molly? Is she dead too?"

The best answer, however, to the inuendos against the conjugal character of Lady Steele which are occasionally to be found in the notes, may be obtained from the following elegant tribute to her praise, prefixed by her husband to the third volume of the "Ladies Library."

"It is impossible for me to look back on many evils and pains which I have suffered since we came together, without a pleasure which is not to be expressed, from the proofs I have had, in those circumstances, of your unwearied goodness. How often has your tenderness removed pain from,



my sick head? How often anguish from my afflicted heart? With what skilful patience have I known you comply with the vain projects which pain has suggested, to have an aching limb removed by journeying from one side of a room to another? How often, the next instant, travelled the same ground again, without telling your patient it was to no purpose to change his situation! If there are such beings as Guardian Angels, thus are they employed. I will no more believe one of them more good in its inclinations, than I can conceive it more charming in its form, than my wife.

The literary character of Steele has been so often and so recently discussed, that we do not feel it necessary to resume the inquiry. Badly as this book is altogether *got up*, we cannot help expressing our astonishment at the vile specimen of engraving, prefixed as Steele's portrait.

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Art. XIII. *A New Analysis of Chronology*; in which an attempt is made to explain the History and Antiquities of the Primitive Nations of the World, and the prophecies relating to them, on Principles tending to remove the Imperfection and Discordance of preceding Systems. By the Rev. William Hales, D.D. &c. Vol. II. In 2 Parts, 4to. pp. 1440. Rivington, 1811.

WE gave an account of Dr. Hales's first volume in our review for 1810, (Vol. VI. Part I.) His second volume, now on our table, is separated into two parts, each of which is considerably larger than the former. No sufficient reason appears why these parts might not have been entitled volumes; especially as the sequel of the work, if the same scale of the materials and arrangement be preserved, must fill at least two more such parts or volumes.

The present volume is a Chronological History of the Old and New Testament, in the current of which are perpetually introduced fragments of biblical criticism and theological disquisition. Emendations of the received Hebrew and Greek texts, new translations of single passages and often of ample portions of scripture, and discussions of points of doctrine, appear to constitute the largest part of the materials with which the learned author has constructed this volume. We do not undervalue these materials. Though their comparative excellence be various, the sum of their merit and utility is considerable. But we wish that a different method of arrangement had been observed. In the present plan, the narrative itself is but scanty, the continuity of it can scarcely be discerned, and the heaping together of the multiform portions of matter produces a sense of confusion and speedy satiety in the mind of the reader. Had the author formed his text more strictly according to the approved models of historical composition, relegating the critical and polemical

matter to distinct notes or supplementary essays; his book would have been far more engaging to the general reader, as well as more useful, because more easy of reference to the scholar and divine. Upon such a plan, also, we conceive that another advantage might have been secured. The contemporaneous history and chronology of other nations might have accompanied that of the sacred people, after the excellent example of Prideaux and Shuckford, sufficiently distinct, yet so preserved parallel, as that the two lines of scriptural and profane history should illustrate each other. But now, the chronological history of the great nations of antiquity is to form the matter of the ensuing volume; notwithstanding Dr. Hales has, of necessity, anticipated many parts of it, from their inseparable relation to his present subject.

The author, however, was aware of the advantages of the former part of the arrangement, the absence or imperfection of which we regret; for, in his prefixed advertisement, he says that this work could not 'have been reduced to its present size, had not the Critical Disquisitions been thrown, as much as possible, into the form of notes, and printed in a smaller type than the text. This has further contributed to preserve the tenor of the history even and uniform, unbroken and uninterrupted by digressions.'—With this intention in his mind, how unfortunate has the doctor been in the execution of it!

An extract from the preface will supply a view of the design of the present volume.

'The paramount excellence, therefore, the importance and the difficulty of the original scriptures, have given birth to a greater number and variety of helps and expositions, than any other books that ever were written in any age or in any language: and if we review the infinite multitude of translations, notes, comments, keys, &c. of Lexicons, Dictionaries, Concordances, &c. of Histories, Connections, Abridgements, &c. that have already appeared; in all languages, wherever the gospel has been published throughout the whole world, we may safely conclude without any hyperbole or exaggeration, that "the world itself could not contain the books that might be written" upon a subject so absolutely inexhaustible in all its various branches and ramifications.

'But amidst all this endless and oppressive variety of scriptural helps, there are scarcely any which are not liable to serious and weighty objections. Some are too voluminous, diffusive, and expensive for ordinary use; others too short, superficial, and imperfect to convey sufficient information: and we may search in vain for a COMPETENT HISTORY OF THE BIBLE; a history of the Bible which shall be plain and clear even to the unlearned, and yet concise, correct, and critical; competent; 1. to arrange all the scattered events in a regular and lucid *chronological* and *geographical* order; 2. to trace the connection between the Old and New Testament throughout, so as to render the whole one uniform and con-

sistent narrative; competent, 3. to expound the mysteries, doctrines, and precepts of both, intelligibly, rationally, and faithfully; without adding to, or diminishing from the Word of God; and without undue respect of persons, parties, or sects; 4. to unfold and interpret the whole grand and comprehensive scheme of "the prophetic argument" (τὸν προφητικὸν λόγον, 2 Pet. i. 19.) from Genesis to Revelation; all admirably linked and closely connected together, subsisting in the DIVINE MIND, "before the foundation of the world," 1 Pet. i. 20. Rev. xiii. 8. and gradually revealed to mankind, at sundry times, and divers modes and degrees, during the Patriarchal, Mosaical, and Christian dispensations, as they were able to bear it, Heb. i. 1. competent, 5. to solve real difficulties, and reconcile apparent dissonances, resulting from the obscurity of the original text, or from inaccurate translations; 6. to silence sceptics and heretics, infidels and scoffers, by exposing the weakness and inconclusiveness of their objections and cavils; 7. to defend the institutions of the primitive church against schismatics and levellers; and, in fine, 8. to copy, as close as possible, the brevity and conciseness, yet simplicity and plainness of the gospel style;—such a history of the Bible is altogether a desideratum in the annals of sacred literature." pref, pp. xv—xxii.

This citation is no very prepossessing specimen of taste in composition: but, on this head, the public will not be fastidious, if our learned and laborious author shall be found to have supplied the desideratum which he so largely describes.

In the first volume, p. 321, compelled by astronomical reasons and analogical argument, though not explicitly stated, Dr. H. had said; 'whether the host of the fixed stars were all created and made at the same time with our system, may reasonably be doubted.' We lament that he has not attended to this important subject, in its proper place of the present volume; and that, not only in relation to the suns and worlds which we have reason to believe exist out of the limits of our solar system, but with respect to that system itself, and the constitution and structure of the earth. Many modern geologists are daily confirming themselves and others in infidelity, from the unfounded assumption that the Mosaic cosmogony is contradicted by indubitable facts and discoveries in mineralogical science. We are sorry to say that, when this objection was adverted to in the admirable lectures read by an illustrious Professor at the Royal Institution, last year, the answer which was produced was of that flimsy kind which could satisfy no man, and must have left the objection to operate with more mischievous force. The false assumption rests on the idea that, according to the scriptures, the antiquity of the created universe does not much exceed six or seven thousand years. From long and attentive consideration, we are convinced that neither the book of Genesis nor any other part of the Bible authorizes any such conclusion. Certainly the Bi-

ble teaches that the formation of man, and of the present species of organized beings which people our planet, took place at the late date referred to: and this fact is verified by the traditional testimony of all nations, by the recent origin of the arts and improvements of life, and by all the literary monuments of mankind. But this by no means justifies the inference, that the earth as a terrene body had not previously existed for a period of duration not to be assigned. The magnificent exordium of the Hebrew prophet, and inspired teacher, is a simple declaration of the fact, that the *whole* dependent universe did, at some period or other in the retrospect of countless ages, *derive* its existence, form, and properties, from the Infinite and All-Perfect Intelligence which we denominate GOD.—Moses then takes up the planet which was to be the theatre of those great measures of Jehovah's moral government, the history of which it was his immediate object to record: and the very terms in which he describes it, carry to our conviction the intimation of a pre-existent state, and a dissolution from that state into a dark, chaotic, decompounded mass. We venture to give a translation of the verse, submitting it to the candid judgement of those who study the Hebrew language by the aid of its cognate dialects. "Now the earth was in a state of disorder and disarrangement, and darkness upon the surface of the disordered mass: and the Spirit of God moved with fostering influence upon the surface of the waters."—We would ask the scientific geologist, whether he does not manifestly perceive, under these expressions, the condition of a disorganized globe, its surface to some depth in a state of watery solution and mixture, and its atmosphere turbid and impermeable to light? The Divine Historian proceeds to relate a series of phenomena, in which we may, without irreverence, conceive that Almighty Wisdom acted by the operation of those physical laws which *ITSELF* had established, the attraction of gravitation, and that of chemical affinity. The atmosphere was cleared, and filled with light on that hemisphere which was presented to the sun; but it was not yet sufficiently purified to permit the heavenly bodies to be seen, had a spectator existed on the earth;—the diurnal motion of the globe was established;—the atmosphere was further cleared by the separation of watery vapour, and clouds were formed;—the continents and mountains were heaved up, and consequently the water subsided into the hollows;—the agency of Creative Goodness covered the desiccated ground with vegetables;—the atmosphere now became sufficiently pellucid to render the heavenly luminaries visible;

—fish and birds were created;—then quadrupeds and reptiles;—and finally man.

We conceive, also, that the remarkable passage, 2 Pet. iii. 5, 6, is couched in terms which cannot be applied to the Noachic deluge, but which are fairly descriptive of the disintegration of our world from a former state, by solution of its external surface in water, reducing it to the very condition in which it becomes the subject of the Mosaic narrative.

Our readers will not think that this digression requires an apology, when they consider the extensive popularity which geological studies have recently acquired;—the impossibility that any person who is really acquainted with mineralogical phenomena, can attribute an origin so recent as the creation of the present races of organized beings, to the materials of the earth's internal structure, their deposition and arrangement;—the importance of shewing that the Holy Scriptures are in no respect impugned by the attribution of the remotest created antiquity to the earth, under former constitutions of its existence;—and that irreligion can derive no aid from the discoveries of geology and electro-chemistry.—We return to Dr. Hales, again lamenting his total inattention to this great question.

Dr. H. tells us that 'the first man was formed of the common earth,—the name *Adam* signifying *red*, or the reddish colour of *native virgin earth*, according to Josephus,' p. 6. Josephus and Tertullian need no excuse for speaking about *genuine and virgin earth*; but when a learned writer, in these days, adopts their language with evident approbation, it is natural for us to wish that he had informed us what he means by it. Is Dr. H. ignorant of the composition, never less than triple and usually very heterogeneous, of all native specimens of earths? Or does he imagine that any species of earth, artificially freed from its combinations, is reddish? We do not notice this subject for the sake of censure; but because the correction of a prevalent error, in the interpretation of the word of God, is connected with it. Gen. ii. 7. "And the Lord God formed man, *dust* (אֶרֶץ) from the earth." The primogenial signification of this word (V. Golius and Willmet in *مفرد* also Cocceius and Stockius;) is *matter extremely attenuated*: it will, therefore, admit of an unforced application to the minute corpuscles of elementary bodies, or what may be esteemed elementary according to the degree of advancement in science which men at any time possess. Now all the substances which, combined by Omnipotence in a stupendous organization, compose the human and other animal bodies, are reduced, by chemical analysis, to a few ele-

ments\*, all of which are MINERAL SUBSTANCES. Thus, when examined to the bottom, it is philosophically and literally true, that God formed man of *the very materials* of the earth on which he walks: but jargon about "native virgin earth," as well as the vulgar acceptance of the word "dust," can only be an apology for ignorance and an invitation to sceptical ridicule.

From these instances, it may appear, that an acquaintance with Natural History is not less necessary than philology and 'chronological order,' for the purpose of 'silencing sceptics and heretics, infidels and scoffers, by exposing the weakness and inconclusiveness of their objections and cavils.' pref. p. xxii.

To the book of Job Dr. H. has devoted a large share of attention, and has conferred upon it copious and valuable illustration. In addition to a variety of other and weighty arguments for the high antiquity of that sacred book, he adduces one which, though not original, will be to many reader's novel, and seems to approach as closely to a decision as can be expected in such a case. It is founded on the precession of the equinoxes, and the intimations supposed to be given in Job xxxviii. 31. that כִּימָה (either Pleiades or Taurus) was at that time the cardinal constellation of Spring, and כְּסִיל (Scorpio) that of Autumn. The calculation brings out the year B. C. 2337; which is, according to Dr. H.'s scale, near 200 years prior to the birth of Abraham. For this astronomical argument he makes acknowledgements to Dr. Brinkley, Astron. Prof. Trin. Coll. Dubl.: and he has since discovered that it had been anticipated and published in 1765, by Duconstant. The great difficulty, it appears to us, is to *determine* that Chimah and Chesil really were the leading constellations of those opposite seasons of the year, at the time of Job. Is it not certain that the names, and the proverbial use of them, were retained long after the particular constellations had ceased to occupy the cardinal portions of the heavens? Thus we still retain the ancient divisions of the zodiac, though the actual constellations are now a whole sign behind the places denominated from them. So likewise in the writings of Amos, who flourished more than 1500 years later than the date here assigned to Job, the two constellations are mentioned exactly in the same way of pre-eminence as in Job, ix. 9. "He that maketh Chimah and Chesil, and converteth "the shadow of death into the morning." Amos, v. 8. Cer-

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\* Oxygen, Hydrogen, Nitrogen, Carbon, Phosphorus, Sulphur, Iron; and the new metals of Ammonium, Sodium, Potassium, and Lime: to which must be added Caloric.

tainly the expression in Job, xxxviii. 31. is more definite ; but is it quite adequate to destroy the objection ?—However the sum total of the whole evidence appears quite enough to repel the cavils of Warburton, Stock, and others, and to authorize Dr. H.'s conclusion.

‘ Such a combination and coincidence of various rays of evidence, derived from widely different sources, history, sacred and profane, chronology and astronomy, and all converging to the same common focus, tend strongly to establish the time of Job's trial as rightly assigned in the year B. C. 2337 ; or 818 years after the deluge.’ p. 59.

We cannot but wish, however, that, in addition to his detail of positive evidences, he had stated and refuted the arguments of Le Clerc and Warburton in favour of the hypothesis that the book was written during the captivity. We are also surprised that Dr. H. has made so little use of the stores which the Arabic language would furnish, for the illustration of this most venerable and interesting poem.

It might be expected that the learned orientalist would not neglect the *locus vexatissimus*, Job, xix. 23—27. He has employed much criticism upon it, and has added some confirmations to the sense, which solid evidence has long ago established, in opposition to that tribe of commentators, whose object appears too frequently to be a *dechristianizing* of those writings which the Redeemer of men has enjoined us diligently to “search, because they testify of him.” Our limits will not allow us to extract the illustrative remarks ; but we shall insert the translation of the passage.

‘ O that my words were now written !  
That they were inscribed in a book,  
That they were engraven with an iron pencil,  
And [inlaid with] lead, in a rock, for ever !  
“ I know that my Redeemer [is] living,  
“ And that at the last [day]  
“ He will arise [in judgment] upon dust [mankind :]  
“ And after my skin be mangled thus,  
“ Yet even from my flesh, shall I see God :  
“ Whom I shall see for me, [on my side,]  
“ And mine eyes shall behold him not estranged ;  
“ [Though] my reins be [now] consumed within me.” ’

The word “pencil” does not appear a happy rendering of *stylus*, which denotes a *stylus*, or pointed chisel. Dr. H.'s translation of the first clause in the confession seems to be less poetically expressive, and in no respect more intelligible than the literal rendering would be : “ I know my Redeemer, the Living One.” The other parts of the version are ably supported in the author's notes.

(To be continued.)

Art. XIV. *Essays on the Changes of the Human Body, at its different Ages ; the Diseases to which it is predisposed at each Period of Life ; and the Physiological Principles of its Longevity.* The whole illustrated by many Analogies in Plants and Animals. By Thomas Jamieson, M. D. &c. 8vo. pp. 360. London, Longman and Co. 1811.

WE took up this publication with the hope of finding it suited to popular instruction, and capable of dispelling, in some degree, the ignorance and prejudice so extensively prevalent on the important subjects of which it treats. The perusal of it, however, has not afforded us any considerable gratification,—though this may have arisen less from the defects of its execution, than from the absence of originality ; and we readily admit that those to whom the subject is new may read the work with advantage. The author, indeed, tells us that he writes chiefly for professional readers, but that he has purposely avoided the phraseology peculiar to medicine, so far as to make his work intelligible to well informed general readers. In this, we think he has acted wisely ; for, we conceive, medical men in general will glean but little valuable information from it, and consequently will not be likely to have it much in their hands. Indeed no reputable physician or surgeon can have passed through the common course of medical study without having become familiar with the facts and reasonings it contains. They will not, to be sure, have obtained this knowledge exactly in the same way in which it is arranged in the volume before us ; but whether this will either lessen its value, or embarrass its application to the purposes of science, or the business of life, may admit of doubt.

The work is divided into three chapters or Essays: the first exhibiting a view of the ‘ changes of the human body at different ages ;’ the second an account of the ‘ predisposition to diseases in each period ;’ and the third, ‘ the physiological principles of longevity.’ These essays are preceded by a short Introductory chapter on the phænomena of life and growth.

The author divides life into vegetable, sensitive, and cerebral, limiting the last to that class of animals ‘ whose impressions are transmitted to a common sensorium, the source of ideas and thought, as is discovered in vertebral animals.’ This subdivision of the phænomena of animal life, though not anatomically inaccurate, seems somewhat inconsistent with the physiological principle, that sensation is always connected with nervous structure ; and may possibly lead the uninformed to infer a difference which will not be found to exist in nature. If sensitive differs from vegetable life by the addition of sensibility to the irritable power of living organised



matter, as stated by our author, that can only happen from the addition of nervous structure. The distinction, consequently, betwixt sensitive and cerebral life can be a difference in degree only and not in kind; and their separation is at least unnecessary if not improper.

On the subject of growth Dr. Jameson appears to entertain notions different from those of most physiologists, and to our apprehension not very clear. 'The stimulus of growth,' he says, 'produces a quick circulation of nutritious fluid over the system intended, no doubt, for a speedy supply of arterial blood containing new matter to enlarge the size of parts.' So that according to this mode of reasoning growth is both cause and effect. He rejects, too, the opinion of Haller, that the action of the heart and large arteries have considerable influence upon this process, because of the uniformity of its laws in animals, which have no heart; but as the large arteries must perform the functions of a heart in those animals, the rejection of their influence appears to rest on very insufficient grounds; and it can hardly be doubted that these important parts of the animal economy, as well as the capillary extremities of the arterial system, are concerned in this very curious and obscure process.

In filling up the subdivisions of the two first essays, Dr. Jameson has occasionally permitted his desire to make his work appear complete, supersede the exercise of severer judgement. He has introduced, for example, a chapter on the diseases to which the body is predisposed even before its birth,—than which, we humbly conceive, nothing can be more ridiculous. It might be fairly questioned, indeed, whether most of the affections which he has strung together under this head, are properly morbid. They are chiefly defects of structure, and might with propriety have been entirely disregarded. We have remarked, too, some few instances of carelessness not very creditable to a physician who rests his claims to respectful attention as an author, on a forty years standing in the profession: for instance, he describes the mumps as 'a tumefaction of the skin and cellular membrane of the fauces,' without noticing the swelling of the parotid gland, which in fact constitutes the disease, and gives it its name in the systems of nosology.

The essay on the physiological principles of longevity does not exhibit that enlarged comprehensive view of the subject which its title might lead one to expect; nor is it remarkable for placing the facts already known on the subject, in a new or striking point of view. The essay commences with a concise view of the general mortality of mankind; in which Dr. Jameson has availed himself of the tables drawn up by

Dr. Price, and has, from this source, formed tables of the comparative probabilities of the duration of life at different periods, and in different situations, as well as of the comparative longevity of males and females. The conclusions obtained from the registers of mortality have perhaps received their best and most important application in the science of political arithmetic, but they are not unimportant in reference to other objects, as they enable the medical inquirer to determine the comparative mortality of remote periods, and thus to ascertain the progress of those improvements which are slowly, though certainly, taking place in society, as well from the more general diffusion of knowledge, as from juster views of the nature and cure of diseases. Thus it appears from the London bills, that its annual mortality has decreased, from 1750 to 1802, from four to three per cent, and the annual deficit has decreased during the same period from one and a half to less than four fifths per cent, and it is not improbable that a similar improvement may have taken place in other situations, though to a less extent. The most remarkable circumstance connected with extraordinary longevity, is the fact of its being frequently hereditary in particular families; and to this 'peculiarity of hereditary stamina,' Dr. J. has added 'the changes which the human machine undergoes from the influence of external causes.'—We believe; however, that nearly all which is known on the subject might be referred to the influence of the former cause. The consideration of this subject naturally led Dr. J. to make some reference to the remarkable longevity of the antediluvian age, and we were not a little surprised to find him speaking on the subject of the deluge in such terms as the following:

'All that we are able to infer from patriarchal history is, that the population and fertility of the earth had so greatly increased before the flood, as to render it necessary for the existence of posterity, that mankind should be destroyed by a deluge, which so changed the face of the earth as to shorten the duration of their lives afterwards.' p. 301.

If this is the only inference which Dr. Jameson can draw from the plain narration of the sacred historian, the inference which his readers may be allowed to make cannot be very favourable to his understanding. Moses expressly attributes that awful catastrophe to the corruption of the human race, and the violence which reigned in the world, nor does he make any allusion whatever either to its fertility or populousness at that period, neither of which it is presumable could be very considerable,—and if they were, could have nothing to do with the event. In another instance connected with the same

interesting portion of sacred history, Dr. Jameson has chosen to exercise his ingenuity in an unphilosophical attempt to explain that which the historian with his characteristic brevity has simply stated as a fact. We allude to the contracted duration of human life subsequent to the deluge, which our author thus accounts for with true philosophical gravity.

'We are therefore of opinion, that the convulsion which changed the face of nature, gave new properties to the edible productions of the earth, and to the respirable element itself; and that these operated gradually upon the hereditary stamina of the body, until a due balance came to be adjusted, between the powers of the living fibre and external stimulants.' p. 302,

This solemn kind of trifling, Cowper has happily ridiculed, by comparing it to

'————— dropping buckets into empty wells  
' And growing old in drawing nothing up.'

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Art. XV. *The Advantages of early Piety unfolded and displayed*, in a Series of plain Discourses, addressed to young People. By J. Thornton. 18mo. pp. 230. Baynes. 1811.

"THE mind of a young creature," says Bishop Berkley, "cannot remain empty. If you do not put into it what is good, it will be sure to receive that which is bad."\* This reflection seems to have the support of general experience, and leads us to conclude, notwithstanding the eloquent sophistry of Rousseau, that religious and moral principles should be instilled into the mind at a very early age. Besides that such principles, preoccupying the mind while it is vacant, would serve to obstruct the entrance of noxious and impure opinions, it is evident that man, at a very early period, is capable of being influenced by religious considerations,—many authentic examples of youthful piety being on record.

It is to be lamented, however, that the practice of those who are by no means profane or worldly should be but too agreeable to the doctrine of the philosopher. Pious parents, as well as religious teachers, it is to be feared, are too guilty of neglecting the rising generation. While provision is carefully made for the body, and great attention is paid to the comfort and convenience of the present life, little pains are taken to imbue the mind with the principles of the gospel; and it hardly comes into the account that the "young creature" is an heir of immortality. Such practice must be of

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\* A Discourse addressed to Magistrates, &c.

very pernicious tendency. Although the noblest virtues, as well as the purest pleasures, arise from the prevalence of religious principles in the heart, if parents never attempt to infuse such principles into the minds of their children, they will infer that religion is an affair of no moment; their parents having never said any thing to them upon it, or taken any trouble to make them sensible of its importance, or train them to the practice of its duties. While young persons are sent into the world something more than indifferent to what is the most important of human concerns, they are exposed, without any counteracting or preserving principles, to an immense multitude of influences, all tending to encourage the wayward propensities of the heart, and promoting dispositions that totally disqualify for the enjoyment of an eternal duration. We are not to be told that it is not in the power of man to inspire the heart with the love of the truth, or mould it into a compliance with the will of God. This we know, and readily confess. But it is in the power of man to employ the means that seem adapted to produce such effects, in expectation of a higher and more efficacious influence,—which, though perfectly free, and exerted according to measures of infinite wisdom, he has reason to think will attend his efforts. This is our duty; and both reflection and experience concur to enforce the practice of it.

Views of this kind seem to have induced Mr. Thornton to deliver the discourses before us, and afterwards to make them public. They appear very proper to instruct young persons, and incite them to the pursuit of a religious life. The following are the titles of them: the fear of the Lord a preservative from evil: a dissuasive from folly: the danger of youthful lusts: the excellency of true wisdom: the profit of piety: the honour which attends piety: the pleasantness of religious ways: the example of Josiah: of Ruth: piety the chief ornament of the female character.

Upon these subjects, which have not lost their importance by being repeatedly handled, Mr. T. discourses in a simple, judicious, and earnest manner. Much good advice and solid observation are here combined with many salutary maxims and appropriate exhortations: while the whole is enlivened with several striking anecdotes, and enriched with a copious vein of evangelical sentiment.—The volume, we think, may be profitably read in families where there are children, as well as put into the hands of youth.

Art. XVI. *The Influence of Literature upon Society.* Translated from the French of Madame de Staël-Holstein. To which is prefixed a Memoir of the Life and Writings of the Author. Second Edition. cr. 8vo. 2 vols. pp. 636. Price 14s. Colburn, 1812.

IT has been said, and the terms used at the beginning of the prefixed Memoir seem to confirm, that this performance has drawn the notice and suppressing hostility of the Great Tyrant. Nothing ever reminded us so strongly of the Roman Emperor making war on flies: though the analogy fails in one point—pity was due to the innocence of Domitian's victims. Indeed it fails also in another point; for we are not told that the Roman tyrant was *afraid* of the insects he persecuted. And to be sure a mighty potentate cannot well be exhibited before mankind in a more humiliating light, than by letting it be known that, while at the head of immense and victorious armies, and exercising an iron domination over fifty millions of people, he can be seriously disquieted by such a trivial production as this!

A temporary reputation for extraordinary talents has doubtless been now and then obtained on slight grounds in this country; but really we think it must be something quite peculiar to the French taste and notions that could ever have allowed the author of this work to become celebrated as a genius, a wit, a politician; and, we suppose, a philosopher. It is very likely that, in the Parisian circles, during the periods when people durst make circles there, and durst talk in them,—a forced prematurity of faculties in a young lady,—a vivacious volubility of talk,—a bold dashing style of remark, luckily sometimes striking out a novelty of notion,—impassioned declamation about sentiment, and Rousseau, and the development of reason,—and all this accompanied by extravagant personal adulation of the literati and philosophers, would go far towards raising a brilliant reputation, especially when the young lady's father was beginning to make a great figure on the political stage, could regale Marmontel and all the choice wits and writers with the richest wines and flattery, and could have it every where told that his daughter was the fit and frequent associate of Buffon and Diderot. And never was more ardent activity exerted even to keep afloat a sinking ship, than this lady has ever since maintained to preserve her notoriety. Novels and critical essays were the seasonable produce of her teens. Philosophical and political rhapsodies, in a succession interrupted only by sometimes a large novel, to indicate, as she would say, the genial seasons of the heart, and prove that the 'development of reason' does not extinguish the noble passions, have done wonders towards a practical illustration of

that invariable progress, and that perfectibility, of the human mind, of which we are told more than we can even yet understand in the present volumes. She was, besides, always bustling among the factions and orators of the Revolution. For energy and influence she was to throw Madame Roland far enough into the back ground. She must contrive a plan for secreting, till the fury of the revolutionary tempest should be expended, the unfortunate Lewis XVI.—who could, to be sure, have come, by acquiescing in it, to no worse fate than he did. She attempted keeping on in the same style of incessant interference, when the factions, and all the tumultuary popular excitement in which they had arisen, were sinking to the stillness of death under the Consulate. But the Grim Spirit of this new domination was not to be wheedled by her rhetoric of flattery. He commanded her to a great distance from Paris; and insupportable was the distress, and dolorous were the lamentations of the mother of three children condemned to live quietly in Switzerland with her father, the celebrated Necker. Suicide was indeed always within her reach; but luckily she thought of a visit to Berlin, where she was caressed and delighted. Another expedient for supporting a protracted existence was a journey through Italy; and a still later was shewing her talents for acting on the stage at Geneva. Whether her wealth and fame, and the stock of philosophy so pompously displayed in this book will long be able to sustain her, in the confirmed despondency of ever again shining in the metropolis of the Continent, must be left to time to shew.

The present work, on which we should say a very few words, was written after its author had witnessed, with intimate inspection, a series of very great events, had associated many years with persons of distinguished and very various talents, and after she was old enough to have learnt to think clearly and write well. Contrary to the law which we impose on ourselves with most extremely rare exceptions, we have satisfied ourselves without reading the whole of the performance; nor have we looked into the original, (which by means of a London edition is of easy access,) to see how far this careless translation is accountable for its character. No translator in England could render a sensible book into such a book as this,—as flimsy a production, we should think, as ever aped philosophy and eloquence. It has, for one thing, no defined subject. Under the denomination of *Literature*, she says she ‘comprehends poetry, eloquence, history, and philosophy, or the study of man as a moral agent;’—and by the ‘advancement of Literature,’ she says she means, ‘the ulterior perfection of the art of thinking and of expressing one’s thoughts.’ In her way of

treating it, Literature comprises almost all talent, all thought, all fancying, all feeling, all writing, and all speaking, that is not employed on the common concerns of life, on war, or on abstract science. Would any body but a vain Frenchwoman have taken up such a subject as a specific theme? She goes back to the literature of Greece and Rome, with which she appears but very superficially acquainted, (when, or how, indeed, should she have gained any accurate knowledge of it?) and pronounces, with all imaginable confidence opinions, which are here and there, at lucid intervals, almost intelligible, on their intellectual rank, and on their influence on the character and fortunes of mankind. The only thing that we can understand with any certainty is, 'that the Greeks gave the first impulse to literature and the fine arts,' but the Romans did vastly more,—for 'they gave the world valuable testimonies of their genius.' Such expressions as this, which we transcribe accurately, may give a tolerable notion what hands Literature is got into when the Baroness de Staël is appointed its historian. There is a great deal done, too, for modern literature, especially the French and English. This part of the work is still more splendid with discoveries. Among many other things it is proved that the English, though fine in poetry, are most unaccountably and lamentably destitute of imagination in their prose writings. This, however, we will confess, might have been found out by any one of ourselves that should have read Taylor, the prose writings of Milton and Dryden, and the works of Addison and Burke. But the most astonishing of all the disclosures is that the prevailing character of English poetry (she speaks of it comprehensively) had its origin from Ossian!! one of the early poets in our language, we suppose, that kindled and directed the genius of Chaucer, Spenser, and Shakspeare. She gives it out that the English works of genius are not greatly distinguished by originality and invention, a truth of which it is probable she received her strongest conviction in reading the "Fairy Queen,"—than which, she protests to us, 'nothing in the world can be more tedious.' The conviction must have been confirmed in reading Shakspeare; and the evidence would be fully completed by the *Paradise Lost*; of which, indeed, she expressly says, 'it is not the poetic invention which is the merit of this piece; the subject is almost entirely taken from the book of Genesis,'—an assertion, however, we think, rather unadvisedly hazarded beyond the extent of her ladyship's learning; for though there is no doubt that Milton, who was an eminent scholar, had read this ancient rare 'book of Genesis,' we suspect it has never been seen by the Baroness.—Nevertheless, she takes upon her to discriminate and extol the merits

of the said Shakspeare and Milton. And then too she is very deeply smitten—and she confesses her love in the true French diction of sentiment—with our philosophers, and the more pathetic class of our moralists. In short, she is in no small degree enthusiastic about Old England, and what it contains; and she has secured, unalienably, our deference for her knowledge and judgement in every thing she may say about us, by the striking accuracy of every part of the eloquent felicitation into which she breaks forth.

‘Happy is the country where the authors are melancholy, the merchants satisfied, the rich gloomy, and the middling class of people contented!’ V. I. p. 322.

After all, France is, or at least may and shall be, the country of the Universe. In French eloquence, wit, taste, and refinement (as to this last point the English are sad barbarians in the comparison) it is, that the regency over the human mind is to be vested. But when, it is not so easy to divine; for it seems this will not be till the French nation is a well-harmonized and virtuous republic; and therefore there will be, in all appearance, some small privilege of time allowed to the neighbouring states to prepare for an intellectual and moral competition. On the present, or very recent state of France, she expatiates with very ample rhetoric of description and lamentation; and in this part we have several times fancied we discerned some gleams of truth and intelligence.

There is very frequent and very grand talk about “Glory,” which is invariably held forth as the noblest object of existence, and the only adequate reward of great exertions and sacrifices; and whatever thing it really is which that word designates, (evidently not what is meant by the word in our religious books) it is something for which our author is tormented with a most ‘ragèful’ passion,—to borrow an epithet from the translator.

Some handsome compliments are paid, nevertheless, to Christianity, which is pronounced ‘to be the most philosophical of all religions.’ This we exceedingly wondered to find; because we were positively assured, rather early in the book, in an enlogium on Cicero, that ‘it was impossible to advance farther in the establishment of a beneficent religion,’ than he did; and we had seen twenty times over in these volumes that whatever is the most *philosophical* is the most *beneficent*. This same Christianity, she understands, is ‘much akin to pure Deism.’

She is extremely fond of pronouncing bold general observations, in the manner of Bacon; but much more frequently; which is, in conformity with her favourite doctrine of a con-



tinual progress of the 'developement' of human reason; and may indeed be a proof of the truth of that doctrine. She exemplifies too a happy method of abridging the process by which he used to get at a generality. His timidity would not venture to enounce a general principle till he had got it by deduction from a dozen or a hundred particular facts. One fact is enough to furnish the Baroness with a general doctrine; and if the fact should also be an anomalous one, so much the better.

There is great abundance of brilliant novelties of remark; such as the following; 'True genuine wit is no other than the faculty of seeing things rightly;—the more a man is endued with common sense, the more wit he possesses.' Vol. I. p. 40. And in the same page,—'Important truths, when once discovered,' (that is, disclosed by the discoverer,) 'strike every mind with equal force.' 'There is no variety but in nature; and new ideas can only be inspired by just sentiments.' Vol. II. p. 268. 'It is morally impossible for any one to be eloquent, while he is obliged to abstain from truth.' V. II. p. 272.

There is a great deal of a kind of half metaphysical investigating and declaiming about the faculties and affections; all as crude and indistinct as it is possible for a person to write, who can sometimes make a discriminating and even subtle remark on feelings which she has herself experienced, or observed in her associates;—for now and then there is very discerning and almost philosophical remark. But the general course of the composition is totally devoid of that clear connected thinking, in the full absence of which even reviewers may be allowed to take an excuse for closing the book after having read about half of it,—as we have done.

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Art. XVII. *The Situation of Great Britain in the Year 1811.* By M. de Montgaillard. Faithfully translated from the French. 8vo. Price 9s. bds. Sherwood and Co. 1812.

THIS is one of those periodical *exposés* which Napoleon is very much in the habit of setting his subordinate Ministers to compose and publish in the form of pamphlets. It consists, as usual, of exaggerated representations of the power and resources of France, and, if it be possible, of descriptions equally exaggerated of the distresses of Great Britain. M. de Montgaillard, though very inferior to his predecessor in the composition of these manifestoes, M. de Hauterive, is evidently a man of some ability; and his essay contains matter for serious meditation. It is not, however, our intention to analyze his book, the contents of which are too miscellaneous for such a purpose, and are moreover of daily discussion. We have no wish to invade the province, or copy the arguments, of the Newspapers.

There is something excessively shallow in the artifices employed by

French writers, when asserting the power and claims of their own, and exposing the weakness and usurpations of our country. Of these artifices M. de Montgaillard avails himself to their full extent. He talks largely of his impartiality,—and then with inimitable gravity, informs us, that an agricultural and warlike nation is naturally generous in its resolutions, and faithful in its treaties, *such is the spirit of the French empire.* But a maritime and commercial nation is drawn on, in spite of itself, to dishonesty and despotism in its connections with other nations: *such is the spirit of the kingdoms of Great Britain.* Again, every impartial man, of a correct understanding, whatever may be his country, profession, or political opinion, is forced to acknowledge in the conduct and will of the government of France, the fixed and liberal intention of giving freedom to the commerce and industry of the people of Europe, of protecting their sovereignty and their maritime independence, and of insuring to them the honourable enjoyment of those commercial rights inherent in every crown. Such a man is likewise obliged to admit, that the intrigues, speculations, and cupidity of the English ministry have been the cause of wars, &c.

A page or two after this, we learn that Napoleon is ‘the wisest and ablest minister,’ and the greatest, as he is the best of monarchs. Far be from us,’ indignantly exclaims M. de Montgaillard, ‘every idea of flattery.’ With the conscription staring him in the face, this ‘impartial writer’ enlarges most pathetically on the evils of ‘Pressing,’ and laments the lot of Englishmen deprived ‘of those sedentary and domestic delights which are the bases and preservation of families.’ Every half dozen pages, in fact, contain some instance or another of this absurd and glaring partiality; which is carried to such a childish extent, as even to assert that ‘England has got to that state, that such articles as France supplies are considered as wants, even among the lowest classes of the people.’—‘England does not in reality supply Europe, and France in particular, with any thing but superfluous goods, and those for the pampering of luxury, and the use of which *has gone by for nearly a century.*’ It appears by all this, that M. de Montgaillard is seriously of opinion, that the wines, oils, silks, brandies, and laces of France, are to us articles of indispensable necessity, while the use of our coffee, sugar, tea, and cotton, is on the Continent, superseded and ‘gone by.’

Mingled with these and many other specimens of absurdity, however, we find observations and statements, which if not incontrovertibly correct, bear so close a resemblance to truth, that they ‘give us pause.’ When this writer, tells us that ‘the territorial resources of Great Britain are by no means in proportion to its maritime and commercial strength’—when he compares the physical and political strength of France with that of England—when he attacks the solidity of our financial, and the policy of our restriction system—and when he treats our ministers as men of shifts and expedients, instead of enlightened and high-minded statesmen—we are compelled to acknowledge at least, the plausibility of his speculations. And worst of all, when we are preparing indignantly to repel his charges against our national honour and integrity, our high character and spirit—the remembrance of Copenhagen—

Art. XVIII. *The Outcast Delivered*, a Sermon, preached at the South Wales District Meeting, of the Ministers in the Connection of the late Rev. John Wesley, held at Swansea, June 12, 1811. By Thomas Roberts, 8vo pp. 40. Harris, Caermarthen. 1811.

AS this sermon was preached a few days after the rejection of Lord Sidmouth's unfortunate bill, the preacher made several allusions to that event: and toward the close of it, read a letter from Lord Erskine, "to the Swansea and Glamorgan committee for protecting liberty of conscience," acknowledging the vote of thanks they addressed to his lordship. These circumstances gave the discourse an interest which, though warm, devout, and not injudicious, it would not otherwise have possessed; and led those who heard it, to request the publication of it.

The discourse itself is a kind of paraphrase on the following words:—"Hear the word of the Lord ye that tremble at his word. Your brethren that hated you, that cast you out for my name's sake said, let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed."

Art. XIX. *Poems in the English and Scottish Dialects*. By William Ingram, 12mo. pp. 130. Brown, Aberdeen. 1812.

THE poetry of this volume though certainly not of a very towering character is far from unpleasing. Most of the pieces have something useful in their tendency: and as the author seldom aims at more than he is adequate to accomplish, and is by no means extravagant in his expectations of applause, there are few readers, we conceive, who will be likely to throw down his book in ill humour.

Art. XX. *Scripture Geography*; In two parts. Containing a description of the most distinguished countries and places noticed in the Holy Scriptures. With a brief account of the remarkable events connected with the subject. Intended to facilitate the study of the Holy Bible to young persons. For the use of schools and families, and illustrated with maps. By John Toy, private teacher of Writing, Arithmetic, and Geography. Price 6s. Scotland and Co. 1810.

THIS is a respectable compilation, and illustrated by intelligible, and well executed maps. The principal objection to the volume is, that it is published on an extremely ill-advised scale of expence. The information might have been contained *verbatim* in a manual of half the cost, and we are much mistaken if Mr. Toy do not find this error materially interfere with the sale of his book.

Art. XXI. *Jonah's Deliverance and Gratitude*, a Sermon preached at the Rev. J. Leifchild's Chapel, Kennington, on Sabbath Evening, Nov. 10th, 1811, being the Anniversary of the Author's Shipwreck. By John Clunie, M. A. 8vo. pp. 43. Hamilton, Williams. 1811.

IN this sermon, founded, on Jonah, II. 7, and 9. Mr. Clunie takes notice of the circumstances connected with Jonah's deliverance: his dis-

ness,—his devotion, and the result of it,—and the return the prophet made in offering sacrifice, performing his vows, and ascribing his rescue to God. It is a judicious discourse, full of pious sentiments, and well adapted to the occasion. Though it is peculiarly appropriate to those, who like the author, have escaped from shipwreck, every one who has met with 'perilous adventures' may read it with advantage; its scope being to make us thankful for such interpositions of Providence.

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Art. XXII. *Religionism*: a Satire. 12mo. Price 4s.

WE should not have thought this anonymous performance deserving of the smallest notice, had it not possessed an imposing front, and been liable from the seeming attraction of its subject to obtain a share of circulation, which neither its design, nor execution would merit. It is intended to hold forth to contempt, certain clergymen in the establishment, in the dioceses of London and Chester, who have attained an extent of *fashionable* popularity, at which our reverend author, (for he also is a clergyman) feels mightily envious. It is further intended to exhibit a caricature of "evangelical extemporisers," &c.; in which he discovers about as much knowledge of the principles and character of "the evangelical clergy," as appeared in a late "primary visitation charge;" from which our Satirist quotes a long extract, in confirmation of his own libellous insinuations. There can be no one, however, possessing the least sensibility, who would not blush to appear only for a moment in contact with the scribbler before us; and if the book should chance to fall in the hands of any of the more respectable part of the anti-evangelical faction, we are not without hopes it may lead them to suspect the justice of their cause. They will here find their laboured attempts, for once identified with obscene ribaldry, and malignant accusation; and it will be well, if they are led to imagine, that probably their more decorous opposition has been a work of superfluity.

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Art. XXIII. *Christian Loyalty and Patriotism*; a Sermon preached in Saint Andrews Chapel, Bolton le Moors. On Wednesday the 20th day of March, 1811. By George Lawson. 8vo. pp. 32. Price 1s. 6d. Gardner, Bolton.

THE text chosen by Mr. Lawson is Psalm lxxii. 1. "Give the King thy judgements, O God, and thy righteousness unto the King's son." After a short introduction he alludes to the occasion on which this psalm is supposed to have been penned, and then observes that 'the text teaches us that it is the duty of Kings to pray; and we may justly infer from it that it is the duty of others to pray for them.' He goes on to remark, that Kings, like other men, are entirely dependent on God—that the most valuable quality of Kings is the spirit of piety and righteousness—that it is our duty to implore this blessing for them by prayer and supplication—and that the conscientious discharge of this duty is a genuine evidence of Loyalty and Patriotism. Each of these observations he illustrates in a manner highly creditable to his judgement and piety. The following passage may serve for a specimen.

'The text,' says he, 'furnishes us with an example fitted to reprove the

greater part of the rich, the noble, and the high of this world. We behold a King whose reign had been uncommonly splendid, whose arms had been attended with signal success, and whose renown was singularly extensive, employed—in what? In proclaiming his own greatness; in boasting of his warlike exploits, and thus displaying the vanity of his heart? In saying, Is not this great Jerusalem, which I govern by the might of my power and for the honour of my majesty? No: David was not only a great, but a good man; not only a King but a saint. Instead of vaunting the extent of his power, the glory of his victories, and the splendour of his character, he appears in all the humility of a dependent on the bounty, and a suppliant at the throne of God. He pours forth the language of one who felt his own insignificance, and the exclusive happiness of those who can approach the throne of grace in the confidence that their prayers are accepted by God. "Give the king thy judgements," &c."

Art. XXIV. *Leisure Hours; or Morning Amusements*, consisting of Poems on a variety of interesting Subjects, Moral, Religious, and Miscellaneous: with Notes. By W. Steers. 12mo. Sherwood and Co. 1811.

FROM a short biographical preface, we collect that the author of the present volume is a young man in an inferior station of life, the narrowness of whose circumstances have withheld from him those advantages which are usually deemed nearly essential to the accomplished poet. Though we regret that he has been led to a somewhat premature publication of his compositions, we are disposed on the whole to consider them as not remarkably discreditable to his talents and industry. His attainments in theology, we are sorry to say, are much too superficial to qualify him for a writer of "religious" poems.

Art. XXV. 1. *Specimens of Greek Penmanship*, with Directions for forming the Characters, according to the Methods adopted by the late Professor Porson, and Dr. Thomas Young.

2. *An Introduction to Writing*, exhibiting clear and concise rules for the Formation and Combination of the Letters. To which are added, some Sketches of English, Latin, French, and Italian Grammar, intended for Learners to impress in their Memories by transcribing.

3. *Definitions of some of the Terms made Use of in Geography and Astronomy*, intended for Learners to impress on their Memories by transcribing.

4. *Running Hand Copies*, containing a Sketch of the Geography of England, intended for Learners to impress on their Memories by transcribing. By John Hodgkin. Darton and Harvey. 1811.

SOME time ago, we recommended Mr. Hodgkin's *Calligraphia Græca*, as likely to be of considerable use in assisting students to acquire an easy and elegant method of writing the Greek character. The first of these publications proposes the same object, but is of much smaller size. The nature of the others, which consist chiefly of copper-plate ex-

amples, will be sufficiently understood from the titles. The plan of storing the memory by the same process which improves the hand writing, has always appeared to us judicious; and Mr. Hodgkin's labours will probably facilitate its adoption in Schools. The style of writing is hardly equal to what we have seen in some other copper-plate examples.

Art. XXVI. *The Widow and the Orphan Family.* An Elegy. By Miss Stockdale. 8vo. pp. 20. Price 1s. Stockdale. 1812.

THE very benevolent purpose for which these verses are composed, must be allowed to protect them from any severity of critical remark. The case which Miss Stockdale has undertaken to record is one of deep distress; and her exertions in behalf of the sufferers (to whose relief the profits of this publication are appropriated,) merit the highest praise.

Art. XXVII. *An Account of the Ravages committed in Ceylon by (the) Small Pox; previously to the Introduction of Vaccination: with a Statement of the Circumstances attending the Introduction, Progress, and Success, of Vaccine Inoculation in that Island.* By Thomas Christie, M. D. Member of the Royal College of Physicians, London, and of the Royal Medical Society, Edinburgh: and lately Medical Superintendant-General in Ceylon. 8vo. pp. 104. Price 2s. Cheltenham, Griffiths, Murray. 1811.

THE substance of this pamphlet first appeared in the Ceylon Government Gazette, in the form of occasional reports on the state of vaccination in that island. 'The intention of these reports,' says Dr. C. 'having been in a great degree fulfilled, by the expulsion of small-pox from Ceylon, the general adoption of vaccination by all classes of its inhabitants, and the establishment of that practice on a broad and firm basis, by the liberal and decisive measures of Government, I had considered the question as at rest; and the more so, as in an extensive communication and correspondence with the medical men in different parts of India, I never heard of one who had the smallest doubts, as to the preservative efficacy of Cow-Pox, or the propriety of the general system of vaccination, there adopted. On my return to England last year, I was greatly surprised to find that some degree of scepticism and incredulity still existed about the efficacy of the practice; and several of my reports having found a place in different periodical publications, it has been suggested by some of my medical friends, and particularly by the great author of the discovery, Doctor Jenner, that an essential service might be done to the community, by a detail of the circumstances attending the introduction of vaccination into Ceylon, in August, 1802; its progress there, and success at the time of my quitting the island in February, 1810. Since this pamphlet was put to the press, I have received a copy of the report of the National Vaccine Establishment, for the year 1810, laid before Parliament, in which the Board have done me the honor to include my report of the State of Vaccination in Ceylon, for 1809; and at times, I confess, I am not without a hope, that the expulsion of Small-Pox from so large an island as Ceylon, may excite considerable attention in Great-Britain, and that the measures pursued by the Government there, for prohibiting vario-

320 Martin's *Treatise on the Art of Dying Woollen Cloth Scarlet.*

ious inoculation, and encouraging vaccination, may be thought worthy the attention of the British Legislature.

Such is the nature of this publication which contains many interesting details, and may possibly contribute to decide the opinions of the very few persons who retain any doubt upon the subject. The ravages of the Small Pox in Ceylon, were most deplorable. Villages in which this pestilence appeared, were presently deserted by all but the sick and dying, who were left a prey to wild beasts. Inoculation hospitals were established in 1799, and the prejudices of the natives were at length overcome. The disease was considerably checked; but the number of deaths, among the inoculated patients, was at least 1 in 40. By the substitution of the vaccine inoculation, the disease appears to have been almost totally extirpated. The number of persons vaccinated in 1809, was 25,697.

Art. XXVIII. *A Treatise on the Art of dyeing Woollen Cloth Scarlet, with Lac Lake.* By William Martin. 8vo. pp. 27. Price 1s. Gale and Curtis. 1812.

ACCORDING to the representations of this pamphlet, the substance called *Lac Lake* may be used with great advantage as a substitute for Cochineal, in dyeing scarlet. It is described to be "the colouring matter of an insect called by the natives of India, *Lacca*, or *Laccata*, precipitated from its solution in an alkaline lixivium by a solution of alum." A very full account of the method of preparing and using it, and of the borax, tin, and alum, solutions of which are employed in the process, will be found in the pamphlet, to which we refer those who may be peculiarly interested in the subject. A few sentences may not be unacceptable to our readers in general.

The Sticklac, from which the colouring matter is extracted, is procured chiefly in the uncultivated mountainous parts of Hindostan that border on the Ganges, and it is found in the same situations on the other side of that celebrated river; it is also said, that a kind more abounding in colour is brought from the kingdom of Siam.

The insect that produces the substance from which the colour is obtained, is of the order *Hemiptera* in zoology, and genus *Coccus*, being a species of the same genus as the Cochineal: the species of the Lac insect is denominated *Coccus Lacca*; the cochineal species *Coccus Cacti*. The Lac insect is produced on the branches of several different kinds of trees and shrubs, among which may be enumerated the Indian fig or Banian tree, the Arabian Buckthorn, and a species of Mimosa, called by the Hindoos Conda Corinda.

It is not more than four or five years since Lac Lake was manufactured at Calcutta, from which place we have received all that has come to this market.

Lac Lake manufactured in the way described, when the squares are perfectly dry, assumes a dull brick colour on the outside; and after some time, a grey powder effloresces on the surface. When a square is broken, it appears of a dark chocolate colour in the inside, and the fracture is compact, smooth and shining; scraped with a knife, the powder is of a red colour, inclining to crimson. These are the characteristic marks of good Lac Lake.

The writer recommends the use of this substance, as affording dye equal

in splendour and superior in permanency to that produced by Cochineal, at one-third or one-fourth of the expence: as the produce of the British dominions, and the means of saving £200,000 per annum now expended in procuring Cochineal from other countries; as capable of yielding the same revenue as Cochineal; as a valuable article of export; and as enabling government to clothe the soldiers in the same colour as the officers; the superior brilliancy of whose apparel is often found a fatal distinction.

Art. XXIX. *The Battles of the Danube and Barrosa.* 8vo. pp. 90. Murray. 1811.

FROM a brief advertisement prefixed to these poems, we learn, that their appearance is to be attributed to the 'just celebrity and extensive circulation of "the Battles of Talavera;" to the author of which, indeed, they are dedicated.—It would be unjust to affirm of the pieces before us, that they do not afford indications of considerable talent; while, at the same time, it is perfectly evident, they are chargeable with several heavy faults. Among the most prominent of these is a total disregard of discipline in the thoughts, which have frequently a good deal of individual strength, but nothing more. Another offence, is a strange propensity to apostrophise: to summon the reader's attention in almost every stanza, and weary him out with ah's! and oh's! with calls of hark! hark! and listen! listen! No sort of writing is more provoking than this, or more opposed to the genuine spirit of poetry. Unusual outward agitation ought assuredly to proceed from deep inward feeling, and not to be played off without any perceptible cause of excitement. As to the loose and irregular style of versification, it is, no doubt, adopted from choice; not only because the writer has placed in the front of his performance a passage from Boileau in vituperation of those authors

"Qui toujours sur un ton semblent psalmodier;"

but as he professedly admires and imitates, the admirer and imitator of Mr. Scott.

In support of the foregoing observations it would be easy to produce a variety of examples. This, however, we have no inclination to do. Our readers, therefore, may take the following stanzas, which are as little marked with the imperfections to which we have alluded, as any we are able to select.

'Tis dark!—a pause prevails, and lo!  
The fires of either army glow!  
Along the dreary tracts of air  
The crimson flashes glare!  
No sound is heard along the plain,  
Nor aught the eye may greet,  
Save, where, revolving o'er the slain,  
The muttering spirits meet.  
Stretch'd in their tents, the warriors sleep,  
That yet shall lie, in many a heap,  
Dead on the neighb'ring strand;  
Nature and all her works seem hush'd—  
Fled is the vivid gleam that flush'd  
Their sallow traits, whom war had crush'd  
With his remorseless hand!



Or pillow'd in celestial dreams,  
 Or thoughtless now the champions lie,  
 That ne'er shall view Aurora's beams  
 Illume another morning-sky!  
 Their knell the battle-trump shall sound,  
 The midnight curtains, gath'ring round,  
 Their mangled bodies cover!  
 Mothers shall search, among the slain,  
 Their husbands and their sons in vain,  
 And many a maid her lover!—pp. 14, 15.

Nor less the adverse army tried,  
 To check the Gaul's inflated pride,  
 By many a scheme mature:  
 The right and left began to move—  
 The Chieftains to their stations drove—  
 All was in motion: every arm  
 Now seem'd to feel the warlike charm;  
 Pennons and bay'nets bright were seen,  
 And glitt'ring helms of silver sheen  
 Seem'd waving o'er the conflict-green  
 Like streams of heav'nly light!  
 The drums flung forth their boldest notes,  
 And now the trumpets' brazen throats  
 Announc'd th' approaching fight!  
 'Twas to my list'ning ears sublime,  
 When first I heard their measures chime,  
 Along the realms of night;  
 'Twas to my burning eye a source  
 Of pious grief, when o'er the course  
 Gaul led her predatory force,  
 Beneath her eagle's flight!  
 For ev'ry eye might cleary see  
 Her sons were flush'd with victory;  
 That Fame had to their Leader giv'n  
 The wreath!—but not the wreath of heav'n!—pp. 26, 27.

Art. XXX. *Letters from an Elder to a Younger Brother, on the Conduct to be pursued in Life.* Part the second. By William Hussey. 12mo. pp. 145. Hookham. Gale and Curtis. 1811.

IN an age that abounds, with readers, and advertisements, nothing but an extraordinary want of interest in the subject of a book, and of merit in the execution of it, can prevent its obtaining a moderate share of public notice. If Mr. Hussey had been duly aware of this fact, he might have been less disposed to indulge us with a knowledge of his name: which it seems is to be ascribed to the favourable reception of the first part of these "Letters." We respect the principles and motives, for which the present work induces us to give him credit; and though the sentiments and advice it contains are not always unexceptionable, nor the style free from affectation, we are unwilling to pronounce a severer sentence upon it, than that the world at large stood in no need of such a publication.

## ART. XXXI. SELECT LITERARY INFORMATION.

*\* \* \* Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

The Rev. S. Barrow, Author of Questions on the New Testament, has in the press a compilation under the title of the Poor Child's Library. It is calculated to be put into the hands of children who have received an eleemosynary education.

Mr. Shulher is printing the Triumphs of Learning, a Poem.

Mr. Reynolds, master of the Lambeth Boys Parochial School, has in the press a small tract, entitled the Teacher's Arithmetic, containing a set of sums in Numeration and simple Addition, Part the First: principally intended for the guidance of youth, who are the conducting agents of a system (the Rev. Dr. Bell's) "resting on the principle of tuition by the scholars themselves."—And, if encouraged to proceed, the second Part will comprehend simple Subtraction, Multiplication, and Division.—The third Part, compound Addition and compound Subtraction; and the fourth Part, compound Multiplication and compound Division.

Mr. Bramsby, of Ipswich, will, in a few days, publish a correct Delineation of the Path of the Comet, and a full and distinct account of its elements, &c. In the plate will also be exhibited the path of the Comet of 1807.

The Rev. T. Castley has in the press Essays and Dissertations on Subjects in Philology, History, Politics, and common Life.

Speedily will be published, the whole Proceedings in the important Case lately decided by the Court of King's Bench, between the Rev. Dr. Povah and the Lord Bishop of London, from authentic Documents, and under the inspection of Dr. Povah and his Friends.

Mr. James Smyth, of the Custom-house, Hull, intends shortly to publish, in one volume, 8vo. a Treatise on the Practice of the Customs in the Entry, Examination, and Delivery of Goods and Merchandise, imported from foreign Parts; with a copious illustration of the warehousing System, being intended for

the use of Merchants, Officers, and others concerned in this branch of the business of the Customs.

A new Grammar of the Spanish Language, designed for every Class of Learners, and especially for such as are their own Instructors, by L. J. A. Mc Henry, a native of Spain, and teacher of the Spanish, French, and English Languages, will be published early this month. The Appendix to the Grammar will contain an explanation of the Principles of Spanish Prosody, and an elucidation of the rules, nature, rhythm, and various kinds of Spanish verse: dialogues, with reference to the rules in the Grammar; and a few specimens of letters, and other commercial documents.

Dr. Cogan, of Clapton, has in the press an octavo volume on the Jewish Dispensation.

Two volumes of Sermons on various important Subjects, by the late Rev. Owen Manning, Vicar of Godalming, in Surrey, author of a Saxon Dictionary, and a history of that county, are in the press.

Mrs. West is preparing for publication a novel, on the subject of the civil wars in the seventeenth century, in which our present civil and religious dissensions are taken into consideration.

Mr. T. L. Peacock, author of the Genius of the Thames, and other poems, will shortly publish, in a quarto volume, the Philosophy of Melancholy, a poem; and the Spirit of Fire, a mythological ode.

A work is announced, under the title of Cambrian Popular Antiquities, containing a full detail and comprehensive view of the ancient customs, legends, and superstitions of the ancient Britons, shewing the manners of remote ages, as well as those now existing, among the inhabitants of the principality, with a circumstantial account of their weddings and courtships, with their preparations for weddings, biddings, and their celebration of marriage; their prophetic

forebodings, or signals before death; their burial and attendant customs; some account of their saints and heroes, viz. the history of King Arthur, divested of fable; Merlin and his prophecies, &c.; St. David and his miracles, &c. The whole collected from ancient records and local traditions of the country, with notes, by the editor.

Professor Bonnycastle, of Woolwich, will speedily publish, in two octavo volumes, a Treatise on Algebra, in practice and theory, with notes and illustrations. This work is designed to form the second and third parts of the author's intended general course of mathematics, of which some succeeding branches are nearly ready for the press.

Dr. Lipscombe is preparing a Grammar of the Elements of Medicine, intended to serve both as a book of instruction and reference.

Dr. David Brewster will shortly publish, in one octavo volume, a Treatise on new Philosophical Instruments for various purposes in the arts and sciences, illustrated by plates.

Mr. Charles Butler proposes to publish by subscription, in two octavo volumes, an easy Introduction to the Mathematics, being a complete system of elementary instruction in the leading branches of the science.

Mr. Goodacre, of Standard-hill Academy, near Nottingham, has in the press, an impartial Review of the new System of Education, generally ascribed to Dr. Bell and Mr. Lancaster. He is also preparing for the press, Outlines of an Economical Plan for the Education of the Poor on rational and solid Principles.

Alexander Whyte, Esq. Barrister, has in the press, *Velina*, a moral tale, in two 8vo. volumes.

The Rev. Mr. Hart, of Bristol, has in the press, *Miscellaneous English Exercises*, in Prose and Poetry, written in false grammar, false spelling, and without stops.

The Rev. J. Joyce is preparing a System of Algebra and Fluxions, practically adapted to the use of schools.

The Rev. T. Castley has in the press, *Essays and Dissertations on Philology, History, Politics, and Common Life*.

Major Price's second volume of *Memoirs of Mohammdan History* is expected to appear early in May.

Mr. Thomas Ashe will speedily publish, in three volumes, the *Liberal Critic*, or *Memoirs of Henry Percy*.

In a few days will be published, a

splendid volume, consisting of 24 engravings, and an ample portion of letter-press, entitled the *Fine Arts of the English School*, edited by J. Britton, F.S.A. The plates are engraved by Scott, J. Pye, Carden, Scriven, Le Keux, Bond, &c. from pictures by Sir Joshua Reynolds, West, Gainsborough, Romney, Westall, Howard, Shep. Turner, Northcote, &c.; others from sculpture, by Banks, Flaxman, and Nollekens: also four plates illustrative of the architecture and construction of St. Paul's Church. The literary essays are, a memoir of Sir Joshua Reynolds, by James Northcote, Esq. R.A.; a memoir of G. Romney, by T. Phillips, Esq. R.A.; a memoir of the Marquis of Granby, by J. M. Good, Esq.; a memoir of Dunning, Lord Ashburton, by John Adolphus, Esq.; and other essays by Edm. Aikin, Esq. R. Hunt, Esq. Prince Hoare, Esq. and the editor. The volume is distinguished for its elegant appearance, beautiful embellishments, and excellent typography.

Mr. John Marvel, the author of a treatise on the Mineralogy of Derbyshire, is about to publish a Narrative of his Voyage to the Rio de la Plata, and of his Travels in Brazil, during a period of six years, from 1804 to 1810. The principal part of this work relates to the interior of Brazil, where no Englishman was ever permitted to travel, and particularly the gold and diamond districts, which the author investigated by order of the Prince Regent.

Mr. Saumarez will shortly publish a work on the Philosophy of Physiology, and of Physics, comprehending an examination of the modern systems of philosophy.

Speedily will be published, handsomely printed on fine wove demy, in five vols. 8vo. embellished with a head of the author, from a painting by Opie, and engraved by Heath, price 3l. in boards, the complete Works of Peter Pindar, Esq.

Mr. Macpherson, author of the *Annals of Commerce*, has nearly ready for publication, the *History of the European Commerce with India*, with a review of the arguments for and against the management of it by a chartered company, an appendix of authentic accounts, and a map appropriated to the work.

Dr. Cheyne, of Dublin, late of Leith, has in the press, in an octavo volume, *Cases of Apoplexy and Lethargy*, with

*Observations on the Comatose Diseases*, illustrated by engravings.

Mr. Quintin, the author of the new English Grammar, has in the press a new edition of his French Grammar.

Miss F. A. Rowden, the author of the *Pleasures of Friendship*, will publish, in the beginning of next month, the second edition of her Poetical Introduction to the Study of Botany, with seven copper-plate engravings.

A splendid engraving of the Death of Sir Ralph Abercrombie, in Egypt, was undertaken by the late Mr. Legat, from a picture painted for the purpose by Mr. Stothard, in which is introduced all the principal officers who were engaged in that memorable campaign. Mr. Legat had worked constantly upon this plate for about three years, and fell a sacrifice to his exertions just as he was bringing them to a close. The plate has been recently purchased by Mr. Bowyer, of Pall Mall, who intends bringing it out very shortly. It is exactly of the same size, and, from the circumstances attending it, must be, of course, a proper companion either to the Death of Nelson, now publishing by Messrs. Boydell, or that by Mr. West.

A splendid and highly interesting original work, in 4to. entitled the *Border Antiquities of England and Scotland delineated*, is in great forwardness, the first part of which will be published on the last day of this month (March). It is intended to comprize, in this work, the whole of the antiquities of the Borders; exhibiting specimens of the architecture, sculpture, and other vestiges of former ages, from the earliest times to the union of the two crowns, accompanied with descriptive sketches and biographical remarks; together with a brief historical account of the principal events that have occurred in this interesting part of Great Britain. The whole of the plates will be engraved by J. Greig, from paintings made expressly for this work by Mr. G. Arnold, A.R.A.; Mr. A. Nasmyth, Edinburgh; and Mr. L. Clennel.

A translation of Depping's *History of Spain* is in a state of forwardness.

Dr. Irvine has issued proposals for publishing a volume of *Letters on Sicily*, by subscription.

Shortly will be published, in 8vo. *Sermons preached at Lincoln's Inn, in the years 1806 and 1807*. By J. B. Hollingworth, M. A. Fellow of St. Peter's College, Cambridge, and one of his Majes-

ty's preachers at Whitehall, late assistant to the preacher at Lincoln's Inn.

To be published in a few days, in two vols. with plates, *Debrett's Peerage of the United Kingdom*; a new edition, improved and corrected to the day of publication.

To be published shortly, in three vols. super-royal 8vo. double columns, printed in the most elegant manner by Ballantyne, *Tales of the East*, collated with the original or early translations, and now first arranged in one uniform edition, by Henry Weber, Esq.

In a few days will be published, *Childe Harold's Pilgrimage*, a poem: written during the author's travels in Portugal, Spain, Albania, and some of the most interesting parts of Greece; with notes. To which are added, a few Miscellaneous Poems and Translations of modern Greek Songs, written chiefly abroad; and a short Appendix, containing illustrations of modern Greek literature, with a catalogue of Romatic authors. By Lord Byron. Handsomely printed in 4to.

Mr. T. Leybourn, editor of the *Mathematical Repository*, has issued proposals for publishing by subscription, all the *Mathematical Questions and their Answers*, from the commencement of the *Ladies' Diary* to the present time. Besides the valuable notes given in Dr. Hutton's edition, the present editor intends to give others; and in particular he means to give, as far as he can, brief notices of any circumstances he may be able to learn respecting such authors of the answers to the questions as are dead, and even of such as are alive, when it can be done with propriety.

In a few days will be published, the third volume of Mr. Britton's *Architectural Antiquities of Great Britain*, with 70 engravings. Among other subjects, it comprises historical and descriptive accounts, with numerous illustrative engravings of plans, views, elevations and details of the following edifices, viz. *Castle Acre Priory Church; Norfolk; Waltham Abbey Church; Hedinghath Castle; St. George's Chapel, Windsor; Roslyn Chapel, Scotland; St. Nicholas's Chapel, and the Red Mount Chapel, Lynn; Priory Church, at Christ Church; Norwich Cloister; St. James's Tower, and the Abbey Gateway, Bury; School's Tower, Oxford; the curious door-way to Lullington Church.*

Preparing for publication, the *Book of the Church*; describing, 1 The religious

of our British, Roman, and Saxon ancestors, and the consequences resulting from their respective systems. 2. A view of Popery and its consequences. 3. A picture of Puritanism. 4. A picture of Methodism, concluding with an account of what the church is, how it acts upon us, and shewing how inseparably it is connected with the interest of the country; interspersed with interesting biographical sketches. Neatly printed in small octavo.

In the course of this month will be published, a *Voyage round the World*, in the years 1803-4-5 and 6. By command of his Imperial Majesty, Alexander I., in the ships *Nadeshda* and *Neva*, under the orders of Captain A. I. Von Krusenstern. Translated from the German (now printing at Berlin), by Richard Belgrave Hoppner, Esq. Handsomely printed in 4to. with charts, plates, &c. &c.

*Calamities of Authors*; including some inquiries respecting their moral and literary characters, will soon appear. By the author of *Curiosities of Literature*. Neatly printed in two vols. small 8vo.

In a few days will be ready for publication, the *Origin, Nature, and Object of the new System of Education*, comprising the clearest Instructions for adopting it in schools or families. In small 8vo.

John Jackson, Esq. is preparing a *Grammar of the Æolo-Doric, or Modern Greek Tongue*. To which are added, *Familiar Dialogues*; a chapter from the *Vicar of Wakefield*, with the modern Greek and English text opposite; and a copious *Vocabulary*. To be published in 4to.

Shortly will be published, in one volume, crown 8vo., with an elegant portrait of the author, *Remains of the late Rev. E. White, of Chester*, from papers in the possession of the late Mr. Spencer, of Liverpool. Edited by the Rev. J. Fletcher, of Blackburn, with a Preface, by Dr. Collyer.

The *Plays of James Shirley*, now first

collected, with occasional notes, and a critical and biographical memoir of the author, will speedily appear in six octavo volumes.

In the press, and speedily will be published, the sixth edition of Richardson's *Essays on Shakespeare's Dramatic Characters*, enlarged and corrected.

*Talavera*, a poem, with notes. The ninth edition, corrected and enlarged. To which are now added, *Trafalgar*, and other Poems, elegantly printed in 4to. with a portrait of Lord Wellington, from a bust in the possession of John Wilson Croker, Esq. will be ready in a few days.

The Rev. D. Lloyd, of Llanbister, has a volume of Poems at press, on subjects descriptive, theological, and sentimental, which will be published, in small octavo, early in the ensuing spring. The principal poem is pointedly "characteristic of men, manners, and sentiments;" and the miscellaneous and lyrical pieces contain, amid other varieties, some specimens of Cambrian Border minstrelsy.

The Rev. F. A. Cox, A.M. of Hackney, intends to publish, early in March, a Sermon on Apostacy, preached in January, at the monthly association of Baptist Ministers in London. The profits arising from its sale to be devoted to the Baptist mission.

In a few days will be ready, a third edition, enlarged, of Instructions for conducting a School, through the Agency of the Scholars themselves, upon the Madras System. By the Rev. Andrew Bell, LL.D. Master of Sherbourne Hospital.

Mr. Bullock's Catalogue, considerably enlarged, of the London Museum of Natural History, removing to the new building in Piccadilly, will be published in a few weeks.

In the month of March will be published, to be continued weekly, No. I. price sixpence-halfpenny, of a new periodical paper, called the *Cosmopolite*; to consist of familiar essays on men, manners, and literature.

## ART. XXXII. LIST OF WORKS RECENTLY PUBLISHED.

### AGRICULTURE.

*Hints for the Formation of Gardens and Pleasure Grounds*. Consisting of Designs for Flower-gardens, Parterres,

Shrubberies, Groves, Woods, Parks, &c. arranged in various styles of rural embellishment. Including improved Plans of Greenhouses, Conservations, Stoves,

and Kitchen-gardens; adapted to villas of moderate size, and grounds from one perch to 100 acres in extent. Illustrated by plates; 4to. 2l. 2s.

A Review of the Reports to the Board of Agriculture from the Eastern Department of England: comprising Lincolnshire, Norfolk, Suffolk, North-east Essex, and the marshes and fens of Yorkshire, Lincolnshire, Northamptonshire, Huntingdonshire, Cambridgeshire, Norfolk, and Suffolk. By Mr. Marshal. 8vo. 12s.

A Treatise on the improved Culture of the Strawberry, Raspberry, and Gooseberry. Designed to prove the present mode of cultivation erroneous, and to introduce a cheap and rational method of cultivating the varieties of each genus, by which ample crops of superior fruit may be uniformly obtained in all seasons, and preserved beyond the usual time of maturity. By Thomas Haynes, of Oundle, Northamptonshire, author of an improved system of Nursery Gardening, and a Treatise on propagating hardy American and Greenhouse Plants, Fruit Trees, &c. 8vo. 7s. royal paper 10s. 6d.

Designs for laying out Farms and Farm Buildings in the Scotch Style, adapted to England; comprising an account of the introduction of the Berwickshire husbandry into Middlesex and Oxfordshire; with remarks on the importance of this system to the general improvement of landed property. By J. C. Loudon. Illustrated by 40 plates, descriptive of farm buildings and rural improvements, neatly executed. 4to. 5l. 5s.

#### ANTIQUITIES.

The Antiquarian and Topographical Cabinet, 10 volumes, 500 plates, foolscap 8vo. 7l. 10s. in boards, with proof impressions of the plates, demy 8vo. 12l. in boards.

Plan and Views of the Abbey Royal of St. Denys, the ancient Mausoleum of the Kings of France; with an historical account. On six plates. The plates engraved by B. Howlet, from drawings by Major G. Anderson, imperial 4to. 16s. sewed.

#### BIOGRAPHY.

Biographical Memoirs of Adam Smith, LL.D.; of William Robertson, D.D., and of Thomas Reid, D.D. Read before the Royal Society of Edinburgh. Now

collected into one volume, with some additional Notes. With three portraits, 4to. 2l. 2s. boards. By Dugald Stewart, Esq. F.R.S. Edin.

The Life of Richard Camberland, Esq. embracing a critical Examination of his various Writings. With an occasional literary inquiry into the age in which he lived, and the contemporaries with whom he flourished. By William Mudford. 8vo. 16s.

Memoirs of Joan d'Arc, or Du Leys, called the Maid of Orleans. By G. Ann Graves. 8vo. 7s.

The Life of Zwingle, the Swiss Reformer. By J. G. Hess. Translated from the French, by Miss Aikin. Post 8vo. 10s. 6d.

Biographia Dramatica; containing historical and critical Memoirs of British and Irish Dramatic Writers, from the commencement of our theatrical exhibitions. Also an alphabetical account and chronological lists of their works. Originally compiled by David Erskine Baker, continued to the year 1764, thence to 1782. By Isaac Reed, F.A.S. and brought down to the end of November, 1811, with considerable additions and improvements throughout, by Stephen Jones. 3 vols. 8vo. 2l. 8s.

#### CLASSICAL LITERATURE.

Funeral Orations in praise of Military Men. Translated from the Greek of Thucydides, Plato, and Lysias. With explanatory Notes, and some account of the authors. By the Rev. Thomas Broadhurst. 8vo. 15s.

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#### GEOGRAPHY.

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hensive Account of the present State of  
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ciety. Volume the first. Illustrated by  
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Spain, from the Invasion of that King-  
dom to their final Expulsion. By T.  
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The Chronicle of John Hardyng, con-  
taining an account of public transac-  
tions, from the earliest period of English  
history to the beginning of the reign of  
King Edward the Fourth; together with  
the Continuation, by Richard Grafton,  
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Wales; written in the Brytish Language  
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A few copies have been printed in folio,  
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#### JURISPRUDENCE.

A Treatise on the Law of Mercantile  
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a Prosecution, wherein J. Tibble was  
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The Works complete of Adam Smith, LL.D. F.R.S. of London and Edinburgh; one of the Commissioners of his Majesty's Customs in Scotland, and formerly Professor of Moral Philosophy in the University of Glasgow. Containing his Inquiry into the Nature and Causes of the Wealth of Nations, Theory of Moral Sentiments, Essays, and Miscellaneous Pieces. The genuine edition, handsomely printed, with a portrait of the author, and an account of his Life and Writings. By Professor Dugald Stewart. 5 vols. 8vo. 3l. 3s.

The Transactions of the Royal Irish Academy, volume XI. 4to. 1l. 4s.

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A few Remarks addressed to J. B. Esq. on the scandalous Attack made on the Character of the Right Hon. Wm. Pitt. 2s. 6d.

The Customs of London, otherwise called Arnold's Chronicle: containing, among divers other matters, the original of the celebrated poem of the Nut Brown Maid. Reprinted from the first edition, with the additions included in the second. Royal 4to. 1l. 16s.

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#### ERRATA.

PAGE 116 Line 3 from the bottom, for inculcated, read circulated.

— 118 — 25, from the top, after present insert in

— 125 — 12, for one read we.

# THE ECLECTIC REVIEW,

FOR APRIL, 1812.

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**Art. I. *Hindu Infanticide.*** An Account of the Measures adopted for Suppressing the Practice of the Systematic Murder, by their Parents, of Female Infants; with incidental Remarks on other Customs peculiar to the Natives of India. Edited with Notes and Illustrations, by Edward Moor, F. R. S. 4to. pp. 330. price 1l. 11s. 6d. Johnson and Co. 1811.

**SUPERSTITION** is one of those agents, at the operations of which we have in a great measure ceased to wonder, as we naturally do after we have come to attribute to any agent an indefinite power. Such a power we have insensibly learnt to recognize as possessed by superstition, while beholding the continually widening display of its effects in all times and countries. Nor does any examination of the essential nature of superstition remove the impression thus received from viewing its effects, by discovering any certain principles of limitation to its power. Our settled conviction, therefore, concerning it is, that there is no possible absurdity or depravity of which it is incapable. We have seen that the destructive sentiment by which it acts is so variously applicable, that it can operate on every part of the whole moral system of this world; can dissolve all cements, disturb all harmonies, reverse all relations, and in short confound all order: insomuch that there is no crime which it may not sanction and even enjoin,—no notion too futile or too monstrous for it to proclaim as a solemn truth,—and scarcely any portion of dead or living matter which it may not denominate a deity, and actually cause to be adored.

It is not now, therefore, any matter of surprise, when we find, among the results of any recent inquiry into the state of a distant heathen nation, evidence of the existence among them, in former or even the present times, of the practice of human sacrifice; whether the victims are the captives taken in war, or unoffending mature individuals of their own people, or

some of their own infant offspring. It was nothing strange, even after all we had been told of the gentle virtues of the people of India, to hear that they would sometimes throw their children to the alligators in the Ganges, as a sacrifice to the goddess of that river. For keeping a great national goddess, this would by no means be counted an extravagant expense; and seldom perhaps have the favourite deities of any mythology cost less. A very long extract, inserted in the work before us, from Bryant's *Analysis*, is enough to shew that, wherever the demon crew of gods and goddesses have obtained an establishment, that is, all over the world, they have demanded to be adored in sanctuaries consecrated by the blood of some that have even been their adorers, and that in many places they exacted as victims, by a marked choice, the persons that might be supposed the dearest to the sacrificers; as if they would take hostages for the perpetual and still more prostrate submission of their nations of slaves. It is really most striking to consider the terms of compact consented to with deities of their own creation, or accepted from pandemonium, by a race that would universally renounce, as too hard, the service of the supreme and beneficent Governor of the world.—It is worth while to transcribe a few sentences from different parts of Bryant's comprehensive historical view of the subject.

‘I have before taken notice that the Egyptians of old brought no victims to their temples, nor shed any blood at their altars; but human victims and the blood of men must be here excepted, which at one period they most certainly offered to their gods. The Cretans had the same custom; and adhered to it a much longer time. The natives of Arabia did the same. The people of Dumah, in particular, sacrificed every year a child, and buried it under an altar, which they made use of instead of an idol.’ ‘The Persians buried people alive. Amestris, the wife of Xerxes, entombed twelve persons quick under ground for the good of her soul.’ ‘The Pelasgi, in a time of scarcity, vowed the tenth of all that should be born to them, for a sacrifice in order to procure plenty.’ ‘In the consulate of Æmilius Paulus and Terentius Varro, two Gauls, a man and a woman, and two in like manner of Greece, were buried alive at Rome, in the Ox-market, where was a place under ground walled round to receive them, which had before been made use of for such cruel purposes. The sacrifice was frequently practised there.’ ‘The Gauls and Germans were so devoted to this shocking custom, that no business of any moment was transacted among them without being prefaced with the blood of men. They were offered up to various gods, but particularly to Hesus, Taranis, Thautates.’ ‘The altars of these gods were far removed from the common resort of men; being generally situated in the depth of woods, that the gloom might add to the horror of the operation, and give a reverence to the place and the proceeding.’ ‘These practices prevailed among all the people of the north, of whatever denomination. The Massagete, the Scythians, the Getae, the Sarmatians, all the various nations upon the Baltic,

particularly the Suevi and Scandinavians, held it as a fixed principle that their happiness and security could not be obtained, but at the expence of the lives of others. Their chief Gods were Thor and Woden, whom they thought they could never sufficiently glut with blood. The most revered and most frequented of their places of worship was at Upsal, where there was every year, a grand celebration, which continued nine days. During this term they sacrificed animals of all sorts; but the most acceptable victims, and the most numerous, were men. They did not spare their own children. The awful grove at Upsal is described as not having a single tree, but what was revered as if it were gifted with some portion of divinity: and all this because they were stained with gore, and foul with human putrefaction. Adam Bremensis who wrote in the tenth century, mentions, that in his time, seventy carcasses of this sort, were found in a wood of the Suevi. Another author, of nearly the same age, speaks of a place called Ledur in Zealand, where every year there were ninety and nine persons sacrificed to the god Swantowite. During these bloody festivals a general joy prevailed, and banquets were most royally served. When all was ended they washed the image of the deity in a pool, on account of its being stained with blood. Many servants attended, who partook of the banquet; at the close of which they were smothered in the same pool, or otherwise made away with. The like custom prevailed to a great degree in Mexico, and even under the mild government of the Peruvians. In Africa it is still kept up. Among the nations of Canaan the victims were peculiarly chosen. Their own children, and whatever was nearest and dearest to them, were deemed the most worthy offering to their god. The Carthaginians adored several deities, but particularly Kronus, to whom they offered human sacrifices, and especially the blood of children. If the parents were not at hand to make an immediate offer, the magistrates did not fail to make choice of what was most fair and promising. On one occasion, seeing the enemy at their gates, they seized at once two hundred children of the prime nobility, and offered them in public for a sacrifice. Three hundred more, who were somehow obnoxious, yielded themselves voluntarily, and were put to death with the others. There were particular children brought up for the altar, as sheep are fattened for the shambles; and they were bought and butchered in the same manner.

Such illustrations, from former ages, of the aptitude of the human nature to yield itself in alliance and servitude to a diabolical power, and of the rites performed in recognition and celebration of that league and devotement, have left to the explorers of lands lately or still but imperfectly known, very slender means, either from fact or invention, of trying the strength of our faith. Tell us that there are idols there, and then they may tell us just whatever they please besides, that is odious and hideous. We know perfectly that is an established law of the divine justice that what was harmless metal, or wood, or stone before, can no sooner be shaped and promoted into an object of worship than it becomes, in effect, a dreadful repository of malignant power, an emitter of diffusive and blasting curses, as if it were actually inhabited by a mighty fiend.

Mankind will most certainly be made to suffer the effectual agency of hell from that in which they shall choose to recognize the arrogated attributes of heaven. The moral effect of idolatry, indeed, is so infallibly evinced, and is so intensely impious, that the imagination of a good man, would with difficulty avoid associating, literally, the presence of an unseen malignant intelligence with the insensible idol; insomuch that we are persuaded it would have required, in such a man, no ordinary firmness of nerves to have passed, without some oppressive sensations, a day or a night alone in the temple, and the immediate presence of the hideous god of the Mexicans, and would now require it to maintain a perfect composure in such a retired interview even with Jaggernaut—an entire security the while from any mischievous human agency being supposed.

Much fewer words, we confess, might have sufficed on this obvious point, that superstition has shewn itself of sufficient power for any imaginable atrocity, and that therefore the destruction of Indian children by their parents, has nothing at all of the marvellous in it, when *the gods* are concerned. But the view of this ready obedience to the demands of the gods, would not have prepared us to hear of whole tribes or nations destroying, systematically, almost all their female children, *without* any direct intervention of superstition, and merely as a matter of convenience and custom; and this too without any of that difficulty of procuring subsistence which is, among the savages of North America and New Holland, and also among the Chinese, the cause, and the plea alledged, for the frequent destruction of their offspring. Such however is the Infanticide which the present work exposes, with a very unnecessary prolixity, and in a very inartificial method.

This practice was found prevailing among the Raj-kumar and other tribes, in and near the province of Benares, and in the peninsula of Guzerat, and the country of Kutch, forming a considerable portion of territory toward the mouths of the Indus. The first part of the work is a report made in 1789 by the late Mr. Duncan, then resident at Benares, the first person who gave clear information of the existence of the custom. On ascertaining the prevalence of the crime among the Raj-kumars, he lost no time in making representations to them on the subject; and not without hopes of effecting its abolition; since, he says, 'all the Raj-kumars with whom I conversed did, while they admitted the fact, fully acknowledge its atrocity; in extenuation of which, they pleaded the great expence of procuring suitable matches for their daughters, if allowed to grow up.' The limitation he is careful to state, with respect to the comprehensiveness of the guilt, strongly tends to shew its extent.

'It appears, and ought in vindication of humanity to be here noticed' that in several cases, natural affection has induced the fathers of Raj-kumar families to rear one more of their female issue; though the instances, where more than one daughter has been spared are (as far as I can judge from sundry questions put to these people during my few days halt among them) but very rare; and I heard only of one general exception of a whole village, the inhabitants of which, who are all of this tribe, had, as my Raj-kumar informant observed, sworn, as he supposed, or at least solemnly pledged themselves to each other, to bring up their females: as a proof of which, he added, that there were now to be seen several Raj-kumar old maids in the village in question; since, from the great expence hitherto usually incurred by this tribe in their marriages, the parents had been unable to dispose of the women in that way.'

The tribe were admonished that one of their own sacred books condemns the practice, threatening the destroyers of females with the punishments of one of the hells, during a period of prodigious length. The Brehma, Bywant Purana, with its prohibitions, and its threatenings of 'the Naraka, or Hell, called Kat Shutala,' had been in the hands of their Brahmins, and its contents properly reported to the other principal persons of the tribe, a sufficient number of centuries, without having the smallest efficacy against the crime. It was the quality of the preacher, rather than the text, that now at last effected the reformation. The good doctrine was inculcated on their consciences by the agent and representative of a Power, the sound of whose cannon had been heard over India, and whose battalions they knew to have dispersed, wherever they had encountered, the greatest armed crowds of the believers both of the Puranas and of the Koran. Not that they could have any direct apprehension of being subjected to the operation of violence in case of refusing to discontinue the practice; but it is a well known fact in human nature, that great physical power in the instructor, mightily assists the intellectual faculties of the instructed, even when there are no eminent signs of the coercive or vindictive exertion of that power.

It is not exactly stated in what force this pacific logical emanation of our cast iron and combustible ammunition passed the limit of our own territory, to convey persuasive influence into the minds of that more numerous proportion of the tribe of *Raj-kumars* that were under the government of the Nawaub Visier of Oude, at that time a sort of independent sovereign; but it could not fail with that division of them that knew themselves to be directly subjects of the English government. At the same time, we really may wonder that the innovation was accomplished so speedily. For it appears to have been at most but very few weeks between Mr. Duncan's first conversing and remonstrating with them on the barbarous practice, and his obtaining the signature of all the principal persons among them to a solemn written covenant, in which, in consi-

deration of the wickedness of the custom, the future punishment threatened in the sacred books, and the displeasure of the British government; they bound themselves to renounce the practice of infanticide, and to expel from their tribe any one who should in future be guilty of it.

The question anticipated and answered by Lord Teignmouth, in adverting to this tribe and this monstrous barbarity, in a communication to the Asiatic Society, will have suggested itself to every reader.

'It will naturally occur to the Society to ask, by what mode a race of men could be continued under the existence of the horrid custom which I have described. To this my documents enable me to reply, partly from the exceptions to the general custom, which were occasionally admitted by the more wealthy *Raj-kumars*; more particularly those who happened to have no male issue; but chiefly by intermarriages with other *Raj-put* families, to which the *Raj-kumars* were compelled by necessity.'

The second chapter contains a much more ample account of this practice as prevailing in *Kutch*, a maritime tract near the eastern mouths of the Indus, and in *Kattywar*, which is the country name for the peninsula of *Guzerat*. The full evidence of its existence then was first obtained by Mr. Duncan, when at *Surat* and *Bombay*, in 1800, and several following years. The first unquestionable testimony from natives was given by a man of consequence in *Guzerat*; and the fact was confirmed in communications from Capt. Seton, who was on a political mission at the principal port of *Kutch*, and afterwards, with still more ample statements, by Major Walker, the Resident at the court of the *Gaikawar*, a potentate of considerable, but not very defined dimensions,\* in *Guzerat*. Capt. Seton wrote, in answer to Mr. Duncan's inquiries, that in the family of the *Raja* of *Kutch*, 'every female infant born of a *Ranni*, or lawful wife, was immediately dropped into a hole dug in the earth, and filled with milk, where it was drowned.' The law was not extended to those of the *Rajah's* female children whose mothers were slaves. Captain S. added, that the whole tribe or cast to which the *Rajah* belonged also destroyed their daughters, except two persons, who saved each a daughter, through fear of not having 'heirs of any sex.' He then enumerated other tribes who were in the same practice, but specified one tribe, the *Soda Raj-puts*, who turned its prevalence among the rest to most excellent account, by rear-

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\* There is, however, a large portion of writing allotted to the explanation of his titles; and the detail of the plots, assassinations and petty revolutions, that form the history of the dynasty, or rather state, since the time of *Aurengzebe*. His titles import that he is, among other qualities, 'the staunch, magnanimous, brave Prince, like unto *Indra*, a warrior of prowess in the use of arms.'

ing their daughters to sell for wives to these other tribes. When these preserved females become mothers, 'it might be supposed,' says he, 'that they would be averse to the destruction of their daughters; but from all accounts it is the reverse, as they not only assist in destroying them, but when the *Mussulman* prejudices occasionally preserve them, they hold their daughters in the greatest contempt, calling them *majer*, thereby insinuating that their fathers have derogated from their military cast, and become pedlars.' This last part of the statement he confirms in a communication made after a progress through Kutch, in 1808. 'Such,' he says, 'is the barbarous inveteracy of these women,' (the daughters of the *Soda* tribe), 'that when married to *Mahommedans*, they continue the same practice, against the inclination and religion of their husbands; destroying their own progeny without remorse, in view of the advantage of the tribe from which they are descended, whose riches are their daughters.'

The prevalence of such a practice was thought so monstrous an anomaly, that it seemed desirable to accumulate, for the assurance of persons remote from the place, evidences of the fact in greater number than would have at all been necessary in any other case; and the testimonies of several natives of Guzerat, of some distinction, are put on record, along with that of Capt. Seton. They thus express themselves, relatively to the *Jarejahs*, the chief tribe in point of dignity in Guzerat,

'The established practice is, that when a child is born, if it be a son, every observance of joy and gratulation is attended to; but if it be a daughter, she is immediately put to death, on the plea, that if they bring up a daughter, it behoves them, when she has attained a fit age, to give her in marriage to some one; a concession which they consider as the incurring the highest reproach: though, if it should happen, as an extraordinary exception, that any one should preserve his daughter, and rear her to maturity, her father becomes anxiously solicitous to procure her a husband of unexceptionable rank and character; but in that case, the parents of the maiden thus exempted from the common fate, become the scorn of all others, young and old, who hold them in the greatest contempt: neither do such occasions occur but rarely.

'Being asked how the infants are destroyed, *Damaji Kutcherav* said, that, as he has heard, when a woman is in labour, a pot of milk is placed in the room; and if an unfortunate female is produced, the nurse immediately drowns it therein. He has frequently, he says, asked poor persons of this tribe, how they put their female children to death; and they have always answered, *by making them drink milk*. The midwives are the only persons accessory to this horrid deed; and this is their language.'

The chiefs of *Kattywar* are tributary to the *Gaikawar*, the chief personage in Guzerat, with which personage the Honourable Company (the *Kampry Saheb Behadur*, or *Mighty Lord Company*, as Mr. Moor says it is often called in India) is on such



terms of alliance as to have a military Resident at his court Major Walker was the Resident at the time to which this work chiefly relates ; and as he was to be at the head of a detachment of English troops, in a grand military progress which was going to be made through the whole peninsula of Guzerat, in the name and behalf of the said *Gaikwar* and his ally, the Lord Company, in order to settle, once for all, the rate of tribute to be paid by the would-be independent chiefs, he was instructed to combine with the leading purpose a prudent effort to obtain the abolition of infanticide. It was to be prudent, for, as the Supreme Government observes,

—‘the speculative success even of that benevolent project, cannot be considered to justify the prosecution of measures which may expose to hazard the essential interests of the state ; although, as a collateral object, the pursuit of it would be worthy of the benevolence and humanity of the British Government.’

Major (since Colonel) Walker accomplished the projected expedition in 1807 ; and from Baroda, in the eastern part of Guzerat, despatched to Mr. Duncan, Governor of Bombay, a long report, dated in March, 1808, of the measures which he had employed for the suppression of infanticide in Kattywar. Instead of a brief summary, Mr. Moor has given the whole of this Report, consisting of a series of paragraphs not connected in a continuous composition, and therefore distinguished by numbers, to the amount of more than three hundred. We think this an idle and unconscionable mode of helping out a book to the requisite bulk for bearing, though not without palpable exorbitance after all, the price set on this volume. It might be highly proper in Col. Walker to detail and discourse so largely, and pardonable, barely pardonable, to allow himself in such a total and most miserable renunciation of all method, in a private communication to the Authorities to whom he was responsible, and who might have the friendly patience to abstract and dispose in some orderly form in their minds, the information contained within an immense farrago of unconnected shreds of history and observation. This might be excusable ;—though on some ground that we cannot know : as it is certainly impossible to comprehend, why the drawing up of an important document should be exempted from laws, in the neglect of which no composition can make a perspicuous display of its subject. At any rate, however, it is quite inexcusable in Mr. Moor to tax the pocket of the general reader, for the privilege of having also *his* time and patience taxed with the heavy duty of trying to reduce such a confused mass of notices to any thing like a digested scheme of facts and explanations. The reading public (which is nevertheless to be, at the same time, duly cajoled with compliments to its intelligence and

candour) is truly held in very light esteem, when authors, editors, and publishers, professing to meet its wishes for information on any particular subject, make no scruple of emptying out the whole crude collection of unwrought materials, from which a completely satisfactory exposition of the subject might have been elaborated, at about one-third of the bulk or price. This combination of idleness, presumption, and extortion, is, in the present times, carried to such a flagrant excess, that even the editor of this volume is to be reckoned among the minor offenders. If the inquisitive public will continue to tolerate such treatment, a large and encreasing proportion of authors will entirely forget it ever was a rule in literature that an author should *himself* work out a methodical account of his subject; and will begin to take credit as benefactors to the cause of knowledge for having sold at a most exorbitant rate, and carted out, a blended confused luggage of documents and fragments, from which the purchasers may, if they have time and faculty, make out each one his own notion of the subject.

As for the remainder of our own task in the present case, it will be very fairly disposed of by taking a few notices, here and there, from this very singularly fabricated document of the Resident in Guzerat. The *Jarejahs* 'spoke freely of the custom of putting their daughters to death, and without delicacy or pain, but were more reserved on the mode of their execution. They appeared at first unwilling to be questioned on the subject; and usually replied, "it was an affair of the women;"—"it belonged to the nursery, and made no part of the business of men." They at last, however, threw off this reserve.' Several acknowledged methods of committing the crime are enumerated; but especially two,—that of putting opium in the infant's mouth, and that of drawing the umbilical cord over its face to prevent respiration. The use of the before mentioned expedient of drowning in milk was not confirmed to Col. Walker. Sometimes the victim is laid down, and left to perish without any application of violence. In short, the mode of perpetration is not subjected to any invariable and indispensable rule; and Mr. Duncan remarks, that

'The difference of these modes,' (mentioned by Col. W.) 'from those learned through other channels, as previously related, are of little moment; and, were evidence wanting, rather add to, than abstract from, the indubitable existence and local notoriety of the general fact. It is admitted that some of these infants are left to the inevitable result of neglect; and the *Jarejahs* are reported to be indeed altogether indifferent as to the manner of putting their female offspring to death, provided the inhuman deed be performed.'

Some little ceremony, however, was stated to Col. W. to be observed in determining the infant's destiny.

'When the wives of the *Jarejah Rajputs* are delivered of daughters, the women, who may be with the mother, repair to the oldest man in the house;—this person desires them to go to the father of the infant, and do as he directs. On this the women go to the father, who desires them to do as is customary, and so to inform the mother. The women then repair to the mother, and tell her how to act in conformity to their usage,' &c.

Col. Walker adds ;

'To render the deed, if possible, more horrible, the mother is commonly the executioner of her own offspring. Women of rank may have their slaves and attendants who perform this office, but the far greater number execute it with their own hands.'—'They have been known to pride themselves on the destruction of their daughters, and to consider their murder as an act of duty ; an act which these females, who are mild, modest, and affectionate, would, if married to any other cast, hold in detestation.'

With very rare exceptions, the murder is perpetrated immediately after the birth ; and 'it would be considered,' says the Resident, 'a cruel and barbarous action to deprive the infant of life after it had been allowed to live a day or two.' Yet he had ground to believe that this still greater atrocity does sometimes take place. The extinction of such a life is regarded by a *Jarejah* as an event of the utmost possible insignificance. 'The occurrence excites neither surprize nor enquiry, and is not made a subject even of conversation.'

There is some variance between the testimony just now cited, importing a formal consultation of the father of the infant, and the information obtained in a more familiar intercourse with the *Jarejahs*. According to this later and more direct information, on which Col. W. appears to rest his final statement, the destruction of the child is so mere a matter of course, and so perfectly trifling an affair in the esteem of the father, that it may be perpetrated without being even mentioned to him. Another unimportant difference of representation is, between the precursory information which asserted that the preservation of a female infant would sink the parents into utter disgrace among their tribe, and the later and better evidence that such a singularity would indeed be accounted very foolish, but would not be particularly opprobrious. There is also a slight degree of wavering in the statement, as made at different times and on various evidence, of the number of exceptions to the general custom. But the evidence of all kinds, from all quarters, most perfectly coincides to prove that the instances of females preserved were extremely rare.

It would be quite certain beforehand, that no nation could

have a prevailing crime of which the priests of a false religion would not know how to make their advantage. In the present instance, the wonder is how the *Raj-Gurs*\* can have been content to make so little.

'The infant after it is destroyed, is placed naked in a small basket, and carried out and interred. In *Kattywar*, any of the female attendants of the family perform this office; but in *Kutch* it is done by the domestic *Raj-Gur*. The *Raj-Gurs*, who bury the infants that perish, receive a fee of one *kori*, which is a coin equivalent in value to one-third of a *rupee*, or about ten-pence sterling; and a meal.'—'In *Kutch* the female *Raj-Gurs* are sometimes the executioners of the infant instead of the mother.'

A number of observations relative to the origin of the detestable custom are dispersed here and there in this Report. A current tradition among the *Jarejahs* is, that in some ancient time, a 'powerful *Rajah* of their *caste*,' having a daughter of eminent beauty and accomplishments, to whom, after a most anxious search far and near, he could find no man of sufficient rank and merit to be a husband,—while yet it would be a grievous calamity and disgrace for her to remain in celibacy,—consulted, in this distress, his *Raj-Gur*, who advised him to put her to death. He was long averse to this savage expedient, both on the ground of affection and religion; and he cited those denunciations in the *Sastras*, or sacred books, which affix enormous guilt to the murder of a woman. The *Rajah's* repugnance and fear, however, were, in the end, overcome by a general offer of the priest to 'load himself with the guilt, and become in his own person responsible for all the consequences of the sin.' Ever since that time the daughters have been destroyed. This legend is of no authority with Colonel Walker; but he says something that seems to imply, that this story of the transfer of the guilt has had an effect, even down to the present time, as a salvo, if such a thing were wanted, for any small remainder of conscience that could serve amidst a general and inveterate custom; and that it has had this effect through a notion that the transfer was representative and virtually perpetual,—removing the guilt from the infanticide parents to the *Raj-Gurs* through all generations downward. He ascribes to the *Jarejahs* a sufficient degree of credulity to be entirely confident of the efficacy of such an adjustment.

Having dismissed this story, he suggests that the abominable custom may have originated at the time when these *Hindoos* are recorded to have inhabited the country of *Sinde*, a

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\* The *Raj-Gur*, otherwise called *Raj-Gurn*, is literally the priest, tutor, or preceptor of a *Rajah*; but the term is applied to the domestic *Brahman* of any family in this country.

tract lying on the Indus, between the country they now inhabit and Persia. The Mahometans, in the early period of the progress of their religion and empire, conquered this territory, and converted, after their manner, a large proportion of its *Raj-put* inhabitants. Col. W. conjectures that the *Jarejahs*, resisting this conversion, and at the same time becoming surrounded by tribes who had embraced a new faith, (and so rendered themselves unworthy to obtain, as they had been accustomed, the daughters of the *Jarejahs* for wives,) determined rather to destroy their female offspring than either, on the one hand, submit to the debasement of such affiances, or, on the other, incur the disgrace, and perhaps guilt, of bringing them up to remain unmarried. The Colonel omits to notice, however, that on this plan, they must very soon have resolved to quit the country; since they would be as much deprived of all resource for wives for their sons, as for husbands for their daughters. In an Appendix to this Report, he mentions that at a still more advanced period of his inquiries, he has been told another tradition, to which he is inclined to attribute much probability; namely, that

‘Some of the early *Musulman* invaders of the *Jarejahs*’ country, experiencing the determination with which they defended their liberties, united policy to their arms, and sought to consolidate their interests in the country, by demanding the daughters of the *Rajahs* in marriage. The high spirited *Jarejahs* would not brook the disgrace, and pretended they did not preserve their daughters; but fearful of consequences, and apprehensive that force would be resorted to, in order to obtain what was refused to entreaty, they in their extremity listened to the advice of their *Raj-Gurs*; and, deluded by the fictitious responsibility which they accepted, the practice of infanticide originated, and has since been confirmed.’

Whatever was the period or the immediate cause of the commencement of the practice, it had attained such inveteracy and general sanction as to effect, throughout a whole people, a clear positive reversal of that system of moral sentiments which has often been pronounced, by the admirers of human nature, to be substantially inseparable from the human mind, in its sane state. We say reversal, rather than merely suspension or abolition. For several passages in these multifarious documents assert, and others clearly imply, that the *Jarejahs* have somewhat piqued themselves on this custom, as an honourable distinction of their tribe. They felt it as a mode of proclaiming to the neighbouring nations that they were too dignified a race to set any value on so trivial a produce as human females, and yet also that their very daughters would be beings too respectable to be put in subjection to even the best of the superior sex of any other tribe.

The more ordinarily influential motives, however, combined

with the powerful influence of general custom, were stated to be, an aversion to the trouble of rearing and disposing of the children, and a mixture of pride that would not affiancé a daughter without giving her such a portion as would shew from what an illustrious tribe she came, with the avarice that refuses to charge itself with such an expense. In some few instances this pride may have overborne this avarice, and a daughter has been spared. Affection, or humanity, or a sense of duty, were found by the Colonel not to have been the inducements to the saving of those extremely few females that had been permitted to escape the common fate. He met with only two instances that could be imputed to such principles, and one of them was afforded by 'a professed robber.' The present work is such a display of human character, that this lawless barbarian appears like a tender enthusiast, fit for the most sentimental province of the country of romance; and there is hardly a more interesting paragraph in the book than that which relates to him.

'Hutaji is a professed robber, with whom sentiment and feeling might be supposed to be strangers. The profession which he followed did not prevent me conversing with Hutaji, nor to avoid a pretty frequent intercourse with him. This man, with the aspect and manners of a barbarian, possessed all the feelings of natural affection, which led him to cherish his daughters, in opposition to the usage and prejudices of his tribe. They are between six and eight years old; and he brought them both to my camp, where they were vaccinated. I observed their father caressing them with pleasure, and exulting in them with true parental satisfaction; and their persons and manners were very interesting. It deserves remark, as exhibiting a strong feature in the character of the *Jarejahs*, and of their feelings with respect to their daughters, that these girls wore turbans, and were dressed and habited like boys. As if ashamed or afraid of acknowledging their sex, they assured me they were not girls, and with infantile simplicity appealed to their father to corroborate the assertion.' p. 67.

It should be observed, that the law of destruction takes effect much less generally on the illegitimate female offspring; whose mothers are held by the *Jarejahs* in a capacity between wives and slaves, and are taken, with little care of selection, from any of the neighbouring tribes, whereas they shew the utmost nicety of pride in selecting their wives from the most honourable *Raj-put* families; 'even the poorest and lowest *Jarejah* feeling the utmost solicitude not to taint his blood by an improper alliance.' It is not, as may easily be supposed, from humanity, that these infants of meaner quality are frequently spared, 'but rather,' says Col. W., 'from a contemptuous opinion of their inferiority. These children are not considered to belong to the *caste*, and their future situation in life is of little consequence, though the pride and prejudices

of a *Jarejah* make him occasionally also destroy his spurious offspring. These daughters are 'bestowed on *Mussulmans*, or on *Hindus* of an inferior *caste*; and their settlement is attended with little expense or publicity; the motives therefore which lead the *Jarejiks* to destroy their legitimate daughters do not exist with equal force with respect to those by the *rack-las*, or mistresses.

We must suppose that the pride of this depraved race has such an ascendancy over all better feelings, as to preclude any affection for these daughters of reputed inferior blood, even when they are growing up, as, else, the fathers, being thus made sensible how interesting their other daughters also would become if spared, could not with such perfect indifference doom them all to perish.

Colonel Walker acknowledges his want of any good data for a calculation of the number of female infants that annually thus perish by violence, though he has made many inquiries, and received several loose estimates on the subject, from persons considerably acquainted with the country. A number between fifteen and twenty thousand would probably be the mean of these calculations of the yearly destruction in *Guzerat* and *Kutch*.

It would be gratifying to abridge the narrative of Colonel Walker's indefatigable and most meritorious exertions for the suppression of this unequalled enormity, if our limits now allowed room for any thing more than an animated congratulation to him and to the very cause of virtue itself,—among the most memorable of whose agents he has taken his rank,—on the complete success of those exertions, throughout one wide portion of the country in which they were so judiciously and so resolutely prosecuted. In the remoter part of it, the territory of *Kutch*, the fear of the English had not yet grown to a sufficient strength to second effectually the force of persuasion: and the Colonel's repeated and earnest appeals to their humanity, and what they call their religion, had thus far failed, though the time is very likely not far distant, when they also will begin to feel the illuminations of that logic which has so mighty a power over Asiatic understandings—and indeed those of all other nations. But in *Guzerat* the great object of Col. W.'s exertions is accomplished. He persevered in spite of all the obstructions which would have reduced a less determined spirit to despondency and inaction; and finally persuaded almost all the *Jarejahs* of any consequence in the country to subscribe such an engagement to renounce the abominable custom, as expressly subjects them, by their own consent, to a punishment from the British and *Gakawar* governments in every subsequent instance of infanticide. At the date of the

latest notices here inserted, the Colonel had remained long enough at *Baroda* to ascertain that the measure was proving effectual, and to receive the most gratifying demonstrations of gratitude and joy from both the mothers and fathers whose offspring he had thus reduced them to a kind of necessity of preserving. He is one of that privileged and enviable class of men whom Providence has employed, each, to accomplish *some one* grand distinct operation in the great process of reforming the world.

It is in a train of happy moral revolutions, corresponding to this, that we earnestly hope we see the intention of Providence in facilitating what appears so strange an irregularity in the economy of the world, as the acquisition of a vast empire in Asia by the people of this island. We do not know in what way those persons among us who do not care for such revolutions, or who deprecate and hate the projects for effecting them, maintain their complacency on the subject of India, amidst the evidence, growing every year more glaring, that *in any other view* our Indian successes are a great and almost unmixed calamity. We know not in what way,—unless they are expecting the state of the case to be reversed in consequence of a miracle of moral transformation, speedily to be wrought upon the managers of power in this ill-fated world. Unless this shall come to pass, we must expect that India,—which used to be dreamed and ranted about as an exhaustless source of wealth to the nation,—will continue to be, no one can conjecture how long, a most destructive drain on our domestic resources, absolutely a pit to throw the hard earnings of the English people into, and at the same time a pernicious vent for an influence that is poisoning our morals. But the period must sometime arrive when either wisdom or necessity will change this condition of things; and in the mean while, it will be a consolation, and partly even a compensation, to the benevolent and religious part of the community, that the English power in India is operating as the cause of most important innovations among the people,—in some particular instances by a direct authoritative interference, and more generally by that indirect and even involuntary sanction and weight, which the supreme power in the country necessarily gives to whatever benevolent and pious undertakings it protects. For how many wasted millions (no apology, however, for the men and the system that have wasted them) will it be a *moral* compensation; that, twenty years hence, there will be very many thousands of human beings of an age to reflect with gratitude, that it has been owing to English interference that they were not all murdered in their natal hour; and who will therefore have



a most powerful motive to receive with favour, and to consent to promote, the measures by which the English may at that time be solicitous to diffuse among them civilization and Christianity. And if at length a general civilization and Christianity in India shall be the result of such measures as could *not have been prosecuted so effectually but under advantage of the ascendancy of the English power*, what a triumphant balance of good will this be (still no thanks to corrupt and ambitious men) against that grievous pecuniary burden which the possession of India imposes on us, and will impose for a long time yet to come.

Mr. Moor's disorderly miscellany of contributions to this volume are of all kinds, mythological, philological, and historical; and though some of them are unimportant, and many of them out of place, they may afford to a patient and combining reader some considerable instruction in Indian matters. There is a large and elegant map of Guzerat, for the accuracy of which he has given the most respectable pledges.

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Art. II. *An Elementary Investigation of the Theory of Numbers*, with its application to the Indeterminate and Diophantine Analysis, the analytical and geometrical division of the circle, and several other curious algebraical and arithmetical problems. By Peter Barlow, of the Royal Military Academy. 8vo. pp. xvi. 507. Price 14s. in boards. Johnson and Co. 1811.

**ALTHOUGH** Mr. Barlow, in undertaking the work before us, has not opened any new channels of thought, the subjects to which our attention is invited, have, each of them, until within the last ten years, been almost entirely neglected for nearly a century. On the theory of numbers, there is very little extant, between the times of Euclid and Archimedes, and that of Malcolm: and from Malcolm's time to the present, scarcely a new property was added to the stock, before the recent publications of Legendre and Gauss. The Diophantine analysis, indeed, has met with a rather more respectful attention: but still has but seldom been treated with the perspicuity of which it is susceptible, or been made to furnish any practical applications. We are persuaded, however, that the Diophantine method may be employed with great success in the finding of fluents; and we should have been gratified to meet with a few examples to this effect, in Mr. Barlow's work. That he has developed many of its uses in *other* scientific enquiries, our readers may perceive from the following analysis of his work.

It is divided into two parts, of which the first is subdivided into ten, the second into seven chapters. In the first part the author treats of the sums, differences, and

products of numbers in general,—divisors, and the theory of perfect, amicable, and polygonal numbers,—the lineal forms of prime numbers, and their most simple properties,—the possible and impossible forms of square numbers, and their application to numerical propositions,—the possible and impossible forms of cubes, and higher powers,—the properties of powers in general,—the products and transformations of certain algebraical formulæ,—the quadratic divisors of certain formulæ,—the quadratic forms of prime numbers, with rules for determining them in certain cases,—the different scales of notation, and their application to the solution of arithmetical problems. This part is terminated by a dissertation on the notation of the Greeks (avowedly taken from Delambre), and some miscellaneous propositions.

In the second part we find the subject of continued fractions, and their applications to various problems,—the solution of indeterminate equations of the first, second, third, and higher degrees respectively,—the solution of indeterminate equations of the form  $x^2 - 1 = M(a)$ , with a table of indeterminate formulæ,—the solution of Diophantine problems, with miscellaneous examples,—the analytical and geometrical division of the circle, including the solution of Gauss's celebrated problem relative to the inscription of polygons in a circle. The volume concludes with two tables; namely, one of prime numbers to 4000; the other, containing the least values of  $p$  and  $q$ , in the equation  $p^2 - Nq^2 = 1$ , for every value of  $N$ , from 2 to 202.

Such of our readers as are acquainted with Legendre's work, entitled "*Essai sur la Théorie des Nombres*," and Gauss's "*Disquisitiones Arithmeticæ*," will observe, from the preceding analysis, that much of the ground over which Mr. Barlow conducts us, has been already explored by those able mathematicians. But it must not thence be inferred that he pursues the same route, and strikes into no new paths. While he wisely facilitates his own progress by the experience of his predecessors, he sometimes cuts *through* a hill which they had ascended and descended, and now and then, by main strength, removes an obstacle which they had slyly evaded. In general, his manner of proceeding is, strictly speaking, his own. Diophantus, Bachet, Fermat, Kersey, Euler, Waring, Legendre, and others, frequently furnish him with materials; but he work them up in his own way, and casts the whole into a shape which is at once neat, interesting, and useful. We have already given some proofs of his talents, in our account of the new edition of Euler's Algebra, which it now appears, was

carried through the press by this author: we avail ourselves of the present opportunity to lay before our readers a few more specimens.

In the fourth chapter of the first part, a chapter which relates to the possible and impossible forms of square numbers, there are several very interesting propositions, and some comprehensive and useful tables of formulæ, by which the possible and impossible cases may be easily detected and separated. These however, we cannot transcribe; but we give the following simple proposition, for the sake of its curious corollary, relative to two series, which, though it has been long known, we have never seen *publicly* demonstrated before.

‘The area of a rational right angled triangle cannot be equal to a square.

‘For if it were possible, and  $x, y$ , and  $z$ , were made to represent the two sides and the hypothenuse of such a triangle, we should have.

$$\begin{cases} x^2 + y^2 = z^2 \\ \frac{1}{2}xy = w^2 \end{cases}$$

‘Or

$$x^2 + 2xy + y^2 = z^2 + 4w^2, \text{ and } x^2 - 2xy + y^2 = z^2 - 4w^2;$$

that is,

$$\begin{cases} z^2 + 4w^2 = (x+y)^2 \\ z^2 - 4w^2 = (x-y)^2 \end{cases}$$

‘But these expressions cannot be both squares at the same time (art. 55); and, consequently, the area of a rational right angled triangle, cannot be equal to a square.—Q. E. D.

‘Cor. 1. Since, in order to have a rational right angled triangle, we must have  $x^2 + y^2 = z^2$ ; it follows (from art. 54), that

$$\begin{cases} x = r^2 - s^2 \\ y = 2rs \end{cases}$$

And, consequently, if in the fraction  $\frac{r^2 - s^2}{2rs}$ , or  $\frac{2rs}{r^2 - s^2}$  the numerator

and denominator be taken for the sides of a right angled triangle, it will be a rational one; and in these expressions we may give any values at pleasure

to  $r$  and  $s$ . If, in the second fraction  $\frac{2rs}{r^2 - s^2}$  we make  $r = s + 1$ , it

becomes

$$\frac{2s^2 + 2s}{2s + 1} = s + \frac{s}{2s + 1};$$

and in this expression, by making successively

$$s = 1, 2, 3, 4, \&c.$$

we have the following remarkable series,

$$s + \frac{s}{2s+1} = 1\frac{1}{3}, 2\frac{2}{5}, 3\frac{3}{7}, 4\frac{4}{9}, 5\frac{5}{11}, 6\frac{6}{13}, \&c.$$

each of which expressions, reduced to an improper fraction, gives the sides

of a rational right angled triangle. And if in the fraction  $\frac{r^2-s^2}{2rs}$  we make

$r=1$ , and  $r=2n+2$ , our expression becomes

$$\frac{4n^2+8n+3}{4n+4} = n + \frac{4n+3}{4n+4};$$

and here, making  $n = 1, 2, 3, 4, \&c.$  we have this other series.,

$$n + \frac{4n+3}{4n+4} = 1\frac{7}{8}, 2\frac{11}{12}, 3\frac{15}{16}, 4\frac{19}{20}, 5\frac{23}{24}, \&c.,$$

which has the same property as the former." Pp. 121, 3.

The chapter on the different scales of notation, contains much original matter, and some useful observations. We shall quote two, or three of the author's remarks on the comparative advantages and disadvantages of different scales.

'On this head, simplicity is evidently the first consideration to be attended to, for in that alone consists the superiority of one system over another; but this ought to be estimated on two principles, viz. simplicity in arithmetical operations, and in arithmetical expressions: Leibnitz, by considering only the former, recommended the binary scale, which has certainly the advantage in all arithmetical operations, in point of ease; but this is more than counterbalanced by the intricacy of expression, on account of the multiplicity of figures necessary for representing a number of any considerable extent; thus we have seen (prop. ii. of this chapter,) that 1000 in the binary scale would require ten places of figures, and to express 100000 we must have twenty places, which would necessarily be very embarrassing, at the same time that all calculations would proceed very slow, on account of the number of figures that must be made to enter into them.

'The next scale that has been recommended is the senary, which certainly possesses some important advantages: first, the operation with this system would be carried on with facility; the number of places of figures for expressing a number would not be very great; beside, that those quantities equivalent to our decimals, would be more frequently finite than they are in our system: for example, every fraction whose denominator is not some power of one of the factors of 10 is indefinite, and those only are finite that contain the powers of these factors: and it is exactly the same in every other scale of notation: namely, those fractions only are finite, that have denominators compounded of the powers of the factors of the radix of that system; therefore, in the decimal scale only fractions of the

form  $\frac{a}{2^m 5^n}$  are finite, but in the senary scale the finite fractions are of the

form  $\frac{a}{2^m 3^n}$ ; and as there are necessarily more numbers of the form  $2^m 3^n$ ,

within any finite limit, than there are of the form  $2^m 5^n$ , it follows, that in a system of senary arithmetic, we should have more finite expressions for

fractions than we have in the denary; and, consequently, on this head the preference must be given to the senary system: And, indeed, the only possible objection that can be made to it is, that the operations would proceed a little slower than in the decimal scale, because in large numbers a greater number of figures must be employed to express them. This leads us to the consideration of the duodenary system of arithmetic, which, while it possesses all the advantages of the senary, in point of finite fractions, is superior even to the decimal system for simplicity of expression; and the only additional burden to the memory is two characters for representing 10 and 11, for the multiplication table in our common arithmetic is generally carried as far as 12 times 12, although its natural limit is only 9 times 9, which is a clear proof that the mind is capable of working with the duodenary system, without any inconvenience or embarrassment; and hence, I think, we may conclude, that the choice of the denary arithmetic did not proceed from reflection and deliberation, but was the result of some cause operating unseen and unknown on the inventor of our system; and it may, therefore be considered as a fortunate circumstance, that for this accidental radix, that particular one should have been selected, which may be said to hold the second place in the scale of general utility.

All nations, both ancient and modern, with a very few exceptions, divide their numbers into periods of 10s, which singular coincidence of different people, entirely unconnected and unknown to each other, can only be attributed to some general physical cause, that operated equally on all, and which there is little doubt is connected with the formation of man; namely, his having ten fingers, by the assistance of which, in all probability, calculation, or at least numbering, was first effected.

Our present scale of notation, however, though founded on this principle, was not the immediate consequence of this division, but was an improvement introduced a long time afterwards, as is evident from the arithmetic of the Greeks, who, notwithstanding they divided their numbers into periods of tens, had no idea of the present system of notation, the great and important advantage of which is, the giving to every digit a local, as well as its original or natural value, by means of which we are enabled to express any number, however large, with the different combinations of ten numerical symbols; whereas the Greeks, for want of this method, were under the necessity of employing *thirty-six* different characters, and with which, for a long time, they were not able to express a number greater than 10000; it was, however, afterwards indefinitely extended by the improvements of Archimedes, Apollonius, Pappus, &c.

The last chapter in this work, which relates to the solution of the equation  $x^n - 1 = 0$ ,  $n$  being a prime number, and exhibits the application of that solution to the analytical and geometrical division of the circle, is one which we have read with a high degree of pleasure. Most of our mathematical readers will recollect the scepticism with which the news was first received in England, that M. Gauss of Brunswick had found, by means of quadratics only, the side of a *seventeen* sided polygon, inscribed in a circle. That scepticism, however, is now removed, and it is well

known, that this is only a particular case of a far more general inquiry, which has been conducted with great success by M. Gauss, and which, indeed, gives the principal value to his "Disquisitiones." Mr. Barlow has here entered upon the same inquiry, for the first time, we believe, it has been attended to in England: and, although he proceeds upon the same general principles as M. Gauss, he has gone through the investigation in much smaller compass, and, we think with more perspicuity. We cannot exhibit the whole of his process; but we will endeavour to present our readers with the spirit of it.

Since the discovery of the Cotesian theorem, it has been generally known, that the division of the circle into any number of parts  $n$ , depends upon the solution of the binomial equation  $x^n - 1 = 0$ ; an equation, however, which was considered as beyond the reach of analysis, till Gauss conquered the difficulty, in the work just mentioned, by resolving the equation into others of inferior dimensions. The number of these equations, as well as the degree to which they arise, depends upon the factors of the quantity  $n-1$ : that is, if

$n$  be a prime number, and  $n-1 = a^{\alpha} b^{\beta} c^{\gamma}$ , then the solution will be affected by  $\alpha$  equations of the degree  $a$ ,  $\beta$  equations of the degree  $b$ ,  $\gamma$  equations of the degree  $c$ , &c. and consequently, if  $n-1 = 2^m$ , the solution will involve  $m$  quadratic equations only; whence, in such cases, the problem is susceptible of geometrical construction.

The principle of solution, then, employed by our author, consists in dividing the series of imaginary roots of the equation  $x^n - 1 = 0$  (which roots, it is well known are all

comprehended in a general formulæ such as  $x^{2k\pi/n} - 2\cos\frac{2k\pi}{n}$  —

$+1=0$ ) into periods, and finding the sums of the roots of each period; then subdividing those periods into others, and those again into others, till the whole series is finally divided into periods of single roots. For this purpose, it is first demonstrated that the imaginary roots of the equation  $x^n - 1 = 0$ , ( $n$  being a prime number) are powers of the same imaginary quantity; so that if  $R$  be one of those roots, the whole series will be  $R, R^2, R^3, R^4$ , &c. to  $R^{n-1}$ , the real root being unity. And, since from the theory of equations the sum of all the roots is equal to the co-efficient of the second term, we have

$$1 + R + R^2 + R^3 + \&c. = 0, \text{ or}$$

$$R + R^2 + R^3 + \&c. = -1;$$

so that the sum of all the imaginary roots is known; and conse-

quently, if this series of roots be distributed into two periods which may be represented by  $p$  and  $p'$ , the sum of these quantities will be known, that is  $p+p'=-1$ . If, then, the product of  $p p'$  can also be found, the computist will be able, having their sum and product, to find the quantities  $p$  and  $p'$  separately; or, which is the same, the sum of the roots in each period will be determined. Our limits will not allow of our developing fully the method of forming these periods, so that their product will be known; it may, however, be tolerably comprehended from the following example. Let  $x^5-1=0$ , be the proposed equation, the imaginary roots of which may be represented by  $R, R^2, R^3, R^4$ . If these are separated into two periods, viz.  $R^2, R^3=p, R^4=p'$ , there will result  $R+R^2+R^3+R^4=p+p'=-1$ , and  $(R^2+R^3) \times (R+R^4)=R^3+R^6+R^4+R^7=R^3+R+R^4+R^2=-1$ , as is evident; for, since  $R^5=1$ ,  $R^6=R$ , and  $R^7=R^2$ . Hence then, having  $p+p'=-1$ , and  $p p'=1$  also, we readily find  $p=-\frac{1}{2}+\frac{1}{2}\sqrt{5}$ , and  $p'=-\frac{1}{2}-\frac{1}{2}\sqrt{5}$ ; that is  $R+R^2=-\frac{1}{2}+\frac{1}{2}\sqrt{5}$ , and  $R^3+R^4=-\frac{1}{2}-\frac{1}{2}\sqrt{5}$ . Now, therefore, to find these separate roots, we have their sum  $=-\frac{1}{2}+\frac{1}{2}\sqrt{5}$ , and their product  $R \times R^4=R^5=1$ ; whence the roots themselves are readily determined.

It will be seen, then, that the only difficulty in the solution of these equations consists in so selecting the periods that their product may become a known quantity: the means for accomplishing this are not always obvious; but Mr. Barlow furnishes the reader with a variety of remarks and examples, tending to facilitate this part of the inquiry. We shall select the most curious of these, which we hope may be tolerably well comprehended, after the preceeding observations have been duly considered.

360°

\* Find the cosine of —, and the roots of the equation

17

$$x^{17}-1=0.$$

\* Since 17 is a prime number of the form  $2m+1$ , or  $17=2^4+1$ , the roots of the above equation may be obtained by four quadratic equations, and the

360°

cosine of — by three quadratic equations; in order to which, the imaginary

17

roots of the equation

$$x^{17}-1=3$$

must be decomposed, first, into, two periods of eight terms each, then these into two periods of four, and these again into two periods of two terms each. Now 3 being a primitive root of the equation

$$x^{16}-1=M(17),$$

the whole period of powers will be

1, 3, 3<sup>2</sup>, 3<sup>3</sup>, 3<sup>4</sup>, 3<sup>5</sup>, 3<sup>6</sup>, 3<sup>7</sup>, 3<sup>8</sup>, 3<sup>9</sup>, 3<sup>10</sup>, 3<sup>11</sup>, 3<sup>12</sup>, 3<sup>13</sup>, 3<sup>14</sup>, 3<sup>15</sup>;

or

1, 3, 9, 10, 13, 5, 15, 11, 16, 14, 8, 7, 4, 12, 2, 6 ;  
by rejecting the multiples of 17.

Whence (by art. 219) the first two periods will be.

$$p = R^1 + R^9 + R^{13} + R^{15} + R^{16} + R^8 + R^4 + R^2,$$

$$p' = R^3 + R^{10} + R^2 + R^{12} + R^{14} + R^7 + R^{12} + R^6.$$

Now

$$p + p' = -1;$$

and

$$pp' = p + p' + p + p + p + p' + p' + p' = 4(p + p' = -4.$$

Hence the quadratic equation containing the roots  $p, p'$ , will be

$$p^2 + p - 4 = 0.$$

Whence,

$$p = -\frac{1}{2} + \frac{1}{2}\sqrt{17}, \text{ and } p' = -\frac{1}{2} - \frac{1}{2}\sqrt{17}.$$

Again, the periods of roots  $p, p'$ , must be now decomposed into the four following periods, the sums of which are, for distinction sake, represented by  $q, q'$ ; viz.

$$\text{Period } p, \begin{cases} q = R^1 + R^{13} + R^{15} + R^8, \\ q' = R^9 + R^{16} + R^4 + R^2. \end{cases}$$

$$\text{Period } p', \begin{cases} q'' = R^3 + R^5 + R^{14} + R^6, \\ q''' = R^{10} + R^{11} + R^7 + R^6. \end{cases}$$

And here we have

$$q + q' = p = -\frac{1}{2} + \frac{1}{2}\sqrt{17},$$

$$qq' = q'' + q''' + q' + q = p + p' = -1.$$

Whence the quadratic equation containing the roots  $q, q'$ , is

$$q^2 - pq - 1 = 0;$$

consequently,

$$q = \frac{1}{2}p + \frac{1}{2}\sqrt{(4+p^2)}, \text{ and } q' = \frac{1}{2}p - \frac{1}{2}\sqrt{(4+p^2)}.$$

In the same way,

$$q' = \frac{1}{2}p' + \frac{1}{2}\sqrt{(4+p'^2)}, \text{ and } q''' = \frac{1}{2}q - \frac{1}{2}\sqrt{(4+p^2)}.$$

Again, the above periods of  $q, q', q'', q'''$ , and each decomposed into two periods of two terms each, which new periods are represented by  $t, t', t'', t'''$ ; viz.

$$\text{Period } q, \text{ into } \begin{cases} t = R^1 + R^{16}, \\ t' = R^{13} + R^4. \end{cases}$$

$$\text{Period } q', \text{ into } \begin{cases} t'' = R^9 + R^8, \\ t''' = R^{15} + R^2. \end{cases}$$

$$\text{Period } q'', \text{ into } \begin{cases} t^{iv} = R^3 + R^{14}, \\ t^v = R^5 + R^6. \end{cases}$$

$$\text{Period } q''', \text{ into } \begin{cases} t^{vi} = R^{10} + R^7, \\ t^{vii} = R^{11} + R^6. \end{cases}$$

Now

$$t + t' = q = \frac{1}{2}p + \frac{1}{2}\sqrt{(4+p^2)},$$

and

$$t'' + t''' = q' = \frac{1}{2}p' + \frac{1}{2}\sqrt{(4+p'^2)}.$$

Therefore the quadratic equation containing the roots  $t, t'$ , is

$$t^2 - qt + q' = 0.$$

Whence,

$$\begin{cases} t = \frac{1}{2}q + \frac{1}{2}\sqrt{(q^2 - 4q')}, \\ t' = \frac{1}{2}q - \frac{1}{2}\sqrt{(q^2 - 4q')}. \end{cases}$$

The first of these is the greatest positive roots, and is therefore, the value





rors or failures, though we have only detected *two* in the course of our examination. Of these, the first is in the attempt to demonstrate that  $a \times b = b \times a$ , which fails by reason of too restricted a definition of numbers. The second relates to Fermat's theorem on the impossibility of the indeterminate equation  $x^n + y^n = z^n$ , for every value of  $n$  greater than 2: the attempt is very ingenious and elaborate, but fails by reducing the proposition to a former corollary which does not apply, and which is not demonstrated, if it did.

To conclude, this work seems well fitted to be read immediately after Euler's Algebra, in some parts of which the investigations are directed to kindred subjects. They who are pleased with the manner of the celebrated German algebraist, will find much in Mr. Barlow's volume to suit their taste. To all indeed who cultivate the Diophantine analysis it will be a great treasure; and even those mathematicians who rank too high to need its instruction, will be pleased with the judgement and taste evinced by the author in its composition.

Art., III. *Memorandum on the Subject of the Earl of Elgin's Pursuits in Greece.* 8vo. pp. 77. Price 6s. Miller. 1811.

WHEN Phidias, who made in Athens, and makes in this tract so distinguished a figure, was performing the process under which a rude block of marble was to become a beautiful or majestic human form, he despised no implement or operation, however slight, which could in any manner or degree contribute to the perfection of that intended form. There is in this world, under the denomination of the human mind, a rude and perverse intellectual substance, incomparably harder to be brought to any thing like a perfect shape, than any piece of stone that the artist ever had to work upon. It is, however, under a grand process: and we have sanguine hopes that it will come forth, at length, wrought to a degree of excellence which will contrast, wonderfully and delightfully, with its former condition. This excellence must include, and partly consist in, a highly improved faculty for the general perception of order and beauty,—an intelligence not only of the chief relations and harmonies in metaphysical and moral truth, but also of that kind of rectitude which constitutes order and beauty in the material world. Beyond all question there is such an analogy throughout all the subjects of knowledge, that the faculty of perceiving and admiring the true and the beautiful in higher subjects of contemplation, will be in some certain degree qualified and disposed to perceive and admire them in the inferior classes of subjects. If, therefore, we anticipate a noble amendment in the general state of the human

mind, we may expect that, along with increasing rectitude of ideas concerning truth in subjects of primary importance, there will be an improvement in the justness of apprehension relatively to the subjects of what we call Taste. And we may justly be gratified that the process is actively and effectually going on in civilized society, for promoting this subordinate part of our intellectual improvements—provided the means be not too expensive, and the measure of time and operation out of all proportion to what is given to much more important matters.

No doubt it would be far the most pleasing to a man with a right comparative estimate of the different parts of that general improvement, toward which it is assumed that the intellect of society is in progression, to see the most forward points of the advance to be in the direction of the improvements that are the most important. He would be extremely happy to see the civilized world making a progress in the wisdom of religion, morals, politics and legislation, with a much slower growth towards a finished judgement in architecture, sculpture, and painting. Nor would scarcely any state of the social mind appear to him more perverted and contemptible, than that in which these refinements of art and taste should be making a distinguished advance, while superstition or scepticism were repressing religion, while a loose moral code extenuated profligacy, and a barbarous legislation was sanctioned or permitted by the prevalence of absurd political opinions.

It were vain, however, to hope, as yet, of such a perverse and frivolous company of beings as mankind, that, even when in a course of improvement, they should give a precedence to the most important pursuits. We must be content to think it, for the present, a great thing, if they are any where making one-fifth part of the progress in religious and political illumination that they do in the cultivation of taste. Let civilized society, or any particular nation, but manifest such a degree of amelioration in respect to the more serious concerns of human nature, as to give unequivocal signs that men are really approaching a considerably higher state of wisdom and virtue, under an impulse that is not likely to remit,—let thus much be realized of the more indispensable kinds of improvement, and it will so far indicate a general soundness of the moral and intellectual system, as to prevent our suspecting the augmented passion for the fine arts to be a kind of exhalation from fermenting moral corruption. Though regretting to see it prevail in a greater degree, and with greater effect, than the zeal in nobler pursuits, we shall yet hope it will not, on the whole, counteract that zeal; and that, though it is operating very prematurely, its effects will ultimately combine with those of

that nobler zeal, in the one grand result, the whole improvement of our nature. A philanthropist while thus pleased to see this improvement. (though disproportionate and premature,) of the human faculties in one mode of their application—because he anticipates that when at length this too forward attainment shall be overtaken by the more important ones, it will fall gracefully into the system of improvements, and be satisfied to hold a very subordinate place in it,—will not, of course, despise the means brought in aid of this subordinate part of our mental cultivation. Even the foolish extravagance of the enthusiasts for the fine arts, who will talk about the more prevailing study, or the improving style, of sculpture and painting, in such magnificent terms as they would have no patience to hear applied to the diffusion of Christianity, or the deliverance of a nation from an inveterate tyranny,—even this will not provoke him to deny that some small intellectual benefit may be derived, in England, from delineations of the ruins of Athenian structures, and from actual fragments of the statues and bas-reliefs with which they were once adorned. Put things in their right gradation, from the highest extreme to the lowest, and the man that gratefully exults in our having so long received from Judea, and indeed partly from Greece, the grand rectifier of our intellectual and moral faculties, in their most important relations—the Bible,—will not *therefore* fail to acknowledge the value (though certainly small according to his scale) of these latest contributions of Greece to discipline our faculties to a more correct perception of beauty in forms.

It is true, that the Christians of the earlier ages, who inhabited the regions enriched with the superb and beautiful works of Pagan art, gave proof, by the zeal with which in some instances they defaced or demolished them, how little they combined with their affection for what instructed them in the most important truth and in their eternal interests, an esteem for what would have so powerfully assisted the formation of a perfect taste, in themselves and their posterity. And, assuredly, it will be doing them no wrong to say, that if they *had* been possessed, or desirous to be possessed, of so judicious a taste as would be required to constitute a part of that high general cultivation of the mind, which it may be hoped mankind will one day attain, their zeal to destroy these works would have been much more restrained. But still, if the Christians, in the time of Theodosius and the following periods, had possessed as fine a taste as the Athenians in the age of Pericles, they must necessarily have beheld the grand and beautiful apparatus of idolatry in a very different light from that in which it remains may now be contemplated. These miracles, as in a

poetical licence of phrase they may be called, wrought by genius and art in support of the Pagan superstitions, would not *now*, if they could even reappear in all their pristine glory, revive one idolatrous emotion in favour of Jupiter, or Apollo, or Minerva. None, perhaps, of the seductions that have acted extensively on the human mind, has ever been so completely annihilated as that of the mythology, taken distinctly from the morality, of the Greeks and Romans. The admiration and delight, therefore, with which an intelligent disciple of the true religion might behold these wonders of human ability, would be unmixed with any apprehension that the true God will ever, for them, have one worshipper the less; and would be repressed only by the retrospective thought, what sublime talents were once profaned in the service of a detestable superstition, and how powerfully such labours must have contributed to confirm its ascendancy. But how different was the whole view of the subject to the early Christians. To them the *superstitious* character of these great works was, necessarily, beyond all comparison the most prominent character. They beheld these magnificent structures, and they *truly* beheld them, as having been proud warlike forts, raised, most directly and precisely, in hostility to the God of heaven, and zealously maintained in that very use almost to that very day. It was by an easy recollection that they were reminded of that doom of utter demolition, commanded by that God to be executed, under the former dispensation, on such structures, and by a natural association that his fervent worshippers were incensed against the very walls which had hardly ceased to be marked with the flagrant signs, and to ring with the sounds, of this hostility. They regarded these edifices as the abodes, but just vacated, and, in the belief of some of their fellow-citizens, not yet vacated, of devils; as the fresh and portentous vestiges, therefore, of a grand attempt to make this world formally a province of the infernal kingdom. Nor were they, in this notion *substantially* wrong; for the power and agency of evil that dwelt in these fanes, and emanated from them, could not well have been greater if they had really been places of diabolic residence. Men glowing and shuddering with sentiments like these,—in other words, men feeling with a right degree of emphasis that the true and a false religion are the greatest good and evil in the whole world, and extending, according to a natural law of the mind, an inferior but proportionate sentiment of complacency and abhorrence to the machinery and circumstances of this good and evil,—would find in the magnitude, the harmony of proportion, the beauty of shapes, the perfection of workmanship, but little to subdue the antipathy excited in

viewing these fine performances as the instrumental auxiliaries of the greatest of all evils.

Besides, consider the mischief they were still doing by assisting to prolong the partial prevalence of superstition. They greatly contributed to keep the Pagan sentiments in operation, and the Pagan notions in a state of distinctness, by furnishing fixed visible types for all their vain fancies, and embodying those fancies by means of those types in almost every possibility of grace and dignity. Those who were insensibly declining from idolatry, less through the influence of direct conviction than of the ascendancy which Christianity was acquiring in the Roman empire, and at the imperial court, would often be recalled to their ancient veneration for their gods by again contemplating the beauty or majesty of their images and temples; and these imposing and enchanting forms would pre-occupy, beyond all chance of expulsion, the imaginations of children, forming there more exquisite associations with Pagan ideas than could ever be formed with ideas of any other order. Indeed this profuse display of grace and sublimity would operate, not only in the way of captivating the fancy, but also as an argument to the understanding. For, at first view, and previously to some religious illumination, it would seem as if it never could be, that that whole system of notions should be fantastic, delusive, and detestable, which had been able to consolidate and display itself in a material form so vast, so durable, and so rich in the creations of the first genius and skill in the world, in almost the only productions of art in any way worthy to be compared with those of nature.

And thus, while all cultivated men will unite in regretting, and very deeply regretting, that those finest performances of art, which would *now* do none of this harm, and would contribute much to perfect our taste, have been in a great measure destroyed, we think it should appear that there are very considerable excuses for that persecution of statues and shrines, in which we verily believe some of our bewitched devotees to the fine arts regard the early Christians as having committed little less than the most atrocious wickedness. At the same time, we shall all join most cordially in the condemnation of those (and without doubt there were many such) who were actuated rather by the spirit of barbarians than of Christians; who comprehended, perhaps, or cared, very little about the power of this heathen sublimity and beauty to prolong the dominion of superstition in the beholders, but were delighted to find themselves at liberty to demolish what they knew was held in high esteem by their enemies, and the more delighted as they understood these great works to be reputed the monuments of

incomparable genius. The same resentment is felt against all the subsequent dilapidators, of whatever nation or faith, down to the present vile Turkish barbarians; and it is felt with peculiar force against the Venetian army or general that destroyed the greatest part of the temple of Minerva at Athens, which had remained nearly entire till the latter part of the seventeenth century.

The little that still remains of the unrivalled works of Grecian art follows most strictly the rule of value in the Sibyl's leaves. Unless some happy revolution shall put the country once called Greece under a civilized government, (which, with submission to the *amateurs* of the fine arts, we think might be almost as desirable on account of the people as of the sculptures,) another half century may go far towards obliterating for ever all the more delicate workmanship, and leaving only some defaced bulks of ruin. Under such circumstances it does really seem to become a concern of the civilized world to preserve, by taking it away, some small portion of what is moveable, and to obtain the most accurate delineations of both what is probably destined to perish, and what may be able to preserve itself by mere size and weight. It might not imply any extravagance of passion for the arts, if a man should be of opinion that an effectual plan for possessing ourselves of all that can be supplied, in all ways, for the illustration of the principles of beauty, from the relics of the ancient works in Greece, would be fully as respectable a national object as some things, so called, on which millions have been expended by this or the neighbouring countries. The Earl of Elgin, previously to his going out Ambassador Extraordinary to the Ottoman Porte, in 1799, suggested some notion partly tending to such an object to those who had at that time the national projects and the national revenues in their management. The suggestion however was not entertained; the ministerial conscience being exquisitely delicate respecting the expenditure of the public money; and his Lordship's casuistry perhaps failing to satisfy it, that the money which was destined to enlighten nobility, and stimulate patriotism, could be diverted, consistently with scrupulous integrity, to the less palpable utility of obtaining for the nation some of the finest means in existence for assisting the cultivation of its taste. His proposal was, that the government should 'send out English artists of known eminence, as modellers, architects, and draughtsmen, to rescue from oblivion, with the most accurate detail, whatever specimens of architecture and sculpture in Greece had still escaped the ravages of time, and the barbarism of conquerors.' This project being declined, as of too doubtful

issue to warrant the expense, ' Lord Elgin then endeavoured to engage some of these artists at his own charge ; but the value of their time was far beyond his means.'

' When, however, he reached Sicily, on the recommendation of Sir W. Hamilton, he was so fortunate as to prevail on Don Tita Lusieri, one of the best general painters in Europe, of great knowledge in the arts, infinite taste, and most scrupulously exact in copying any subject he is to represent, to undertake the execution of this plan ; and Mr. Hamilton, who was then accompanying Lord Elgin to Constantinople, immediately went with M. Lusieri to Rome ; where, in consequence of the late revolutions in Italy, they were enabled to engage two of the most eminent *formatori* to make the *modriformi* for the casts. Signior Balestra, the first architect there, along with Ittar, a young man of great talent, to undertake the architectural part of the plan ; and one Theodore, a Calmouk, who had distinguished himself several years at Rome, in the capacity of figure painter.

' After much difficulty, Lord E. obtained permission from the Turkish Government to establish these six artists at Athens ; where they prosecuted the business of their several departments during three years, acting on one general system, with the advantage of mutual control, and under the general superintendence of M. Lusieri. They at length completed Lord Elgin's plan in all its parts.

Accordingly, every monument of which there are any remains in Athens, has been thus most carefully and minutely measured ; and, from the rough draughts of the architects, (all of which are preserved,) finished drawings have been made of the plans, elevations, and details of the most remarkable objects ; in which the Calmouk has restored and inserted all the sculpture, with exquisite taste and ability. He has likewise drawn, with astonishing accuracy, all the bas-reliefs on the several temples, in the precise state of decay and mutilation in which they at present exist.

' Most of the bas-reliefs, and nearly all the characteristic features of architecture, in the various monuments of Athens, have been moulded, and the moulds of them have been brought to London.' pp. 4—6.

Perhaps the 'restoring' of any of the decayed and mutilated sculptures, in the drawings, may be regarded as rather a work of supererogation, an exercise of talent on a kind of sacred ground, to which the artist had but a questionable right. A few examples of this supplemental work may be an acceptable aid to the imagination ; but in general it will be preferable to be left to perfect our own ideal picture upon the traces remaining of the ancient forms. And as it is to be presumed that all the objects thus represented with the sculptures restored, will also be represented in the engravings in their actual state of defacement, the spectators may fix tenaciously on these latter, and refuse to let the artist's restorations take place in their imagination, if they are very peculiarly anxious not to be betrayed into a falsified idea of the ancient performances.



The operations of this corps of artists were not confined to Athens, nor to the delineation of objects in detail.

‘All the remains of architecture and sculpture which could be traced through several other parts of Greece, have been measured and delineated, with the most scrupulous exactness, by the second architect, Ittar. And picturesque views of Athens, of Constantinople, of various parts of Greece, and of the islands of the Archipelago, have been executed by Don Tito Lusieri.’

Their office was much like that of taking the portrait of a dying subject; for they found whatever was the most exquisite and vulnerable—the sculpture which had diffused over the marble structures a mimic life, by the richest forms and scenes of poetry—perishing, almost while they were looking at it, under the barbarism of the Turks. The marks of recent mutilation gave them cause to apprehend that many of the beautiful shapes and groupings which they were drawing would not remain to be delineated by any future artists. It is not improbable that by this time a portion of them are obliterated; and that the fewer there are which remain, the more zealously will these barbarians labour at their destruction, as seeing themselves nearer the end of their task. So that Lord Elgin's undertaking was at the very latest period of time for securing to us an accurate representation of any tolerable number of those most consummate instances of the power of genius and art, to bring, if we may have leave so to express it, enchanting society for cultivated men out of blocks of stone. He tells us that ‘the Turks will frequently climb up the ruined walls, and amuse themselves in defacing any sculpture they can reach; or in breaking columns, statues, or other remains of antiquity, in the fond expectation of finding within them some hidden treasures.’

‘The Ionic temple, on the Ilyssus, which in Stuart's time, (about the year 1759,) was in tolerable preservation, has so completely disappeared, that its foundation can no longer be ascertained. Another temple, near Olympia, has shared a similar fate within the recollection of man.

‘Many of the statues on the *posticum* of the temple of Minerva, (Parthenon,) which had been thrown down by the explosion’ (of the gunpowder lodged in it as a magazine, at the time it was fired on by the Venetians) ‘had been absolutely pounded for mortar, because they furnished the whitest marble within reach; and the parts of the modern fortification, and the miserable houses, where this mortar was so applied, were discovered.

‘Under these circumstances, Lord Elgin felt himself impelled, by a stronger motive than personal gratification, to endeavour to preserve any specimens of sculpture, he could, without injury, rescue from impending ruin.’ pp. 9, 10.

It might have been supposed that all the true lovers of arts in Europe, and even, if there were any such, among the native inhabitants of Athens, would agree that he was in the right; and regret that he could not carry off ten times more, unless there had been any cause to hope for a rescue from some other quarter. Certain of our polished neighbours, however, would have been better pleased, we have no doubt, that the last of the works of Phidias should have been reduced to mortar for another Turkish fort, than preserved for perpetuity in the possession and almost idolatrous reverence of the English. And indeed it seems to have been with no small difficulty that Lord Elgin was enabled to put any of them out of the reach of this former destiny; for all the interest which he possessed with the Turkish government as Ambassador of England, was but just enough, when exerted to the utmost, to obtain the fragments which he wished to bring away;—whether it was that, perceiving him extremely intent on his object, they wished to make a great merit of conceding it, or that they too must pretend some partiality for these fine works, and, knowing no use of them but to make lime, would be understood as setting a peculiarly high price on their exemption from that use. Between this Turkish mode of amateurship, and the intriguing hostility of the French, it appears a piece of wonderful good fortune that so many got fairly out of the country; and though a portion of them were lost in a shipwreck off the island of Cerigo, we are glad to find that the number finally secured is so considerable.

‘Lord Elgin made use of all his means, and ultimately with such success, that he has brought to England, from the ruined temples at Athens, from the modern walls and fortifications, in which many fragments had been used as so many blocks of stone, and from excavations made on purpose, a greater quantity of original Athenian sculpture, in statues, alti and bassi relievi, capitals, cornices, frizes, and columns, than exists in any other part of Europe.’ p. 10.

He is in possession of several of the original metopes from the temple of Minerva, representing the battles between the Centaurs and Lapithæ, at the nuptials of Perithous. The figures are in such high relief as to seem groupes of statues, and they are in general finished with as much attention behind as before. Some sculptures in low relief appear to have been obtained from the frize, which ‘was carried along the top of the walls of the cell,’ and represented, in a continual series of six hundred feet in length, ‘the whole of the solemn procession to the temple of Minerva during the Panathenaic festival.’ By digging in the site of a Janizary’s house, which he purchased and demolished for this purpose, he obtained parts

of the statues of Victory and Minerva, and of other figures which had been placed over the grand entrance from the west. From the dilapidated tympanum over the opposite portico he took several colossal figures; a figure denominated the Theseus, which is 'universally admitted,' he says, 'to be superior to any piece of statuary ever brought into England;' and 'a horse's head, which far surpasses any thing of the kind, both in the truth and spirit of the execution: the nostrils are distended, the ears erect, the veins swollen, one might also say throbbing: his mouth is open, and he seems to neigh with the conscious pride of belonging to the Ruler of the Waves.' He brought away, besides, specimens of all the parts of the architecture, so that 'the practical architect may examine into every detail of the building.' Specimens were also obtained from the Propylæa, from the temples dedicated to Neptune and Erectheus, Minerva Polias, and the nymph Pandrosos, and from the remains of a temple of Venus between Athens and Eleusis. Moulds were taken from the most beautiful of the ornaments.

'The architects have also made a ground plan of the Acropolis, in which they have not only inserted all the existing monuments, but have likewise added those, the position of which could be ascertained from traces of their foundations.' 'The ancient walls of the city, as they existed in the Peloponnesian war, have been traced in their whole extent. The gates, mentioned in ancient authors, have been ascertained, and every public monument, that could be recognised, has been inserted in a general map, as well as detailed plans given of each. Extensive excavations were necessary for this purpose, particularly at the great theatre of Bacchus, and at the Pnyx, where the assemblies of the people were held, when Pericles, Alcibiades, Demosthenes, and Æschines, delivered their orations.'

The opening of various Tumuli has supplied a complete collection of Greek vases. The spoils of one, which Lord E. conjectures to have perhaps been the tomb of Aspasia, were peculiarly rich. He obtained 'the very ancient sun-dial, which existed at the theatre of Bacchus during the time of Æschylus, Sophocles, and Euripides.' Many ancient bas reliefs and inscriptions were obtained in the churches and convents of Athens, which Lord E. obtained the archbishop's permission to examine. 'The peasants of Athens generally put into a niche over the door of their cottages, any fragment they discover in ploughing the fields.' Out of these were selected and purchased many various antique votive tablets, with sculpture and inscriptions.—The collection of inscriptions 'comprehends specimens of every remarkable peculiarity in the variations of the Greek alphabet, throughout the most interesting period of Grecian history.'

Having completed this rich assemblage, Lord Elgin became anxious to determine on some plan for rendering it the most effectually serviceable to the arts. The one adopted has been, in the first place, the formation, in London, of a museum, in which the whole of the most valuable acquisitions are to be exhibited to the inspection of the public. And, as far as appears, it is intended, by the aid of a fund expected to arise from this exhibition, to publish engravings, executed in the most perfect style, of the drawings in the architectural department, at a rate of expense not above the means of professional men. These drawings are completely prepared. It does not appear whether it is intended to publish engravings of the statues and bas reliefs. It is decided there shall be no attempt to *restore* the mutilations. This had at first been intended; and Lord E. went to Rome to engage the celebrated Canova in the undertaking; but, after examining some specimens, and informing himself of the general quality of the collection, that artist declared 'it would be sacrilege in him, or any man, to presume to touch them with a chisel.'

Thus we have secured the possession of a small specimen of the very utmost that human ability could ever accomplish in this department; and really we should think we could not well do it greater injustice in the estimate, than to entertain any such expectation as Lord Elgin most unaccountably avows in his concluding sentence,—that 'sculpture may soon be raised in England to rival the ablest productions of the best times of Greece.'

There are added to this tract two letters from Mr. West, Notes on Phidias and his School, and a Description, (from a French author) of a bas relief from the Parthenon, now in the *Musée Napoleon*. There are three small engravings in outline, one representing a very beautiful bas relief of a *quadriga*.

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Art. IV. *Organic Remains of a former World*. An Examination of the mineralized Remains of the Vegetables and Animals of the Antediluvian World; generally termed Extraneous Fossils. By James Parkinson. Vol. III.

WE have already had occasion to mention the two former volumes of this valuable work with considerable approbation;\* and the present concluding volume does great credit to the author's assiduity to deserve the favourable reception which they received from the public. His intimacy with the subject has become greater, his acquaintance with its objects

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\* Ecl. Rev. Vol. I. p. 44—47, and Vol. V. p. 708—718.

more extensive; and the collateral assistance which he has obtained from the works of preceding and contemporary writers, more varied and important. During the years which have elapsed since Mr. P. published his first volume, the science to which it relates has been rapidly gaining interest and strength; and while he deserves gratitude for having contributed to excite and animate the spirit of inquiry, he merits no inferior degree of praise, for having availed himself of the discoveries which have daily unfolded, and kept pace with the improvements which have in consequence been made. The volume before us proves him to have been a diligent and a judicious observer of the progress of our knowledge of extraneous fossils, and presents an useful, correct, and satisfactory general view of that part on which it is employed. If we have any material cause of complaint, it is that in endeavouring to put the public soon in possession of the conclusion of his work, Mr. P. has compressed many parts, so as to render them much less complete than we could have wished to see them, and has thrown together his excellent and valuable materials in a manner which occasionally too evidently betrays haste and slovenliness. To have done justice, indeed, to the numerous subjects treated of in this volume, would have required extending it to at least twice its present size. We shall, according to our plan with the former volume, endeavour to give our readers a general idea of its contents; from which they will be able to form an estimate of the nature and importance of the information which it communicates.

It opens with the remainder of the Linnæan class of VERMES, with a part of which the whole second volume had been occupied. The first family is the Linnæan genus *asterias*; but as this name has been already applied to the single joints of the vertebral column of the *pentacrinites*, Mr. P. is obliged to distinguish them by the appellation of *stellæ marinæ*, to which, however, objections may be raised. At best it can only be admitted to distinguish a family; such a generic name being quite contrary to the accepted rules of scientific nomenclature. Mr. P. makes use of Linck's names *pentagonaster*, *pentaceros*, *astropecten*, &c. for the different genera; but, as the remains are of very rare occurrence, (owing to the inability of the covering of the animals to resist decomposition long enough to permit the surrounding mass to assume sufficient consistency to preserve their figure,) it would perhaps have been preferable to retain them under a single appellation.

The next Linnæan genus, *echinus*, is very properly made distinctive of a separate family; and its contents are arranged under the genera established by Leske. The mineralized remains of these animals afford some of our most beautiful fos-

sils, whose value is only apparently diminished on account of several of them being tolerably abundant. Their striking figure has from the earliest times attracted the attention of the curious, and exercised the imaginations of the fanciful, who have given them the names of *ombria*, *ceraunii lapides*, *brontia*, and *ova anguina*. Nor have our philosophical chalk diggers, who often meet with them, been deficient in adding to the list of synonymes. All the echini seem to be furnished with two openings, one for the admission of food and water, the other to eject the refuse; on the different relative situation of which, the division of the family into *anocysti*, *catocysti*, and *pleurocysti* depends. These are again subdivided into several genera.

In the recent animal the surface is generally covered with spiculæ of very varied configuration; these are also often found mineralized, but being naturally attached to the crustaceous covering of the animal by a merely membranous ligament, seldom adhere to the petrification of the body. A few instances have occurred, which indicate the connexion between certain kinds of spines and their respective echini. Owing to their great variety and number, it has, however, been found necessary, in order to distinguish them, to arrange them as independent of the bodies to which they belong; and in doing this Mr. P. has favoured us with some ingenious observations relative to the difference between these substances and *Belemnites*. Klein had already suspected, that the distinction from the internal spathose, or radicated, texture was insufficient; and Mr. P. has been fortunate enough to discover indubitable spines of echini, with the internal formation and colour of *Belemnites*. We are therefore deprived of the means of separating them, unless the alveola in one extremity prove them to belong to the latter; or an articulating termination, and peculiar surface refer them to the former. These bodies are termed chalk bottles, files, &c. by the workmen, and frequently exhibit the utmost elegance of form and surface.

The immense family of SHELLS, Mr. P. has arranged according to the method of Lamarck in his *Système des Animaux sans Vertèbres*. The Linnæan genera were indeed quite insufficient for the varieties of form discovered among these fossils. There were some to which none of his characters would apply; others seemed intermediate, partaking of the characteristics of two different genera; and others again combined distinct genera, by possessing the characteristics of both. Lamarck, in the work alluded to, besides introducing a new arrangement of the whole Linnæan classes of *Vermes* and *Insecta*, has, in his new class, *Molusca*, shewn equal assiduity and skill in bringing into order the vast number of species,

both fossil and recent, with which we are acquainted. In doing this it has naturally occurred, that some genera comprize merely such as are found in a recent state, some are solely composed of fossils, and others contain both fossil and recent species.

His two grand divisions depend upon the structure of the animal inhabiting the shell, the first comprizing such as have a distinct head, the second those in which this part is not distinguishable from the mass of the animal. It is by no means necessary, however, to be in possession of the inhabitant in order to determine to which division a shell belongs. Indeed, with respect to the fossil species this is never possible, and with many of the others it has only been inferred, that such is the formation of the animal, from analogy. The cephalous shells are all univalves, with the exception of the single genus *Chiton*; the acephalous are bivalves, or multivalves. Mr. P. enumerates ninety-one genera of the former, and sixty-nine of the latter, several of which, however, are not known to afford fossil species. A very great proportion of the mineralized shells, with which we are acquainted, have been found in the neighbourhood of Paris, and in the corresponding strata in this country. The former, which are in the most exquisite preservation, have supplied Lamarck with a considerable part of his materials; and the latter have been already illustrated with considerable ability by Solander, in Brander's *Fossilia Hantoniensis*; but there is scarcely a limestone or chalk stratum which does not afford a greater or less abundance. Among the most curious in every respect, must be reckoned the multilocular univalves, comprising the genera *Nautilus*, *Spirula*, *Orthocera*, *Hippurites*, *Belemnites*, *Ammonites*, *Baculites*, *Hamites*, &c. Some of these preserve the nacre, or mother-of-pearl, with all its native brilliancy, as in the fire-marble of Carinthia, which even exceeds the opal in the vivid flashes of colour which it reflects. Others are so completely mineralized, that their remains can only be faintly traced on the polished surface of the marble in which they are imbedded. Some appear to have an indefinable multitude of spiral convolutions; while others seem to have been transformed from a spiral into a tubular form; and others again consist of a strait tube ending in a spiral extremity. The chambers into which these shells are divided, (the least of which was probably occupied by the animal, while the remainder served as a pneumatic apparatus, by means of which it could alter its specific gravity, so as to rise from the deepest abysses of the sea to the surface, and descend at pleasure,) are separated, in *Nautilus*, &c. by simple divisions; but in *Ammonites*, &c. the edges of these divisions are waved, so as to

produce on the cast of the shell an appearance of tracery imitable by art. The recent species of Ammonites, if indeed they can strictly be referred to this genus, are so small as to require the aid of the microscope to examine them; while several of the fossil species exceed the size of a cart wheel, and are so diversified in form, that Rosinus believed that he had distinguished three hundred species. And as the process of mineralization seldom leaves a trace of the colour, which in recent shells must frequently be allowed to constitute a difference of species, and as the number of strata which contain these relics are but partially examined, it is more than probable that we are acquainted with a small portion only of what once existed.

The genus Nummulites is remarkable, not only on account of the singularity of its internal configuration, which is extremely intricate, but from the abundance in which it occurs in the fragments surrounding the Pyramids of Ghize, as noticed distinctly by Strabo,\* who mentions the tradition prevalent at his time, that they were the petrified remains of the pulse on which the workmen subsisted. Mr. P. mentions the fossil as known to Pliny, but omits this habitat.

Lamarck makes no mention of any species of *Mya* being found in a fossil state; and Mr. P. seems doubtful as to the specimens which he wishes to refer to this genus. Many of the *Myæ* being fresh water shells, it is evident they may be sought for in strata which appear to have been formed by its agency, as the coal strata, abounding in the remains of vegetables; and we are much mistaken if two or three distinct species are not tolerably abundant in the ironstone which constantly attends this formation. Indeed the masses of calcareous earth, and the veins of calcareous spar intersecting the nodules of ironstone, appear to owe their origin to decomposed shells of this genus.

We must regret that Mr. P. in this part of his work is so much absorbed in the natural history of his subjects, as frequently to neglect their geological relations. It is true, that few collections of petrifications having been formed with the express view to illustrate geology, the information attached to the respective specimens is seldom satisfactory in this respect; but where *little* is known on an important subject, it behoves the lover of science to communicate *all that he can*; and Mr. P. might certainly have contributed more than he has done.

Our author is also much too concise in his account of fossil FISHES, of which such an astonishing variety has been found in the mountain of Vestena Nuova, or Monte Bolca, and in

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\* Geogr. Lib. XVII.



the quarries of Pappenheim and Cœningen ; nor does he figure a single specimen, either British or foreign, though indigenous specimens, well deserving being thus commemorated, must have been accessible to him. We express our disappointment at this omission, because we strongly suspect that the numerous species, reported to be identical with such as exist at present, will, upon minute investigation, be found in some degree to differ. It however deserves notice, that the greater part of the supposed recent analogues of both fossil shells and fossil fishes are inhabitants of the tropical seas. This observation cannot be ascribed to an imperfect knowledge of these species, which might leave sufficient latitude for the imagination to suit them to the fossils as occasion required ; the Indian shells and fishes, being sufficiently common in our cabinets to allow of minute investigation. If, however, with respect to animals, it may be looked upon as an ascertained fact, that our regions were once occupied by a race of beings resembling those which are at present confined between the tropics ; we might be tempted to suppose, that the vegetables also bore a resemblance to those of the torrid zone. But this is by no means proved by their fossil remains ; first, because the supposed analogy which has been traced in some, as in the so called *Euphorbia*, *Arundines*, &c. is extremely superficial ; and, secondly, because we have no sufficient evidence that the strata containing fossil shells, fossil fishes, and fossil vegetables, were formed at the same, or nearly the same period, except in the case mentioned by M. Faujas at Rochesauve, where the remains of fishes are said to be found among the impressions of the leaves of plants. But we are the more inclined to suspect that this circumstance requires closer examination, notwithstanding the celebrity of the reporter, as he asserts, that many of the leaves were those of trees and plants indigenous to the south of France.

Though the remains of entire fishes are rare in this country, we are pretty well provided with fossil teeth, palates, vertebrae, &c. which form a conspicuous part of every collection. The enormous size of some of them, particularly Maltese specimens, is truly astonishing. Lamark calculates that a shark's tooth, in the National Museum in Paris, must have belonged to an animal not less than seventy feet in length ; yet this specimen is not the largest known. Their close resemblance to the teeth of existing species, warrants the supposition that their proportion to the size of the animal did not differ very widely from that which subsists in their allied species.

The ENTOMOLITH, or mineralized remains of insects, are but few in number ; and of these but one species, the so called *Dudley fossil*, occurs in any abundance. We are in-

elined to think that Mr. P. errs in ascribing to the original the power of covering and uncovering its eyes; the reticulated cornea of insects, in general, by no means requiring such a defence. It must also be owing to a mistake that the supposed *Helmintholithi* are introduced into the middle of this section, to which they cannot belong.

In treating of the AMPHIBIOLITHI, Mr. P. has availed himself of the labours of Cuvier, and Faujas St. Fond. The tortoise and crocodile are the only known genera, species of which exist in a fossil state. Of the former, specimens, but generally in a mutilated condition, occur in the island of Shepy, and fragments on the banks of the Severn. Some have likewise been found in the excavations on Highgate-hill. With respect to their recent analogues he remarks: 'It appears that of fourteen fossil tortoises one only appears to be of a known species, and that of the remaining thirteen none can be referred to any known species, but five of them are decidedly of new species.'

The investigation of the different species of crocodiles is almost entirely borrowed from Cuvier, and leads to an account of the celebrated *Maestricht animal*, first scientifically described by Mr. P. Camper in the Philosophical Transactions. It appears to resemble the *Monitor* in many respects; but instead of being a feeble animal two or three feet in length, to have attained to the size of the crocodile, and, from the attendant marine productions, to have inhabited the ocean.

The fossil remains of BIRDS (*Ornitholithi*) are still rarer than those of insects; and so many pretended specimens have been proved to belong to animals of a different class, that their existence has been almost questioned. It is, however, indubitably ascertained, that the bones of birds are occasionally found in a mineralized state; and Mr. Cuvier concludes, that the quarries in the vicinity of Paris furnish those of five or six distinct species.

Mr. P. prefaces the remaining part of his work with the following candid acknowledgment.

'Having now to commence the examination of the fossil remains of those animals which are comprised in the Linnean class MAMMALIA, I feel that it may be necessary to endeavour to satisfy you with respect to the manner in which this part of my task is accomplished. I fear that you will, at first, experience feelings of disappointment, on my avowing to you, that the following pages will almost entirely be employed in placing before you the discoveries which have been made by another; and you will probably imagine that this acknowledgement can hardly be made without occasioning me to experience some degree of mortification. But the truth is, that knowing, that as you proceed you must be highly pleased, I am thoroughly satisfied with merely recounting to you the most prominent

particulars of 'those important discoveries, which have rewarded the patient and unabating exertions of Cuvier.'—'To have admitted less of the discoveries of Cuvier, in the present work, would have been unjust to those many who cannot obtain the voluminous, expensive, and almost prohibited works, in which they are contained. To have introduced less would indeed have been to have sparingly employed the only light almost which has ever been thrown on this most interesting subject.' pp. 307, 308.

We do not regret the plan which Mr P. has pursued, as he has given us a very judicious and valuable abstract of the papers alluded to; but we fear that, in many parts, he adheres to his author's researches in comparative anatomy too closely to be intelligible to many of his readers, who would be satisfied with the results. Mr. P., as well as Cuvier, follows Dumeril in the arrangement of this part of his work. Of the families *ceti* and *amphibia* few fossil specimens have been discovered. In the family *solipedes*, the teeth of a species of horse are found in great quantities, in some parts of France and Germany, mixed with those of the elephant, which proves that the animal existed along with the elephant on our continent; but whether the species was the same with any now existing, cannot be ascertained.

The most remarkable fossils of the family *ruminantia*, are the enormous stag's horns found in Ireland, which appear to have belonged to an animal now extinct; but the horns and bones of other species have also been found, differing, in general, less from those of the present tenants of our globe than the mineralized remains of mammalia are usually found to do. They form the greater part of those immense concretions of bones in the fissures of the rock of Gibraltar, in the island of Cergio, and other places, which have been long supposed to contain the relics of the antediluvian race of man, but which are now proved to possess not a particle of human bone.

After mentioning the remains of the elephant, which are tolerably abundant in several places, Mr. P. devotes an entire letter to the consideration of the *Mastodon*, of which Cuvier has discriminated several species. Respecting the celebrated *Mastodon of the Ohio*, he concludes that it

did not surpass the elephant in height, but was a little longer in proportion; its limbs rather thicker; and its belly smaller. It seems to have very much resembled the elephant in its tusks, and indeed in the whole of its osteology; and it also appears to have had a trunk. But notwithstanding its resemblance to the elephant in so many particulars, the form and structure of the grinders are sufficiently different from those of the elephant, to demand its being placed in a distinct genus. From the later discoveries respecting this animal, he is also inclined to suppose that its food must have been similar to that of the hippopotamus and the boar, but preferring the roots and fleshy parts of vegetables; in the search of which

species of food it would, of course, be led to such soft and marshy spots as he appears to have inhabited. It does not, however, appear to have been at all formed for swimming, or for living much in the waters, like the hippopotamus, but rather seems to have been entirely a terrestrial animal." pp. 361, 362.

Fossil remains of the rhinoceros, hippopotamus, and tapir, have also been discovered; and Cuvier has detected, in the neighbourhood of Paris, two new genera of the same family, (*pachydermata*) which he designates by the names of *Paleotherium* and *anoplotherium*, discriminating four species of each; the largest, *Paleotherium magnum*, being about the size of a cow. Thus nineteen species of this family have been ascertained. The inferences which Cuvier draws from the circumstances under which they are found, are so interesting as to render any apology for inserting them unnecessary.

"These different bones are buried almost every where, in nearly similar beds: they are often blended with some other animals resembling those of the present day.

"These beds are generally loose, either sandy or marly; and always neighbouring, more or less, to the surface.

"It is then probable, that these bones have been enveloped by the last, or by one of the last catastrophes of this globe.

"In a great number of places they are accompanied by the accumulated remains of marine animals; but in some places, which are less numerous, there are none of these remains: sometimes the sand or marl, which covers them, contains only fresh-water shells.

"No well authenticated account proves that they have been covered by regular beds of stone, filled with sea shells: and, consequently, that the sea has remained on them, undisturbed, for a long period.

"The catastrophe which covered them was, therefore, a great, but transient inundation of the sea.

"This inundation did not rise above the high mountains; for we find no analogous deposits covering the bones, nor are the bones themselves there met with, not even in the high vallies, unless in some in the warmer parts of America.

"These bones are neither rolled nor joined in a skeleton, but scattered, and in part fractured. They have not then been brought from afar by inundation, but found by it in the places where it has covered them, as might be expected, if the animals to which they belonged had dwelt in these places, and had there successively died.

"Before this catastrophe, these animals lived, therefore, in the climates in which we now dig up their bones; it was this catastrophe which destroyed them there; and, as we no longer find them, it is evident that it has annihilated those species. The northern parts of the globe, therefore, nourished formerly species belonging to the genus *elephant*, *hippopotamus*, *rhinoceros*, and *tapir*, as well as to *mastodon*, genera of which the four first have no longer any species existing, except in the torrid zone; and of the last, none in any part." pp. 401, 402.

The *Megatherium* of Paraguay, and the *Megalomys* of Vir-

ginia, are referred to the family of *tardigradi*, though far exceeding the existing species of sloths in size.

Of one of the natural sepulchres in which the remains of thousands of carnivorous animals are most unaccountably immured, Mr. P. gives the following account from Esper.

'Among the most remarkable of these caverns are those of Gaylenreuth, on the confines of Bayreuth. The opening to these, which is about seven feet and a half high, is at the foot of a rock of limestone of considerable magnitude, and in its eastern side. Immediately beyond the opening is a magnificent grotto, of about three hundred feet in circumference, which has been naturally divided by the form of the roof into four caves. The first is about twenty-five feet long and wide, and varies in height from nine to eighteen feet, the roof being formed into irregular arches. Beyond this is the second cave, about twenty-eight feet long, and of nearly the same width and height with the former. In this cave the stalactitic crust begins to appear, and in considerable quantity; but not in such quantity as in the third cave, which is beautifully hung, as it were, with this sparry tapestry. The roof now begins to slope downwards; so that in the next, the last, of these caves, it is not above four or five feet in height. In the caves forming this first grotto, fragments of bones are found; and it is said that they were as plentiful here as they now are in the interior grottoes.

'The passage into the second grotto is about six feet high and fourteen feet wide. This grotto, which extends straight forwards sixty feet from the opening, and is about forty feet wide, and at its commencement about eighteen feet high, would commodiously hold two hundred men. Its appearance is rendered remarkably interesting from the darkness of its recesses, and from the various brilliant reflexions of the light from the stalactites with which its roofs and sides are covered. The constant drip of water from the roof, and the stalagmatic pillars on the floor, assist in perfecting the wonders of the scene. In this grotto no search was made for bones, on account of the thickness of the sparry crust.

'A low and very rugged passage, the roof of which is formed of projecting pieces of rock, leads to the third grotto; the opening into which is a hole three feet high and four feet wide. This grotto is more regular in its form, and is about thirty feet in diameter, and nearly round: its height is from five to six feet. This grotto is very richly and fantastically adorned by the varying forms of its stalactitic hangings. The floor is also covered with a wet and slippery glazing, in which several teeth and jaws appear to have been fixed.

'From this grotto commences the descent to the inferior caverns. Within only about five or six feet an opening in the floor is seen, which is partly vaulted over by a projecting piece of rock. The descent is about twenty feet; and occasioned to M. Esper and his companions some little fear lest they should never return, but remain to augment the zoolithes contained in these terrific mansions. This cavern was found to be about thirty feet in height, about fifteen feet in width, and nearly circular: the sides, roof, and floor, displaying the remains of animals. The rock itself is thickly beset with teeth and bones, and the floor is covered with a loose

earth, the evident result of animal decomposition, and in which numerous bones are imbedded.

'A gradual descent leads to another grotto, which, with its passage, is forty feet in length, and twenty feet in height. Its sides and top are beautifully adorned with stalactites. Nearly twenty feet further is a frightful gulf, the opening of which is about fifteen feet in diameter; and upon descending about twenty feet, another grotto, about the same diameter with the former, but forty feet in height, is seen. Here the bones are dispersed about; and the floor, which is formed of animal earth, has great numbers of them imbedded in it. The bones which are here found seem to be of different animals; but in this, as well as in the former caverns, perfect and unbroken bones are very seldom found. Sometimes a tooth is seen projecting from the solid rock, through the stalactitic covering, showing that many of these wonderful remains may here be concealed. A specimen of this kind, which I possess, from Gaylenreuth, is rendered particularly interesting, by the first molar tooth of the lower jaw, with its enamel quite perfect, rising through the stalactitic mass which invests the bone. In this cavern the stalactites begin to be of a larger size, and of a more columnar form.

'Passing on, through a small opening in the rock, a small cave, seven feet long and five feet high, is discovered: another small opening out of which leads to another small cave; from which a sloping descent leads to a cave twenty-five feet in height, and about half as much in its diameter, in which is a truncated columnar stalactite, eight feet in circumference.

'A narrow and most difficult passage, twenty feet in length, leads from this cavern to another, five and twenty feet in height, which is every where beset with teeth, bones, and stalactitic projections. This cavern is suddenly contracted, so as to form a vestibule of six feet wide, ten long, and nine high, terminating in an opening close to the floor, only three feet wide and two high, through which it is necessary to writhe with the body on the ground. This leads into a small cave, eight feet high and wide, which is the passage into a grotto twenty-eight feet high, and about three and forty feet long and wide. Here the prodigious quantity of animal earth, the vast number of teeth, jaws, and other bones, and the heavy grouping of the stalactites, produced so dismal an appearance; as to lead Esper to speak of it as a perfect model for a temple for a god of the dead. Here hundreds of cart-loads of bony remains might be removed, pockets might be filled with fossil teeth, and animal earth was found to reach to the utmost depth to which they dug. A piece of stalactite being here broken down, was found to contain pieces of bones within it, the remnants of which were left imbedded in the rock.

'From this principal cave is a very narrow passage, terminating in the last cave, which is about six feet in width, fifteen in height, and the same in length. In this cave were no animal remains, and the floor was the naked rock.

'Thus far only could these natural sepulchres be traced; but there is every reason to suppose that these animal remains were disposed through a greater part of this rock.\* pp. 415—418.

\* Description des Zoolithes nouvellement decouvertes d'animaux quadrupedes connus, et des cavernes qui les renferment, &c. par J. F. Esper. 1774.

Among these relics, Cuvier distinguishes the bones of two distinct species of bears, *Ursus spelæus* and *U. arctoides*, neither existing at present. His researches have also made us acquainted with an hyena, a felis approaching to the jaguar of South America, a mustela, a canis, and several others, found in similar situations. In the plaister quarries of Paris he has also detected three other carnivorous animals.

Mr. P. concludes his work with a consideration of 'fossils in connection with the strata in which they are contained.' This is unavoidably very imperfect. Mr. P. thinks he discovers therein a confirmation of the Mosaic account of the formation of the world. The situation in which the remains of quadrupeds are found, may, we believe, be adduced, with perfect propriety, as proving that there must have been a deluge, resembling that described in holy writ, and probably the very same. But by endeavouring to accommodate the phenomena of the other fossil remains to the Mosaic history of creation; we are likely to do harm to science, and can do no service to revelation. It rather appears from our present knowledge of them, that their formation was anterior to the formless and void state of the earth whence our present habitation was summoned into existence, though certainly subsequent to the creation "in the beginning."

With respect to the plates, they are in general neat and elegant; but we must regret the errors and inaccuracies with which they abound. Thus in pl. V. fig. 15. the opening of the shell, if correct, would refer it to a different genus. Pl. IX. fig. 7, appears to be a flat surface, nor is the tracing by any means accurate. The absurdities in pl. XXII. fig. 1. which represents an animal with thirteen ribs on one side, to two of which the right fore-leg is articulated, and ten on the other; as also a pelvis beyond the power of anatomical description; we are willing to pass over, as it is only a copy: but Mr. P. ought to have advertised the reader that these *wonders* are not to be attributed to nature. He ought likewise to have corrected the ludicrous cranium supporting the Irish fossil horns, Pl. XX. fig. 1.; which appears to have been designed and executed by some Hibernian carpenter, in merry mood, but which should not be suffered to disgrace a work of science.

Mr. P. must excuse us if we notice these defects with a degree of severity. Had his work been less valuable in other respects, we should probably have passed them over without remark.

Art. V. *Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice*: 2 vols. 8vo. pp. xxx. 443, and 482. Price 11.4s. Cadell and Davies. 1809.

(Concluded from page 269.)

HAVING considered the scope of the Mosaic system, we shall proceed to notice what Dr. Magee has advanced, on the import of prophetic testimony. This topic is not formally discussed, in any of the dissertations; but there is one, "on the death of Christ as a true propitiatory sacrifice," (Vol. II. No. xliii. p. 1—85), which includes an elaborate and minute investigation of some parts of the 53d. chapter of Isaiah. As this is the most important passage among the ancient prophecies, referring to the sacrifice of Christ, he enters profoundly into its meaning and application. After producing the last nine verses of the chapter as rendered by Bishop Lowth, he brings forward the readings of ancient versions, and some occasional explanations by Vitringa, Dathe and others. It would be impossible to do justice to the critical inquiry that follows, unless we were to transcribe the whole of it; but as it discusses a very important objection to the doctrine of atonement, and in our opinion completely obviates the difficulty, we shall attempt a brief abstract of the argument, referring our readers to the dissertation itself, as a masterly display of philological skill in the defence of Christian truth.

It is contended by the opponents of sacrifice, that to *bear* sins, signifies merely to bear them away or remove them; that consequently nothing more is meant in use of such an expression, than "removing away our sins by forgiveness;" and that the medium of reconciliation is not intimated by such phraseology. In support of this position, it is said that "the words in the 4th verse (of 53rd. of Isaiah) *our infirmities he hath borne, and our sorrows, he hath carried them*, are expressly interpreted by St. Matthew (ch. viii. 17) of the miraculous cures performed by our Saviour on the sick: and as the *taking* our infirmities, and *bearing* our sicknesses, cannot mean the *suffering* them, but only the bearing them *away* or *removing* them, so the bearing of our iniquities is likewise to be understood, as removing them away from us by forgiveness."

Dr. Magee confesses that this passage in Matthew has occasioned great difficulty to commentators. But in answer to the objection which, it is imagined, is involved in it, he remarks, that the quotation in Matthew is often supposed to refer to the 11th and 12th verses of the chapter in Isaiah, and is confounded with the reference in the first



epistle of Peter. On the contrary, he asserts that the evangelist cites the 4th verse, and the apostle alludes to the other passage. This he confirms by comparing the Septuagint version with the text of the epistle. He also suggests on the authority of Dr. Kennicot, that the LXX. translation of the 4th verse (*τας ἀμαρτίας ημῶν φέρει*) is corrupted; that it should be rendered *αὐθηνίας*; and that in ninety-three instances in which the Hebrew word here translated *αμαρτια*, or its kindred verb, is found in any sense not entirely foreign from the passage before us, there occurs but this one, in which it is so rendered; it being always expressed by *αὐθηνια*, *μαλακία*, or some word denoting bodily disease. He then enters on the meaning of the verbs *נָשָׂא* and *נָסָה* which occur in the antithetical clauses of the verse in question; and by an extensive survey of various passages, both in the Hebrew and the Greek texts, he arrives at the following conclusion: 'That the word *נָשָׂא* when connected with the word sins or iniquities is throughout the entire of the bible to be understood in one of these two significations: bearing, i. e. sustaining on the one hand; and forgiving on the other: and that in neither of these applications, does there seem any reason for interpreting it in the sense of bearing away: nor has any one unequivocal instance of its use, in that sense ever been adduced.' He had before proved that the Greek equivalent of *נָשָׂא*, *βαραίνω*, invariably means to bear, in the sense of *enduring*, *lifting up*, or *sustaining*; and after establishing the signification of *נָשָׂא*, he proceeds to shew, from examples of the use of the other word in the Hebrew, that its meaning is the same as in the Greek language. Having ascertained these points, by an accurate and careful induction, he thus states the result of his investigation. 'It appears, 1. that neither the expressions used by Isaiah in the 4th verse, nor the application made of them by St. Matthew, are in any degree inconsistent with the acceptance of the phrase, *bearing sins*, here employed by the prophet, in the sense of *sustaining*, or *undergoing the burthen of them, by suffering for them*: 2. that the use of the expression in other parts of the Old Testament, so far from opposing, justifies and confirms this acceptance: and 3. that the minute description of the sufferings of Christ, their cause, and their effects, which here accompanies this phrase, not only establishes this interpretation, but fully unfolds the whole nature of the Christian atonement, by shewing that Christ has suffered in our place, what was due to our transgressions; and that by, and in virtue of his sufferings, our reconciliation with God has been effected.' Vol. II. pp. 68. 69.

'I have gone thus extensively,' continues the learned author, 'into the examination of this point, both because it has of late been the practice of those writers who oppose the doctrine of atonement, to assume familiarly, and, *pro concesso*, that the expression *bearing sins*, signified in all cases, where personal punishment was not involved, nothing more than bearing *away* or *removing* them; and because this chapter of Isaiah contains the whole scheme and substance of the Christian atonement. Indeed so ample and comprehensive is the description here given; that the writers of the New Testament seem to have had it perpetually in view, inasmuch, that there is scarcely a passage in either the gospels, or epistles, relating to the sacrificial nature and atoning virtue, of the death of Christ, that may not obviously be traced to this exemplar: so that in fortifying this part of scripture, we establish the foundation of the entire system. It will consequently be the less necessary to enquire minutely into those texts in the New Testament, which relate to the same subject. We cannot but recognise the features of the prophetic detail, and consequently apply the evidence of the prophets' explanation, when we are told in the words of our Lord; that the Son of Man came to give his life A RANSOM FOR MANY: that, as St. Paul expresses it, *he GAVE HIMSELF A RANSOM FOR ALL: that he was offered TO BEAR THE SINS OF MANY: that God made him to be SIN FOR US, WHO KNEW NO SIN: that Christ REDEEMED US from the curse of the law, BEING MADE A CURSE FOR US; that he SUFFERED FOR SINS, THE JUST FOR THE UNJUST; that he DIED FOR THE UNGODLY: that he GAVE HIMSELF FOR US: that he DIED FOR OUR SINS; and was DELIVERED FOR OUR OFFENCES: that he GAVE HIMSELF FOR US AN OFFERING AND A SACRIFICE TO GOD: that we are RECONCILED TO GOD BY THE DEATH OF HIS SON; that HIS BLOOD WAS SHED FOR MANY FOR THE REMISSION OF SINS\**. These and many others directly refer us to the prophet: and seem but partial reflections of what he had before, so fully set forth. Vol. II. p. 70.

The import of these citations is in our view so conclusive, that we are astonished at the perversity of construction, by which their obvious meaning is explained away. The idea of proper, vicarious substitution, is so inseparably blended, with the entire system of Christian doctrine, that the New Testament appears a mass of unintelligible and contradictory assertions, if this fact be either questioned or obscured. On no other supposition than that of its truth, can we account for the sentiments and feelings of the sacred writers. When the character and mediation of the Saviour are the topics of apostolic dissertation, they seem to exult in their subject. Language is inadequate to the complete

\* Matt. xx. 28. 1 Tim. ii. 6. Heb. ix. 28. 2 Cor. v. 21. Gal. iii. 13. 1 Pet. iii. 18. Rom. v. 6. Titus iij. 14. 1 Cor. xv. 3. Rom. iv. 25. Eph. v. 2. Rom. v. 10. Mat. xxvi. 28.

enunciation of their ideas. The gift of Christ is the "unspeakable gift;" the joy flowing from the possession of it, is "unspeakable and glorifying joy"; the testimony which reveals it, is "the glorious gospel"—"worthy of all acceptance;" the medium of their redemption, is "precious blood;" and the faith by which they become interested in its blessings, dignified by this sublime association, is called "precious faith." The more minutely we investigate the New Testament records, especially the epistles, and attend to the scope of the arguments, and the methods of proof and elucidation which the writers adopt, the more shall we be convinced of their ardent attachment to "their LORD;" and of their unvarying aim, to excite the same attachment in the minds of others. This intense feeling, often rising to the sublimest height of devotion, is displayed, not so much in the conduct of their reasonings, as in their frequent digressions from the direct subject before them. We may easily perceive what were the prevailing associations of their minds; what were those prominent ideas, under which all the subordinate trains of thought disposed themselves, by which every duty was enforced, and which determined, by their proximity or remoteness, the comparative importance of every other sentiment. However logical their arguments, and eloquent the language in which they state them; they are evidently too much impressed with their subject to attend to the rules of artificial arrangement. It is the order of feeling which they adopt, and their eloquence is the eloquence of the heart. Deprive the Christian scriptures of that great doctrine which inspired all these lofty emotions, and they not only become inexplicable but pernicious. The enthusiasm of their writers is idolatry, and their elevation fanaticism. Instead of deriving from their character a confirmation of their cause, we behold in their transports, passion without reason, "zeal without knowledge." They were literally what their enemies represented them to be, "beside themselves"; and "certain philosophers of the Stoics and Epicureans," when they called Paul, "a babbler," spoke but the truth. There was no meaning in the argument by which this "chief of the apostles" justified the ardour of his feelings. When he asserted, or rather *judged* that "if one died for all," then he should not "live to himself, but to him that died for him and rose again," he "reasoned inconclusively;" his premises were contrary to fact, and his inference was unsupported.

The enemies of atonement lay much stress on the different manner in which the evangelists speak of the fact, compared with the language of the epistles. This difference however

is assumed rather than proved, to meet the necessities of an hypothesis which would exalt the character and authority of the former at the expense of the latter. If the testimonies respecting the atonement are not so numerous in the gospels, as in the epistles, they are equally clear and explicit; and admitting the difference, as to frequency of reference, were greater than it is, it may be easily accounted for. The evangelists were witnesses, and therefore contented themselves with a simple relation of facts; the apostles were advocates, and explained the import and design of those facts, deducing from them, and illustrating by them, the great principles of truth and of duty. Our Lord told his disciples, not long before his crucifixion, that "he had many things to say to them but they were not then able to bear them;" he also promised to send the "Comforter who should teach them all things." Now these subsequent instructions were necessary to the fuller development of the Christian system, or they were not. If they were not necessary, why were they so distinctly promised? if they were, where can we find them, but in the apostolic epistles? It is sometimes asked, 'why did not our Lord unfold to his hearers, in all its extent, the doctrine of atonement? To this we reply, in the words of Dr. Magee,

"Why did he not at his first coming, openly declare that he was the Messiah? Why did he not also fully unfold that other great doctrine, which it was a principal (or as Dr. Priestley will have it, the sole) "object of his mission to ascertain and exemplify, namely "that of a resurrection and a future state?" The ignorance of the Jews, and even of the apostles themselves, on this head is notorious, and well enlarged upon by Mr. Veysie (Bampt. Lect. p. 188-198.) There seems then at least as much reason for our Lord's rectifying their errors, and supplying them with specific instructions on this head, as there could be on the subject of atonement. But besides, there appears a satisfactory reason, why the doctrine of atonement is not so fully explained, and so frequently insisted on, in the discourses of our Lord, as in the epistles to the early converts. Until it was clearly established that Jesus was the Messiah; and until by his resurrection, crowning all his miraculous acts, it was made manifest that he who had been crucified by the Jews was he who was to save them and all mankind from their sins, it must have been premature, and useless to explain, how this was to be effected." Vol. II. No. xliii. pp. 79, 80.

But admitting that sacrificial terms are certainly employed by the New Testament writers, their natural meaning is often perverted and destroyed by calling them *figurative allusions*. This is a kind of *dernier resort*, when all other attempts to invalidate the doctrine by scripture testimony,

are defeated. Of late indeed, a new method of confutation has been adopted. If a passage be cited, the import of which is clear and decisive, and figurative allusion will not neutralize its pungency, recourse must be had to interpolation; and when interpolation cannot be proved, the inspiration of the writer must be denied—and the troublesome controversy is settled at once. On the pretence of *figurative* applications, Dr. Magee quotes an excellent passage from Mr. Veysie's Bampton's lectures, and judiciously distinguishes between figurative and analogical language. He remarks, very acutely, that to infer from the comparison of Christ's death to the *different* kinds of sacrifices under the law, that it was not of the nature of *any*, is extremely illogical; since it might be concluded more justly, that it was of the nature of *all*, and was the substantial truth of the whole system of typical sacrifices. He also introduces a striking instance of the versatile reasoning of Dr. Priestley, which well illustrates the principles on which he constructed his interpretations.

'Christ being frequently said in scripture to have died for us, he (Dr. P.) tells us that this is to be interpreted, dying *on our account*, or *for our benefit*. Or, if, he adds, when rigorously interpreted, it should be found that if Christ had not died, *we* must have died, it is still, however, only *consequentially* so, and by no means *properly and directly* so, as a *substitute* for us: for if in consequence of Christ's not having been sent to instruct and reform the world, mankind had continued unreformed; and the necessary consequence of Christ's coming was his death, by whatever means, and in whatever manner it was brought about; it is plain, that there was in fact no other alternative, but his death or ours: how natural then was it to say—that he died *IN OUR STEAD*, without meaning it in a strict and proper sense?' Here then, observes Dr. Magee, we see that had the sacred writers every where represented Christ, as dying *in our stead*, yet it would have amounted to no more than dying *on our account* or *for our benefit*, just as under the present form of expression. And thus Dr. P. has proved to us, that *no* form of expression whatever, would be proof against the species of criticism, which he has thought proper to employ: for it must be remembered that the *want* of this very phrase, *dying in our stead*, has been urged as a main argument against the notion of a strict propitiatory sacrifice in the death of Christ. To attempt to prove then, that when Christ is said to have died *for* us, it is meant that he died *instead* of us, must be—a waste of time.' Vol. I. pp. 225—7.

We have of often thought that a "way-faring man," who knew, and "knew no more—his bible true," would be filled with amazement, if he were to exchange his happy ignorance for the knowledge of polemic sophistry. He would find the plain passages on which his faith and hope had theretofore rested, put to the torture on the rack of

criticism, or, with Procrustean ingenuity, extended or contracted at pleasure. He would see the gold "cast into the fire," and "come out—a calf!" Many strange processes, and still stranger results would excite his astonishment, and lead him to regret the information he had gained, at the expense of his former peaceful and undisputed convictions. But some *must* attain this information, that they may trace the windings of error, detect its latent insinuations, expose its fallacious conclusions, and "contend earnestly for the truth." Dr. Magee is such an antagonist. Whatever head the hydra of heresy may erect, his work of decapitation goes on; and he destroys one system of false interpretation after another, with equal and invariable success. Every opinion respecting the origin and design of sacrifices which injuriously affects, whether directly or remotely, the scriptural doctrine of atonement, he examines with patient and profound attention, and satisfactorily confutes. Classical erudition, antiquarian research, philosophical accuracy, and scriptural knowledge, are happily combined in all his inquiries, and by their united lustre guide his progress in the way of truth. We should rejoice to follow him, even in his digressive excursions; but little more remains for us, unless we assign ourselves an interminable task, than to specify the topics of the principal dissertations, both on the subject of atonement, and on incidental subjects, and then conclude our remarks.

To enumerate the topics of every dissertation, indeed, in these volumes, would require an excessive minuteness of detail, and accomplish no valuable purpose. But there are a few which demand a particular notice, on account of their greater importance and the ability with which they are discussed. The first we shall mention out of the *seventy-six* inquiries contained in the notes, is also the first in the series itself, on the Pre-existence of Christ. Here the learned author successfully refutes every hypothesis, which Socinian ingenuity has formed, for the purpose of invalidating the testimonies of scripture. Those testimonies are so numerous and explicit, that no explanations, we are persuaded, consistent with the acknowledged honesty of the sacred writers, can divest them of their obvious meaning. With the doctrine of the Pre-existence, is intimately connected that of the proper Deity of Christ. On this latter fact, one argument has frequently impressed our minds with peculiar force. If Jesus Christ were only a creature, however exalted his dignity, it might be justly expected that the uniform language of a revelation particularly designed, in the earlier period of its communication, to oppose the progress of idolatry, would be *incapable* of

supporting any construction in favour of his divinity. Could it for a moment be imagined, that those scriptures which invariably condemn every approach to idolatrous principles, would attribute the incommunicable names and attributes of the deity to a creature? Such a supposition for ever destroys the harmony and consistency of revelation, the idolatrous tendency of which it tacitly asserts; since the generality of Christians in all ages, misled by its language, "have considered Christ as God, and have honoured him accordingly."\*

We have already adduced some of Dr. Magee's forcible reasonings on Repentance. That mankind in all ages have been aware of its natural inefficacy, he proves from the history of human sacrifices. This forms the subject of the fifth dissertation, in which he completely overturns the bold and unsupported assertions of Dr. Priestley. No. xvi. is on Dr. John Taylor's scheme of atonement. The sophistry of this subtle and refined theologian, is admirably unravelled, and the fallacy of his reasonings exposed with great acuteness and energy. Few authors have given more assistance to the various tribes of antisciptural divines than Dr. Taylor. He possessed no small share of ingenuity, combined with ardour and perseverance. Apparently sincere in his inquiries after truth, and professedly aiming to explore and unfold its hidden treasures, he *gradually* develops his system; and his efforts to explain away what he knew to have been deemed valuable and important, are not at first detected. His method of investigation is analytical—and yet he generalizes till every sentiment becomes so attenuated, as to be scarcely apprehensible. His explanations of scripture phrases and terms, reduce their meaning to a very scanty residuum of evangelical sentiment; and succeeding writers of the same school, have very naturally contrived to carry on the process of neutralising and refining a little further. Dr. Magee has rendered essential service to the cause of truth, by his remarks on Dr. Taylor's view of the atonement; and we should be happy to insert some extracts on the subject, were we not persuaded that the argument would materially suffer by any attempt at abridgement.

We shall merely specify the topics of the remaining notes, which appeared to us particularly valuable: No. xxxiii, on the sense entertained generally by all, and more especially amongst the Jews, of the necessity of Propitiatory Expiation: No. xxxviii. on the vicarious import of the Mosaic sacrifices: No. xliii. on the death of Christ, as a true propitiatory

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\* Dr. Macknight's Harmony.

sacrifice; and No. lxxi. on the correspondence between the sacrificial language of the Old Testament, and that employed in the New, to describe redemption by the death of Christ,

Several dissertations on incidental subjects are inserted in both the volumes before us. The first of these collateral inquiries is No. xli. on the Corruption of man's natural state. The subject, as announced by its title, seems intimately connected with the main object of the work; but on a nearer inspection, it turns out to be a severe and illiberal attack on a body of professing Christians, whose sentiments, on every other point, exactly coincide with those of their learned accuser. The party alluded to, are "the followers of John Wesley." Dr. Magee quotes, with high approbation, passages on the depravity of human nature, from the Practical View of Wilberforce, and the Strictures of Mrs. Hannah More; and then remarks, that not only the followers of Socinus, but of *Wesley*, deny the inference with which the latter quotation concludes. This he attempts to substantiate, by adverting to the Arminian doctrine of *perfection*, which he considers as incompatible with the admission of the total and universal depravity of mankind; unmindful that the perfection supposed to be attainable (whether justly or not is another question) in the present state, is expressly ascribed, by this class of religionists, to the diligent use of those aids and influences, which they think were secured to the faithful, by the atonement of Christ. The importance attached to the doctrine of regeneration by the party alluded to, is itself a contradiction of the charge. Methodism, however, is a subject which seems to turn some churchmen frantic. It perfectly astonished us to find, that even Dr. Magee could not make one mistake about the Methodists, without multiplying his errors by a reiteration of the common-places of clamour and calumny. It is the less necessary for us, however, to attempt their defence, as they have already exonerated themselves in their "Magazine," from the Doctor's imputations; though with no small portion of the severity which they condemn. "*Aliquando bonus dormitat*," may often be applied to each of the contending parties; for the intemperate declamations of controversy, resemble much more the incoherencies of a dream, than the sober exercises of wakeful thought.

The next inquiry of the collateral order, is contained in No. xli. on the Antiquity of Job; and, along with No. lxi. on the History and Book of Job, will be perused, and we may add *studied*, by every biblical scholar, with the highest interest. The argument which the book of Job supplies



for the early prevalence and remote antiquity of sacrifices; naturally leads to an examination of all those conjectures which, by affecting the antiquity of the book, proportionably diminish the force of the argument; and in refuting the various and contradictory theories which have been started on the subject, D. M. establishes, on the most satisfactory induction of proofs, the ancient date of the book itself, and the antiquity of the venerable patriarch, whose character it has recorded. The remaining dissertations of the class we have mentioned, are No. liii. on the date of the permission of animal food to man; and No. liv. on the divine origin of language. In this latter number, Dr. Magee opposes, with his usual success, the absurd notions of Kames, Monboddo and others, on the primitive condition of man; and illustrates on this, as well as on other topics, the accordance of revelation and its leading principles, with the purest dictates of reason and philosophy.

The Appendix contains an account of the Socinian scheme as described by Mr. Belsham, in his review of Mr. Wilberforce's treatise. A more complete exposure of the radical deficiencies, and injurious tendencies of that scheme, has seldom been presented to the world.

The reader will be at no loss to ascertain the estimate we have formed of the volumes now under our notice, distinguished as they are by comprehensive intelligence, acute disquisition, matured reasoning, and forcible eloquence. The impress of a superior mind is every where visible; a mind enlarged by science, strengthened by discipline, and embellished by literature. *Our faith it is true, rests not in the wisdom of men: but when intellectual opulence devotes her choicest stores to the service of the sanctuary, we cannot but congratulate the Christian cause on the accession of influence and talents, which its most formidable adversaries would be proud to possess.* The powers of this writer are not employed on an indifferent theme, on a point of momentary interest, or of mere sectarian importance. He contends for that immensely important truth, from which all our consolations are drawn in the prospect of an eternal world; that truth which has given to martyrs triumphant confidence, which has sustained the patience of the sufferer, stimulated the activity of the benevolent, and supported the hopes of the dying, in every age. Deprived of this characteristic sentiment, the grand magnificence of the Christian system is ruined, its glory departed. While prophets directed to this sublime truth their loftiest strains, and apostles gloried in the cross of Christ, shall we forget its pre-eminent value, or behold with indifference the seductive

and imposing arts by which deceivers attempt to mislead the unwary, and reduce to unmeaning nothingness the solemn declarations of scripture? God forbid! We rejoice that so able an advocate is raised up for the defence and confirmation of the gospel; and shall be happy if our feeble efforts have in any measure promoted the interests of that cause, which demands and rewards the consecration of every talent employed in its service.

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Art. VI. *The Life of William Waynflete*, Bishop of Winchester, Lord High Chancellor of England in the Reign of Henry VI., and Founder of Magdalen College. Oxford: collected from Records, Registers, Manuscripts, and other authentic Evidences. By Richard Chandler, D.D. formerly Fellow of that College. Royal 8vo. pp. 440. Price 18s. White and Cochrane. 1811.

THIS posthumous work has been lying in manuscript twenty years; and its appearance would have been an object of some impatience, perhaps, to a considerable number of inquisitive persons of antiquarian taste, if they could have seen in what manner Dr. Horne, the late Bishop of Norwich, had expressed himself concerning it, in a letter to the author, dated Feb. 1791. "Dear Sir, I perused at Bath your valuable M.S. My friend Jones accompanied me in the perusal, and was inexpressibly delighted with being carried, in a style so perspicuous and elegant, through scenes so very curious and interesting." The cause of its not having been published soon after that time, has baffled, it seems, all inquiry and conjecture, and there is now too much reason to fear it ever will. It must have been, or at at least ought to have been, grave and compulsory; since it was a 'lamented defect' that was designed to be remedied, as we are informed in an unfinished preface by the author. The time was at last to come for converting the lamentation into gladness; and the public will acknowledge a benefactor in the editor, who signs Charles Lambert, of the Inner Temple.

The life of a prelate of the fifteenth century, who was not a leading agent in its events, nor an innovator on its superstitions, and that life to be collected, in great part, from 'records and registers,' did not appear to us a particularly hopeful concern: but yet, recollecting that the author was a man of some literary note, and finding that other noted literary men had read his work with 'inexpressible delight,' we did promise ourselves we should find some striking pictures of the manners, or stories of the transactions, of a turbulent and barbarous age, the period of the wars between the houses of York and Lancaster. It was obvious from the multitude of

references, perceived at the first glance, that great research had been made among antique repositories; and it might be presumed that some few at least of the documents which recorded the acts of the Bishop's life, would also relate various circumstances tending, if we may so express it, to give such a breadth to his history as to include some of the strongest illustrations of the contemporary state of society. We were not, therefore, prepared to expect, in this elegant and costly volume, one of the very driest, dullest performances on which antiquarian industry was ever wasted. To a few of the inhabitants of the city which contains the Bishop's monument, to the very few individuals in England who are intent on general ecclesiastical topography, and to as many persons as may feel an interest, on any account, in the history of Magdalen College, Oxford, the book may recommend itself by such minute local and chronicled facts as they alone will know how to appreciate; and it is the most reasonable to suppose it was intended for them exclusively, since it could hardly be possible for even the author to fancy such a detail of local popish cares and institutions, as a great part of the work consists of, could have the smallest interest for general readers.

It begins with the utmost gravity of antiquarian labour concerning the name and the rank in life of the Bishop's father,—the great and controverted question of which of the colleges of Oxford he went to,—and the period of his changing his name from Patten, or Barbour, to Waynflete, the name of his native town in Lincolnshire. This town itself is brought in afterwards for its proper quantum of description; and the stone figures on the tomb there of Richard Patten, the Bishop's father, are minutely investigated, exhibited in an engraving, and subjected to a disquisition relative to the indications afforded, in the dress of the principal figure, of the quality of the said Richard Patten. Was he a merchant or a gentleman? He is adjudged to have been the latter. 'The rings, the girdle, purse, and knife, bespeak not a vulgar person.' And here a rather curious case of legislative interference is mentioned; and in the tone of censure, perhaps from forgetting that law-makers must naturally estimate the 'utility' of their office by the fulness of the statute-book.

'It had been usual for shoes or boots to end in pikes, designed to be tied at the knee with laces of silk, or with chains of silver sometimes gilded: which foppery lasted in England from 1382 to the third of Edward the Fourth, when it was ordained by statute that no person under a lord should have them exceeding two inches in length. It seems that Richard Patten survived this reform; his shoes witnessing in their pikes a restriction, which, as productive of no public utility, has been pronounced oppressive, and an infringement on personal liberty.' p. 247.

Having made laudable attainments in 'polite literature, philosophy and divinity,' such as they were, (for, as Dr Chandler justly asks, 'what were these before the Reformation?') the young scholar entered into the holy orders of the Romish church; and the biographer has traced him, in the 'episcopal register of Lincoln,' from the year 1420 to 1426, in the progress of acolyte, sub-deacon, and presbyter.

The first considerable step in the ascent towards the high station he ultimately attained, was his appointment as Master of Winchester school, which had been founded by Bishop Wykeham. This office, which combined great labour, dignity, and responsibility, had an assigned rate of emolument, which gives a curious view of the learned founder's speculations on the future *maximum* price of corn, (for such, according to modern notions, it would have been, even if the value of money had *not* fallen,)—of his intentions as to the philosophic moderation of the successive occupants of the office,—and of that grave petty regulation of trifling circumstantialia, which is so characteristic of superstitious nations and ages.

'He' (Wykeham) 'has allowed the master weekly commons, the same as the fellows and chaplains; to wit, twelve pence in plentiful years; an increase to thirteen, fourteen, and sixteen pence, when wheat shall happen to be at the high price of two shillings a bushel, and no further; also, every Christmas, eight yards of cloth, about one shilling and nine pence the yard, the price limited for the warden, fellows, and chaplains; the colour not to be white or black, russet or green; and this he is to have made into a decent robe, reaching to his heels, with a hood, the robe to be trimmed with fur, for which he is allotted three shillings and four pence. They are all inhibited from selling, pawning, or giving away their livery within five years from the time of their receiving it. The stipend for teaching is ten pounds.' p. 14.

His worthy and efficient conduct for eleven years, in this situation, was made known to King Henry VI., who was projecting a seminary of learning at Eton, and determined to give the chief direction of it to Waynflete, who, after a few years, was promoted from the capacity of master to that of provost, with a stipend of thirty pounds per annum. The account of the ceremonies attending this promotion is followed by a most learned controversial history of the additions then made by him, and afterwards religiously retained, in his armorial bearing. There is something so venerable and imposing in the very diction of this subject, that we are rather reluctant to profane it by quoting even so much as the first sentence of the important statement,—as follows:

'The arms of the family of Patten, *alias* Barbour, were a field fursy ermine and sable; Waynflete, as provost, inserted on a chief of the second, three lilies slipped argens; being the arms of the college.'

From his first entering on the brighter stage of his fortunes, he had never ceased to be the object of the royal attention; and if such a thing could at that time be secured by learning, integrity, and exemplary wisdom and industry in discharging the duties of an important office, there appears no ground for suspecting that 'Master William,' as royal familiarity, it is reported, would sometimes call him, made *primary* use of any other means. The consequence, however, was such, as it would, in modern estimation, be worth while to employ *all* conducive means to obtain; for he was appointed, with an eager haste in the process, on the king's part, though with due reluctance on his own, to the see of Winchester, left vacant by the famous Cardinal Beaufort, who died miserably in his palace in that city, the 11th of April, 1447, 'at a great age, and immensely rich.' Waynflete's unanimous election by the ecclesiastics of Winchester was speedily announced to him by two of them, deputed to wait on him at Eton; and they must have been exceedingly affected and instructed by the manner in which he received the news.

— He protested often, and with tears, and could not be prevailed on to undertake the important office to which he was called, until they found him, about sun-set, in the church of St. Mary; when he consented, saying, he would no longer resist the divine will.

We think that on the strength of this account, taken from an old record of unquestionable authority, Dr. Chandler should have boldly contradicted Dr. Budden, a laudatory and declamatory biographer of Waynflete at the beginning of the seventeenth century, who allows, it seems, with respect to this preferment, that Waynflete 'did not perhaps entirely abstain from availing himself of the power of illustrious persons;'—whereas it is most evident from the testimony here quoted, that, so far from doing this, he would have 'protested' at the slightest reference to any such subject.

Winchester was retained by him throughout the remainder of his long life; and it is justly noticed as a very remarkable fact, 'that three prelates in succession held the same bishopric a hundred and nineteen years, the time between the consecration of Wykeham and the death of Waynflete. The last had it thirty-eight years and twelve days, one year less than Wykeham, and three than Beaufort.' It was a station of quite sufficient dignity to support a man's pretensions at court, and to give full scope for the effect of his talents. He obtained, however, the still prouder situation of High-chancellor in 1456, but resigned it in 1460, in order to be less dangerously involved in the dreadful contest that was then rising to its utmost fury. The duration of his episcopal life comprehended nearly the whole of

the most barbarous and calamitous period that England has known since the Conquest, a period in which the people, with persevering and inexhaustible rage, tore one another to pieces, like rabid hounds or wolves, for a disagreement on the question— which it was of two families, of their own equal and wicked fellow-mortals, that they all belonged to. That Waynflete must have conducted himself, throughout this most disastrous period, with consummate prudence, in the better sense of that word, we think is evident from his experiencing not only impunity, but even respect and favour, from both the parties, and in all the vicissitudes, in that rancorous and destructive contest. Whatever proportion there might be of the policy of self-interest in his moderation, (a policy which, assuredly, no man was bound to abandon for the sake of the difference between a white and a red rose,—a difference about as important, perhaps, as any between the claims of the two parties,) there must have been in the minds of both of them a firm conviction of his integrity. No hypocritical time-serving would have deluded the discernment, or commanded the respect, of either of the parties in their season of success. Least of all would it have beguiled the vindictive keenness of such a man as Richard, who did, however, treat the Bishop with respect, and even kindness, notwithstanding his unequivocal partiality to the Lancastrian interest.

The Bishop was a very faithful member of the Romish church, and behaved himself with a dutiful consistency when appointed, with several other high ecclesiastics, on a commission to sit in judgement on the writings of Reginald Pecock, Bishop of Chichester, who had received holy orders at the same time, and from the same Bishop, as Waynflete; but had at length adopted the tenets of Wickliff, and preached zealously against the corruption of the higher clergy. The sentence had, however, rather less of vengeance in it than might have been expected from the spirit of the church, the ferocity of the times, the formidable tendency of the offensive novelties, and the rank and character of the class of persons most directly aggrieved. Those persons were such as, happily, we shall never see again.

‘The spiritual lords were then served on the knee, and had pompous retinues; some, it is related, appearing abroad with as many as fourscore attendants, their horses all bedecked with silver trappings. So splendid was the mitre when conferred on Waynflete: whose approved moderation, with the worthy uses to which he destined *his* revenue, was well adapted to conciliate the temper of his adversaries. He persevered in his wonted and unaffected humility.’ p. 43.

When a man dared to attack a most firmly compacted and

powerfully armed body of men like these; and to 'render, by his eloquence, the grandeur annexed to episcopacy a subject of public clamour and indignation,' we think he really should have been too much prepared for consequences to 'die of chagrin' when 'he was sentenced to sit in his pontificals, as Bishop of Chichester, at the feet of the archbishop, and to see his books delivered to the flames, in St. Paul's churchyard; besides undergoing other disgrace, and retiring to an abbey on a pension.'

But Waynflete is represented as having done perhaps as much mischief to the popish cause by his zeal in the promotion of learning, as all his other labours did it good; and the society of the college, (Magdalen) founded and endowed by him at Oxford, was conspicuous for producing zealous abettors of the Reformation. This college was sincerely intended as a service to learning, perhaps nearly as much as to popery. If there was an additional object, the perpetuating of the fame of the founder, that was, of course, according to the principles of human nature, a motive of far inferior force. This institution was the grand and favourite work of his life, and it will be the main preserver (second, perhaps we ought to say, to this immortal volume) of whatever reputation has become connected with his name. A large portion of the book is occupied with the plan, the progress, the numerous regulations, the distinguished officers, and the prosperous fortunes, of this institution which was cherished, watched over, and provided for, with the most affectionate solicitude to almost the last day of the founder's life, which was the 11th of August, 1486.—His will 'bequeaths his soul to Almighty God, the Virgin, Mary Magdalene, and the patron-saints of his cathedral,' and among sundry other arrangements, enjoins on 'his executors to cause five thousand masses, in honour of the five wounds of Christ, and the five joys of the Virgin Mary, to be celebrated on the day of his burial, the trental of his obit, and other days, as soon as possible, for his soul, and the souls of his parents and friends.' A magnificent chapel, for his tomb, had been prepared in Winchester cathedral during his lifetime, with a waste of expence very strongly illustrating the prevalence of superstition, or vanity, or both, in the mind of a man so really desirous of promoting more public and liberal objects.

Our quota of dues to his character will have been fully paid, when we have added Dr. Chandler's finishing eulogium.

'I have met with no accusation of, or reflections on, Waynflete, which I have not produced into open view. Humane and benevolent in an uncommon degree, he appears to have had no enemies but from party, and to have disarmed even these of their malice. His devotion was fervent without

hypocrisy; his bounty unlimited except by his income. As a bishop, he was a kind father revered by his children; as a founder, he was magnificent and munificent. He was ever intent on alleviating distress and misery. He dispensed largely by his almoner to the poor. He enfranchised several of his vassals from the legal bondage to which they were consigned by the feudal system. He abounded in works of charity and mercy. Amiable and affable in his whole deportment, he was as generally beloved as respected. The prudence, fidelity, and innocence, which preserved him when tossed about on the variable waves of inconstant fortune, during the long and mighty tempest of the civil war, was justly a subject of wonder to his biographer, Dr. Budden. He conciliated the favour of successive sovereigns of opposite principles and characters; and as this author tells us, the kings his benefactors were, by his address in conferring obligations on them in his turn, converted from being his creditors into his debtors.

There are five or six engravings, several of which are of very fine execution, especially the portrait of Waynflete, and the view of his sepulchral chapel.

Art. VII. *Sketches of the Internal State of France*. By M. Faber, translated from the French. 8vo. pp. 300. price 7s. 6d. Murray. 1811.

**T**HIS book appears to be the composition of a man well acquainted with the characters and circumstances he undertakes to describe; and if all his details are not to be received with implicit credit, the greater part of them are probably intitled to as much deference as statements of matters so recent; and which may admit of such great variety of representation, can fairly claim. We know nothing more of M. Faber than we learn from the preface, which informs us that he is

‘ a German by birth, a person of liberal education,’ who ‘ repaired to Paris, in order, as he supposed, to promote the happiness of mankind, by enlisting himself in the service of the new Republic. He was received with distinction, and succeeded in obtaining several important posts in the civil administration, which he continued to fill until the year 1807. The feelings of remorse which he experienced, from the consciousness of being, after the accession of Buonaparte to the supreme power, in all instances a mere passive organ of imposture,—uniformly an instrument of oppression, and never of benevolence—determined him, at length, to reject the offers of advancement made to him, and to abandon his adopted country. He took refuge in St. Petersburg, where he wrote, and attempted to publish, a work which he considered as due to the world, and which he has entitled, “*Sketches of the Internal State of France*.” It consisted of two volumes, one of which alone was committed to the press, when the influence of Buonaparte was successfully exerted to procure an order from Alexander for the suppression of the second. The circulation of the first—that which we have now before us—was immediately and entirely arrested on the continent of Europe. A copy, however, was conveyed to England.’



This extract is written by Mr. Walsh of America, and somewhat unaccountably omits to give the history of this dexterous copy. Did it travel from England to America; and from America back to England? Or were there more copies subsequently rescued from the agents of Napoleon? This is not said, and we are obliged to admit the authenticity of the work, and the respectability of its author, upon the evidence—certainly intitled to deference—of Mr. Walsh.

The volume contains ten chapters under the following titles: the French: administration: public opinion: the throne and the altar: old times and new times: public instruction: justice: Bonaparte on his travels: the conscription: the national guard. Without pledging ourselves to a strict analysis of the whole, we shall refer to each of these chapters in succession.

In the first section M. Faber discusses the question, whether the French nation is to be held responsible for the various events and excesses which have attended the Revolution. Considering the nation as properly consisting of the middle class, 'who by their moral and intellectual qualities, and active pursuits, form as it were the kernel of the population,' he answers this question in the negative. He ascribes all the revolutionary crimes to the ruling factions and their instruments. 'At the period of terror,' he asserts, 'this instrument was the populace.' If by the populace, M. Faber means that class, that section of the lower orders, which is at all times ready to 'do any thing, or be any thing you please, sheep or tigers,' we perfectly agree with him; but if he intend to say that the whole of the lower classes were concerned in these atrocities, we distinctly deny the justice of the accusation. The horrors of the Revolution were in but comparatively few instances the effects of 'popular' effervescence. They were, in all their circumstances, calculated and organized. Emissaries were employed, in every quarter, to agitate and inflame the public mind; and where, as was frequently the case, their efforts were unsuccessful, the moveable columns of the armies of assassination visited the spot, and purged it either by one tremendous scene of fire and slaughter, or by the permanent establishment of their tribunals of blood. These bands were as completely disciplined, as extensively and actively employed, as the *Santa Hermandad* of the Spanish Inquisition. On the subject of the instrument employed by the directory and by Napoleon, there can be no difference of opinion. It was and is, a standing army; a machine of terrible energy, which has at all times been fatal to liberty, but has not unfrequently proved, by its fearful re-action, an unsafe weapon to the hand that wielded it.

The details of the administration are too long and too complicated to admit of satisfactory abstract. It appears to be the

remarkable characteristic of the whole administrative system of France, that it is, in fact, no system at all. Every thing originates with Napoleon, and to him every thing reverts. He gives his orders to the minister, who addresses, in consequence, an official circular to the prefects of the departments: the prefects transfer it to their sub-prefects, and these gentry hand it to the mayors, whose agents carry the decree into execution. Thus these officers, who, under every other government, have distinct and independent duties to perform, become the mere organs of the supreme will. When one order has been received and transmitted, or executed, they sit with their hands folded, gaping for another. They live *au jour la journée*; and when their day's task is done, may amuse themselves with wondering what will be the mandate of to-morrow. The remainder of the chapter is filled with statements of official falsehoods and national privations.

M. Faber's speculations on Public Opinion we cannot think altogether just. That it is repressed by Napoleon and his agents is, no doubt, true; but that he holds it in systematic contempt is clearly an error. Perhaps no man has paid more devoted attention to it; and if he has ever appeared to despise it, it has only been refined policy, that he might in reality defer to it more effectually. Of this anxiety to consult and control the public mind, the two succeeding chapters are forcible illustrations. The restoration of the Romish faith with all its mummary, and the recurrence to the state pomp and pageantry of the old *regime*, are described in the following extracts.

'The *Moniteur* is crowded with pastoral letters and charges; the crucifixes are again erected by the sides of the high roads, and the statues and images of saints on the walls of every town; the age of processions, of miracles, of relics, is restored. The sacred crown of thorns was, on the 6th of August, 1806, brought to Paris with great pomp for the veneration of the faithful, and an "Historical account" was printed, to hand down the event to posterity. Some time before this, Aix la Chapelle had recovered the swaddling clothes of the infant Jesus, the real cross, and the Virgin Mary's smock; the bodies of the three eastern kings had been brought back to Cologne; and at Brussels, a famous procession, instituted in expiation of certain indignities offered by a heretic to the host, at the time of the revolution of the Netherlands, was revived.'—'Paris beholds its Calvary restored with all its stations.'

'The army must likewise assume the ancient forms and colours, to exhibit the appearance of ancient times. Swiss regiments, with their scarlet uniform, are again taken into pay. Regiments are raised under the command of foreign princes; and the Prince of Ysemberg' (query Aremberg?) 'has led the way. Cravats are presented to the colours of corps by the wife of Bonaparte, as they formerly were by the queen. The demi-brigades are changed into regiments; the rank of major is restored;

and the infantry are to relinquish their blue uniform, and resume the white one, worn under the kings.'

Public Instruction is described as in a wretched state. The Lyceums, which are in fact a military institution, are alone effectually patronized by government. 'The College of France,' observes M. Faber, 'and the Museum of Natural History in the Botanical Garden at Paris, have both maintained their character, and the glory of the sciences; both have survived the Revolution: the former remained untouched, the latter has received improvements and accessions.'

Justice is stated to be sufficiently pure in its administration, but intolerably minute and expensive in its details. A technical phrase improperly arranged, a proper name misspelt, 'a number expressed in cyphers instead of being written at length in words, leads to a nonsuit in any stage of a cause.' The judges are described as the most respectable of the functionaries of France; and it is to their virtuous firmness that the safety of Moreau is unequivocally attributed. Their hands are clean; and Bonaparte is under the necessity of consigning his "dirty work" to special tribunals.

The next chapter is intitled Bonaparte on his Travels, and describes the rapidity of his motions, as well as the forms of his reception at the different towns and cities which he may visit in his tour. The artifices which are used, not to conceal, for he knows it too well, but to cover for the moment, the poverty and privations of the departments—the painted arches, the white-washed walls, and the organized huzzas—are perhaps somewhat exaggerated; but of their general accuracy we apprehend there can be little doubt.

'In these journeys, indeed, he displays an activity which astonishes the spectator. No sooner does he alight from his carriage than he receives the authorities. When the audience is over, he mounts his horse, and rides round the town to reconnoitre its situation and its environs. If it happens to be late when he arrives, this *reconnaissance* is deferred till day-break the next morning, at six, five, or perhaps at four o'clock. Before the inhabitants are out of bed, Bonaparte has often returned to his lodgings. I have known him, immediately on alighting, propose a hunting party, which has lasted several hours. All his surveys are taken with extreme rapidity. Bonaparte, mounted on his Arabian horse, generally leaves those who accompany him far behind; while waiting for them to rejoin him he gains time to make his observations. With the exception, perhaps, of some general, extraordinarily well mounted, scarcely any one of his suite can keep pace with him; his favourite Mameluke, Roustan, who attends with the led horses, often cannot. The citizen commanding the guard of honour, who has obtained permission to follow him, is generally the first obliged to give in.

'Bonaparte has sometimes fatigued two horses in riding round a town of

a moderate size. Falls from their horses are not at all uncommon to his suite; I myself saw this happen once to Roustan. Bonaparte always seeks the shortest roads; he never follows the windings, and obstacles do not stop him: he leaps over walls, hedges, and ditches, leaving those who follow him to go round. He scales, on horseback, mountains almost inaccessible to the pedestrian, and descends them in the same manner; he has been seen mounting in this way an ascent almost perpendicular, situated near Aix la Chapelle, and descending from it. He often makes with his Arabians most dangerous leaps: his friends have remarked to him the risks to which he exposes himself; to which he one day answered, "Do you not know that I am the first horseman in the world?" Bonaparte is certainly a good horseman, without grace or dignity, it is true, but with a firmness, and a rare sang-froid, he shews himself every where absolute master of his seat. Wherever he passes he leaves behind him the remembrance of the rapidity of his course, of the boldness of his leaps, and of an activity unparalleled.

However, he always leaves also on the minds of those who reflect, the impression of an activity very different from that of an administrator, it is that of a soldier hardened to fatigue. His circuits round towns are made with the circumspection of a general; he always appears in the act of reconnoitring spots of ground fit for the positions of armies, for forts or redoubts. One would say, to see his active haste, that he was preparing to give battle the following day. Round a manufacturing, a commercial, or an agricultural town, Bonaparte's circuits always bear the same character; he carries the same coup d'œil every where. It is true this coup d'œil is just; it is always that of an experienced engineer, and one that may become very useful when it is necessary. At first sight Bonaparte will point out the best direction to be given to a projected canal, the best place for establishing or for constructing a port or a dyke. A town situated on a navigable river had for some time wished to establish a port of safety beneath its walls. During many years the engineers and the enlightened inhabitants of the place had discussed and debated on which of the given points this port should be placed. Opinions were divided. Bonaparte at the first view pointed out the preferable spot, developing, without hesitation, the motives dictated by the ground, by the declivity of the waters, and the direction of winds. His opinion had been always that of the most enlightened and the most experienced men in all the country. pp. 209—211.

There is something exceedingly, and, in our opinion, very absurdly theatrical, in the manner in which he conducts himself when addressed, complimented, or cheered.

'Never is the least impression visible on his countenance; nothing astonishes, nothing rejoices him. When he is spoken to his physiognomy remains immovable. If he ask questions, it is in the tone of command. He will be answered with quickness; he will be promptly obeyed. It were better to give a false answer than hesitate.'

We shall add an extract or two more from this chapter, just observing; that M. Faber seems more ambitious to write finely than to sketch accurately.

'He alone forms his world. Men are nothing to him; they are the means, himself is the end. His mouth is hideous when he smiles on them; it is a smile of contempt, a smile of pity, which cheers cowards in the terrible immovability (*immobility*) of the rest of his features. This solitary smile has been given to him by Heaven.'

'He is simple in his private manners, in his tastes, and in his wants.'—  
'He speaks little, he speaks without selection, and with a kind of incorrectness. He gives little coherence to his ideas; he is satisfied to sketch them by strong outlines.'

'Every portrait of Bonaparte will be known, even if it should not resemble him.'—'It requires only lips, where the contempt of men eternally resides, to be placed between the protuberance of such a chin and the concavity of such a transition from the nose to the upper lip.'—'I have studied the eye of Bonaparte, that eye shuns inspection.'—'This eye suffers nothing to escape of what is passing within; it appears dull and fatigued by the efforts to which it has served as the organ.'—'I should like to see this eye when it wants sleep.... Does it ever close?—How sleeps Bonaparte?'

The horrors of the Conscription,—that dreadful scourge, which, under the more high-sounding title of ballot for the line, has been recently recommended by an able military writer for adoption in this country,—form the subject of the next section. We need not enter into the detail. The mechanism of this powerful engine is well known, and its agonizing effects we are reluctant to describe.

The concluding chapter of this work is occupied by a history of the origin, successive changes, and actual state of the French National Guard. The details are distinct, and, we believe, accurate; but as they are sufficiently known, we shall exempt ourselves from the recapitulation. It is among the evils resulting from the ill-fated expedition to Walcheren, that it has put another powerful weapon into the hands of Bonaparte, by enabling him to register for military purposes, in addition to the conscription lists, all the male population of his empire from 20 to 60 years of age.

On the whole, this volume contains, with some original matter, a clear and well arranged summary of the subjects which it professes to include. It is an excellent lounging book, and will, we dare say, enjoy a popularity at least equal to its merits.

Art. VIII. *Remarks on the Refutation of Calvinism*, by George Tomline, D.D. F.R.S. Lord Bishop of Lincoln, and Dean of St. Paul's, London. By Thomas Scott, Rector of Aston and Sandford, Bucks. Two vols. 8vo. pp. 1192. Price 1l. 1s. Seeley. 1811.

**T**O every one, who has read the Bishop of Lincoln's Refutation of Calvinism, it must have appeared a matter of great surprise, that his Lordship should have taken so little notice of the tenets, reasonings, and writings of modern Calvinists. The work was published professedly for their conviction; and his Lordship must have been well aware, that, though they agree in many articles with Calvin, they have in several particulars moulded his doctrine into a more mild and plausible form. Instead of impugning what he imagined to be their doctrine, or chose to attribute to them, he should have allowed them to speak for themselves, and argued against their tenets in the shape which they actually give them, and in which they wish them to be maintained. His Lordship's mode of proceeding will, no doubt, be variously interpreted, according to the opinions entertained of his intentions. Whether he designed to make his adversaries odious by a misrepresentation of their doctrines, or found it impossible to refute them, if correctly stated, or was really ignorant about the matter, is more than we can presume to determine.

Be this, however, as it may, to the very suspicious procedure of his Lordship, that of Mr. Scott, in these Remarks, may be advantageously contrasted, as ingenuous, candid, and manly. To make our readers sensible of this, and at the same time to enable them to form an adequate conception of the nature and contents of Mr. Scott's volumes, it is material to say, that, instead of the slight cursory observations on detached parts, which the term '*remarks*' seemed to promise, they turn out to be a perpetual commentary, now and then swelling into dissertations upon the whole—extracts as well as original composition—of his Lordship's work. Every page, every line of the Refutation, has undergone a severe examination. No arts have been employed to distort or disguise his Lordship's tenets, or enfeeble his arguments in support of them; the whole of what Mr. Scott has made the subject of animadversion, being copied into the margin. Mr. Scott has stated his own doctrine with great simplicity and honesty; never attempting, by the misrepresentation or concealment of any point, to give it a form more agreeable to the profane and worldly. He never abuses his Lordship; nor endeavours to discredit his notions, otherwise than by argument. He has such a conviction of the truth of his own opinions, that he seems to think his arguments have only to be heard, if not to

convince others, at least to justify his own belief. In a word, it would be difficult to turn to so large a book of controversy, on any, much less on a theological topic, that discovered more fairness, more common sense, more temper, and withal more piety and benevolence.

Having noticed the merits of Mr. Scott's volumes, we must be allowed to say a word of their blemishes. The Bishop's book was not very orderly or methodical; and though the worthy Remarker has given a satisfactory reply to every thing—important and insignificant—in the Refutation, yet the plan of his work, which is, as we think, exceedingly injudicious, has given rise to several faults, which, so far as they affect its popularity and efficiency, are very much to be regretted. The Remarks are quite desultory and miscellaneous. They abound with repetitions. They have so accumulated on the author's hands as to have become immoderately bulky. Hence it is very wearisome to read them, and quite impossible to obtain, at once, a complete view of any one point in dispute; the author having stated it, perhaps, in one part, cleared it of misrepresentations in a second at a great distance, and adduced arguments in favour of it in a third;—the reasonings, it is obvious, thus separated and disjointed, lose much of their weight and cogency. The work is, therefore, incapable of any analysis; and we have been at considerable pains in selecting, from different parts of it, such particulars as have an affinity to each other, in order that such of our readers as may not be endowed with the requisite patience to work through about twelve hundred pages, may be able to form a notion of the disputed points, and estimate the weight of the Remarker's arguments.

We think it right to begin with stating, in a few words, the tenets held by modern Calvinists, both churchmen and dissenters. We are the more inclined to do this, as Mr. Scott had it in view, as a very important end, in these remarks, to explain to their antagonists the doctrine they maintain;\* and as such statement is necessary, in order to determine to which side the evidence inclines.

These persons, then, as Mr. Scott, from more than thirty years observation, assures us, hold: that men, now they are fallen, though capable of discerning between good and evil, and of preserving, from secular considerations, a decent, and, in one sense of the word, even virtuous deportment, are yet totally depraved, being averse to good, and inclined to evil:† that while they are free agents, doing evil spontaneously, and with perfect good will, so strong and universal is the propen-

\* Remarks, Vol. I. 305.

† Ibid. 11. 18. 21. 10.

sity to evil, that, as a very covetous man cannot find it in his heart to be charitable, they are incapable, except as influenced by the Good Agent, of the love of God and of man :\* that the operation of the Holy Spirit, while it produces an inclination to do the will of God, and aids us to carry this inclination into effect, is in perfect harmony, as well with precepts, counsels and exhortations, as with the most strenuous exertions on our part:† that man being of himself inclined to evil, and devoid of true wisdom, there must be a moment when the light of heaven dawns on the soul, and the love of truth begins to be formed in the heart, though many days may intervene before the mind is fully illuminated, and perfectly adorned with holy beauty:‡ that as no man even after this change yields perfect obedience to the law of God, he cannot obtain the forgiveness of his sins, or the divine favour, by his good works:§ that there being, ‘ as it were, a mutual transfer of the sins of men to Christ, and of Christ’s righteousness to men,’§ we are justified by what he has done: and the means by which we receive this blessing is faith, the medium of union to Jesus Christ, of whose existence and efficacy the proper evidence is good works; so that though they are of great importance, they contribute nothing to our justification:¶ finally, that God is the master of his own gifts, and the best qualified to determine in what manner and on what persons to bestow them; and as all are equally unworthy, he has resolved, while he leaves some men to themselves, and the punishment of their sins, to bring others to the knowledge of the truth, to renew their minds, and employ such expedients as should secure their final happiness.\*\*

These propositions, there is no man who is not warped by interest or prejudice, and who is competent to judge of the matter, but will acknowledge perfectly to accord with the doctrine of the established church, as delivered in the articles, and explained in the homilies;—and most pious men will agree, that, with the exception of the last, they are in harmony with scripture. To attempt to prove either of these points, since they are so evident, would be altogether needless. But it may not appear quite so credible, that the Bishop of Lincoln has his serious moments, his fits of orthodoxy, in which, sinking under the united authority of scripture and the church, he asserts, not indeed without reluctance, almost

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\* Remarks, Vol. I. 9. 7. 11.      † Ibid. 59. 63. 66. 70. 80. 81.

‡ Ibid. 172. 179. 244.      § Ibid. 269.      ¶ Ref. 110.

¶ Remarks, Vol. I. 277. 279. 327. 340.

\*\* Vol. II. 23. 50. 143. 158—160.



every article in the foregoing statement. Of this, the following extracts from the Refutation may serve as sufficient proof.

'A man may,' says his Lordship, 'by his own natural and unassisted powers, do works good in the sight of men: but these works may be very far from being good in the sight of God.\*' In explaining the phrase "good thing," in one of the collects, the Bishop says: 'I have only to observe, that the "good thing" here mentioned, must mean good in the sight of God: such an action our weak and unassisted nature, unquestionably, will not allow us to perform.†' 'It is acknowledged,' he adds, 'that man has not the disposition, and consequently not the ability, to do what in the sight of God is good, till he is influenced by the spirit of God.‡' Now these are exactly the tenets of the modern Calvinists. It is not, in their view, a physical, but a moral impotence, under which man labours. It is not a defect of power, but of inclination, that they ascribe to him. And let it be remembered, that it is the doctrine of the Bishop of Lincoln, as well as of those hated sectaries, 'that man has not the disposition, and consequently not the ability, to do what in the sight of God is good.' In conformity with these principles his Lordship further maintains that 'the grace of God prevents us Christians, that is, it goes before, and gives the first spring and rise to our endeavours, that we may have a good will;' and that 'the human mind is so weakened and vitiated by the sin of our first parents, that we cannot by our own natural strength prepare it for the reception of a saving faith, or for the performance of the spiritual worship required in the gospel.¶' If the grace of God gives the first spring and rise to our endeavours, and is the cause of a good will wherever it exists, what offence do Calvinists commit in saying so? Do words conveying, from his Lordship's lips, the purest orthodoxy, become heretical when pronounced by a Calvinist? This is very strange; but it must be the case. For 'those who are baptized,' says Dr. Tomline, 'are immediately translated from the curse of Adam to the grace of Christ: they become reconciled to God, partakers of the Holy Ghost, and heirs of eternal happiness: they acquire a new hope, a new faith.‡' Whereas if a Calvinist but mention a sudden change for the better in the character of a man, he is instantly overwhelmed by a heap of odious and execrable epithets. Again. 'Those who call themselves Christians, but attend neither to the doctrines nor to the duties of the gospel, seem to

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\* Ref. 61.    † Ib. 67.    ‡ Ib. 61.    ¶ Ib. 60 & 54.    § Ib. 83.

'differ but little, with respect to the point now under consideration (conversion) from those to whom the gospel was first preached. The process in both must be nearly the same.\* But why represent evangelical teachers, for inculcating this on their hearers, as disseminating unfounded and mischievous tenets, 'utterly irreconcilable with scripture and the doctrine of the church of England.'† The following sentences may be subjoined, as their agreement with the Calvinistic tenets is so very striking. 'It is not possible for man to have any merit towards God. There is, as it were, a mutual transfer of the sins of men to Christ, and of Christ's righteousness to men; so that God no longer imputeth their trespasses unto them. Since, then, justification is due to none on the ground of works, to whomsoever it is granted, it must be an act of grace. A claim from works, and grace through faith, are incompatible. Our good works never can have any merit towards procuring the pardon of our sins, they cannot justify, or tend to justify us.'‡

Many more passages might be extracted to the same purpose; but we must spare our readers. From those that have been quoted, it is evident the Bishop, in his thoughtful hours, when his converse with his own heart, and the word of truth is the most intimate, speaks the language, and inculcates the tenets, of those who are the objects of his unprovoked hostility: While it is to be lamented that he is so little consistent with himself, he must be content to bear the scorn and contempt which the avowal of such doctrines cannot fail to procure him from those who style themselves philosophers, or rational Christians, without the honour and satisfaction of being their defender.

In a former article, we hinted, that the modern Calvinists might justly accuse the Bishop of Lincoln of misrepresenting their principles. Almost every other page of the Remarks confirms what we there suggested; containing complaints of misrepresentation, and entreating that the doctrines they hold may be stated without diminution or addition. We have collected together a number of extravagant principles, which the Refutation ascribed to the evangelical teachers, but which the well informed and veracious author of the Remarks declares they reject.

We shall begin with original sin, free will, and the operation of the Holy Spirit. 'Calvinists,' the Bishop affirms, 'contend that the sin of Adam introduced into his nature such a radical impotence and depravity, that it is impossible for his descendants to make any voluntary effort towards piety

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\* Ref. 59.

† Ib. 95.

‡ Ib. 79. 110. 112. 113. 148.

' or virtue, or in any respect to correct and improve their moral and religious character. They infer, that man has no concern whatever in working out his salvation; and that the thoughts, words, and works of those who shall be saved, are the necessary and irresistible effects of divine grace.\* Now it turns out that the Calvinists hold no such opinions. They indeed contend, with his Lordship, ' that man has not the disposition, and consequently not the ability, to do what in the sight of God is good; ' and that the influence of God's spirit is successful in its operation. But they never speak of man as obstructed in the performance of his duty by physical impossibility, nor of Christian virtues being the ' irresistible ' effects of divine grace. So far from representing the operation of the Holy Spirit as forcing men, they teach that he sweetly inclines the heart to what is good, so that he neither destroys the will, nor interferes with the exercise of it.†

Having, in many parts, laid it down, that in the view of the Calvinists men are mere machines, so far as they are virtuous, the Bishop no sooner evinces the contrary, than the shout of victory resounds over the whole field of battle. But though his Lordship says, ' we sometimes find good works in scripture ascribed to God alone without any reference to man, ‡ in the judgement of Calvinists this is a great absurdity, as it makes man entirely passive; while they think the scripture exhibits God as disposing and assisting man to act, never as himself the sole agent. || The Bishop quotes with approbation the following words from Dr. Sherlock. ' We say that of ourselves we can do nothing, whence they conclude that we have nothing to do. We say, that it is the grace of God which enables us to do every thing; from whence they conclude, that every thing must be left to the grace of God, and that we need only work ourselves into a strong persuasion that God is at work for us, and may sit still ourselves. And this persuasion, which is generally mere enthusiasm, they dignify ' with the name of Christian faith.' On this passage the remarks of Mr. Scott are so striking, that we must beg leave to insert them at length.

' There have been, and still are, a considerable number, to whom the rebuke, in this quotation from Sherlock, is justly applicable: but, I have a confidence, that they receive it as frequently, constantly, and decidedly, from the evangelical clergy; as from any other ministers, either of the establishment, or elsewhere. The author of these remarks, during more than twenty years, was subjected to very much censure and many painful effects, for plainly protesting against this very enthusiasm, and Antinomian

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\* Ref. 247.

† Ref. 43.

‡ Remarks, Vol. I. 7. 9. 70. 61.

|| Remarks, Vol. I. 87.

delusion : and he cannot but think it hard, to be included in the same general sentence of condemnation, with the persons, whose pestiferous tenets, he so long, and he trusts, successfully opposed.—We require nothing of our opponents beyond a fair discrimination. Let them state the censurable tenets, bring clear evidence against the accused, and, having proved them guilty, proceed to pass sentence on them : but surely it is not candid, to include under one general sentence, so large and multifarious a body of men, as are now called “the Calvinists,” making them all accountable for the faults of some individuals ; and to class among them all the evangelical clergy and their congregations ! But I retract—it is not so much, in many instances, the want of candour and equity, as the want of information. We preach very publicly, but they disdain to hear us : we publish books on various subjects, but they will not deign to read them ! for I hope no one, who has read them, would persist in charging us with tenets, which we openly disavow, and labour to discountenance, to the utmost of our ability.’

The most curious misrepresentation of the evangelical clergy, is to be found in the subsequent passage. ‘This is the true sense,’ they are the Bishop’s words, ‘of the article,’ (on free will) ‘and we can by no means allow the inferences attempted to be drawn from them by modern Calvinistic writers, namely, that of our own nature we are without any spark of goodness in us.’\* This inference, which, it is said, Calvinistic writers draw from the article on free will, are the very words of the homily on Whitsunday ; so that the clergy must no longer employ the language of the homilies, in their sermons or writings, for fear of being denounced as Calvinistic heretics !

Another misrepresentation before we dismiss this chapter. The real orthodox divine maintains, “that every Christian is inspired, enlightened, sanctified, and comforted by the spirit of God ;” but he rejects all pretensions to instantaneous and forcible conversion, and to the sensible operation of the Spirit ; in short, he disclaims what, in the language of modern Calvinists, are called experiences ; that is, suggestions or perceptions, known and felt to be communicated by the immediate inspiration of God.† This passage, we believe, is very much in the style of the profane, whether philosophers, or men of the world, who, while they pretend to hold the doctrines of revelation, turn all genuine devotional feeling into ridicule, by describing it in grotesque and absurd expressions. To such men his Lordship could not have given his work a better recommendation than an infusion of profane railery. What the modern Calvinists call “experience,” being a subject of great importance, and often perverted both by

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\* Ref. 54.

† Ib. 78.

the ignorance and malice of their adversaries, a few words in explanation of it, will not, perhaps, be deemed altogether unreasonable.

A deep and habitual conviction of the reality and importance of the truths revealed in scripture, must be accompanied with feelings and emotions, to which those who embrace such truths as a matter of course, or actually disbelieve them, are total strangers. Should one of this latter class of persons pass from this state of infidelity or of belief allied to it, he must, no doubt, appear to himself to enter upon a new scene of things of a very noble order, in which he would feel himself too deeply interested not to be powerfully affected. As different objects of the scene attract his attention, different emotions are excited in his mind, more or less vivacious according to the proximity of the objects. He sees by the light of Heaven; so that things change their colouring and relations. The appearance that his past life assumes, occasions humility and regret, while the consequences which it is likely to involve, rouse apprehension. On the other hand, the provision that is made in the gospel, in order to remove the guilt and corruption of man, to atone for his sins and relieve his wretchedness, inspires the heart with peace and hope and joy, or awakens gratitude and desire, or excites to caution and vigilance and activity. Now it is these devout and christian feelings, which are found in every sincere believer of scripture verities, that the Calvinists style experience, and which they approve when they appear to arise from a reception into the mind of the doctrine of the gospel, and when they accord with the feelings that have actuated the faithful in former ages. 'The real orthodox divine,' who disclaims experience in this, which is the Calvinistic sense of it, and yet 'maintains "that every christian "is inspired, enlightened, sanctified, and comforted; by the "spirit of God;"' betrays a pitiable want of judgement and discrimination.

In proceeding to the second chapter, 'instantaneous conversion,' we find it styled a favourite tenet of the modern Calvinists. They are represented as exhorting their hearers to wait for 'a second regeneration,' and holding 'regeneration "by the forcible operation of the spirit."\* 'Instantaneous conversion,' however, it appears, is not a tenet of theirs at all; conversion, as they suppose, being the gradual improvement in wisdom and virtue, of those who have already been regenerated. No such phrase as 'second regeneration' is to be found in their sermons or writings; though they believe, that those who call themselves Christians, without

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\* Ref. 83, 93.

possessing the spirit, or leading the life of a Christian, would be greatly meliorated by regeneration. As to 'regeneration by the forcible operation of the spirit,' the honour of inventing the expression is due to their enemies.\*

The Bishop would have it believed, that the Calvinists inculcate such notions of regeneration, as to allow men to fancy they have been partakers of it, and consequently heirs of future happiness, while they are regardless of the laws both of God and man†. We shall not say that this is a vile calumny; but content ourselves with observing, that every one who is born again, in the Calvinistic sense, leads a good life; and that no man has the least reason to think himself "born again," except his temper and behaviour correspond with the law of Christ.‡

In the third chapter of the Refutation, it is more than insinuated that the evangelical teachers imagine, that a man may be justified by a barren lifeless faith; that they say he has only to 'cherish faith in his mind, and he will be eternally happy': that by listening to them, their hearers are taught to suppose themselves the chosen vessels of God, and that no conduct, however atrocious, can finally deprive them of eternal felicity; and that the strain of their instructions tends to encourage vice and immorality§. Of these heavy and serious imputations, as no proof is alledged, the contrary averments of Mr. Scott, a man of equal veracity with the Bishop, and much better acquainted with the principles of the evangelical teachers, may satisfy us, that they are entirely void of foundation.||

In treating of election and reprobation, among other absurd dogmas that the Bishop attributes to the modern Calvinists, may be mentioned the following propositions: that God has made the salvation of most men impossible: that he selects, arbitrarily and capriciously, a few men to obtain salvation, dooming the rest, without any regard to their behaviour, to inevitable misery: and that having first rendered it impossible to obey his commands, he punishes them, without reason, for doing what they had not power to avoid.¶ Had not what has been already adduced, prepared our readers for any imputation, however groundless, they would certainly be strangely surprized, on being informed that the modern Calvinists reject all these positions with abhorrence.

\* Remarks., Vol. I. 170. 178. 241. 142.

† Ref. 93.

‡ Remarks, Vol. I. 243—244.

§ Ref. 155. 165. 171. 176.

|| Remarks, Vol. I. 377. 353. 353. 328.

¶ Ref. 184. 269. 197.

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Nothing, they maintain, obstructs the salvation of any man, but his own wickedness and perversity. So far from supposing that the determinations and purposes of the Supreme Being are in the least capricious or arbitrary, they consider them as the result of the highest wisdom tempered by justice and goodness, though they are often an abyss that we cannot fathom. It is the height of blasphemy, they think, to speak of God as even accessory to the sin of his creatures. And they distinctly and constantly affirm, that the wicked and impenitent will suffer only in proportion to their demerit.\*

We are afraid of being tiresome. We shall therefore abstain from enlarging this collection of misrepresentations; and, what is a greater piece of self-denial, from indulging in those reflections that it has suggested to our minds. We shall leave our readers to make their own comments upon it, and proceed to another article. Dr. Tomline appears to be very confident, that he has quite demolished the system of the modern Calvinists, and given these religionists a total and irreparable defeat. This persuasion he has ostentatiously announced in the title of his work. It is plainly insinuated in the preface, and triumphantly re-echoed in many parts of the volume. The solid and ponderous weapons with which Mr. Scott has appeared against him, and the nerve with which he wields them, will no doubt surprise his Lordship, who thought he had put an end to resistance. The next series of particulars from the Remarks, as they contain the reply which Mr. Scott has made to the objections brought in the Refutation to the Calvinistic tenets, will enable our readers to be, in some measure, spectators of the combat.

To the total depravity of human nature, as held by the evangelical teachers, his Lordship objected, that men still discern between right and wrong; that there are in scripture, many examples of pious and virtuous persons; and that the exhortations of both the prophets and apostles, plainly imply the possibility of compliance. The stress that is laid on these objections, is only inferior to the ease with which they are obviated. As long as man retains the possession of his reason, however corrupt he may be, he must always be capable of discerning between good and evil. Human nature cannot be so far perverted, as that it shall not be in the power of the Good Spirit to restore and renew

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\* Remarks, Vol. II. 2—5. 163. 146—7.

it. So that the virtuous persons who have appeared in different ages, may have become so in consequence, not of the seeds of goodness remaining in their nature, so much as, of the influence of heaven operating on their hearts: and no degree of faculties will ever induce a rational being to act contrary to his prevailing inclination. Notwithstanding, therefore, the Bishop's reasoning, the Calvinists may continue to believe that man is of his own nature inclined to evil, without any spark of goodness in him.\* Nor will they be much shaken in holding, that man has no inclination to do what is good in the sight of God, by his Lordship's attempts to evince, that faith, repentance, and other Christian virtues, are the natural and spontaneous products of the human heart, before it is influenced by the Good Spirit; since the instances that are brought of the production of such virtues, may all be attributed to his agency, inspiring the mind with an attachment to truth and the love of goodness. As to the operation of the Spirit, much trouble is taken by his Lordship, to prove that it is not irresistible, nor supersedes the necessity of our exertions. He did not, however, perceive that all this may be granted, and yet it shall not follow that it is not efficacious; that the certain fruit of it is not a good-will; or that in our endeavour to do good, it does not give the first spring and rise: it shall not follow that the seeds of all the Christian virtues are not sown by the immediate hand of the Spirit, and matured by his incessant influence.† Unhappily for his Lordship, his premises very seldom support his conclusions.

Never was attempt more unfortunate than that of the Refutation, to explode the evangelical tenets respecting regeneration. This term, as used by modern Calvinists, signifies that change, effected in the mind by the spirit of God, that leads a man to open his eyes on the spiritual world, to place his affections on proper objects, and to spend his days in the exercise of piety and virtue; and which, of course, is necessary for all in whom it has not been produced. This view of the matter, his lordship thinks, is absurd; stiffly maintaining, that regeneration is the same as baptism, and that those who are baptised are regenerated: regeneration in scripture, it should seem, being solely and exclusively applied to the one immediate effect of baptism. The Remarker, however, who appears to be

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\* Remarks. Vol. I. 11. 13. 15. 16.

† Vol. I. 83. 70. 87. 88.



better versed in scripture than his Lordship, and employs a severer logic, finds, that persons may be baptized without being regenerated, as Simon Magus, for instance, and on the other hand regenerated without being baptized, as those persons who seem endowed with faith and penitence before they submit to that rite: that regeneration is not baptism, nor any thing that uniformly attends it: and that it is ascribed to the will of God not of man, is the beginning of a new life of devotion and charity, and is indispensable to all, as well those who have, as those who have not been baptized, if they are not afflicted with the doctrines, nor obedient to the precepts of scripture.

With regard to justification, so far as the bishop is consistent with himself, he agrees with the evangelical teachers, except that, while he asserts we enter into a state of justification by faith alone, he ascribes to good works a real efficiency in preserving us in that state. This distinction, which he thinks of immense importance, he maintains, by observing that, a barren faith is useless, and that many directions are given to those who are justified, in order to their final salvation. To obviate this, and set aside the Bishop's distinction, Mr. Scott remarks that it is by faith, not barren and alone, but attended with repentance, and productive of good works, if any credit is due to scripture, that we both enter and continue in a state of favour and acceptance with God; there being only one passage, in which justification is at all connected with good works\*.

All the evangelical teachers reject the notion of reprobation, as held by Calvin and his earlier followers; and those of the church, in particular, consider redemption as a general benefit, from which none are excluded, except by persevering wickedness and infidelity. It is but a small part, therefore, of the tedious and arid chapter of the Refutation, on election and reprobation, that relates to the modern Calvinists, and much less of it, that assumes the form of objections to their tenet, that God determined, before the foundation of the world, "to deliver from wrath and damnation, those whom he hath chosen in Christ, out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour."† Election, his lordship indeed says, involves reprobation. It is inconsistent with the goodness of God, which leads him to make provision equally for all his creatures, to suppose that he has taken more effectual measures to secure

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\* Vol. I. 336. 340.

† Art. xvii.

the final happiness of one than of another: and the terms election and predestination, as they are, in the New Testament, applied only to collective bodies, cannot be interpreted of purposes respecting the salvation of individuals. To obviate the first of these objections, Mr. Scott alledges that election and reprobation have not a necessary connexion with each other. As for the second, it is contrary to universal experience; since we find the gifts of God bestowed upon different individuals in very different proportions. The third proceeds upon a mistake: for no nations or collective bodies, in primitive times, made profession of Christianity; so that the terms election and predestination, when applied to Christians, must be understood of individuals. Election, whenever it is used in reference to them, is always in connexion with the things that accompany salvation. True Christians are, in respect of other persons, the antitype of the Jews, in respect of the other nations.\*

Besides the objections to the evangelical tenets that the Bishop has drawn from scripture, he has also attempted to set the formularies of the English, and the fathers of the primitive church, in array against them. As to the latter authorities they are not infallible. Their opinions can go no further towards settling the points in dispute, than those of Dr. Tomline; since, except they have the support of scripture and reason, they are void of foundation. Little advantage can be expected from auxiliaries, who endeavour to destroy each other, and as well militate against the supreme authority as the hand that wields them.†

The formularies of the English church, are authority with all clergymen ; and Mr. Scott pays them a becoming deference. Here, it must be confessed, the Remarker has obtained a signal advantage over the Bishop. We shall content ourselves with an example or two. His Lordship had inferred, that because some divines in the reign of Charles the first, who undertook to reform the articles of the church, wished to alter the expression ‘ far gone from original righteousness,’ in the ninth article, into, ‘ wholly deprived of original righteousness,’ the article is hostile to the doctrine of modern Calvinists. Unfortunately, however, for the fate of this argument, the most Calvinistic of the clergy, instead of being of the same mind with those innovators, are perfectly satisfied with the article in its present form. His lordship has invented what he calls a negative argument, to evince the anti-calvinism of the church formularies. In these venerable writings not

\* Rem. Vol. II. 46. 85. 42. 159.      † Vol. I. 5. Vol. II. 224—5.  
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an expression is found, asserting or recognizing any one of the peculiar doctrines of Calvinism. Hence his lordship concludes, irrefragably, in his own judgement, that the formularies of the church are anti-calvinistic. This argument, so pompously magnified in the refutation, when reduced by the Remarker to logical form, amounts to this, that every thing containing nothing of Calvinism is not Calvinistic. There is, however, an infusion of the Calvinistic doctrine, of which every part of the public writings have a remarkable savour. After all, too, the negative argument appears to apply only to tenets that most evangelical clergymen reject.\*

We must beg leave to make one reflection. The antagonists of the evangelical clergymen, the orthodox divines, as they call themselves, in their sermons and writings make a very sparing use of the formularies of the church. If with these compositions, you compare the productions of those orthodox persons, it is easy to discover they are not derived from the same sources, nor consist of the same elements. When an extract is taken from the articles or homilies, the orthodox divines seem to tremble lest it should be misunderstood. It is not allowed to go abroad without a comment, softening down or explaining away its meaning, or depriving it of all sense and spirit. The evangelical clergy, on the other hand, refer largely to the authorized writings of the church, and make ample use of them. The spirit and complexion of their sermons are so much akin to the spirit and character of those ancient productions, that they readily incorporate and blend with each other. From the one to the other, the transition is easy and natural. The clergy stigmatized as Calvinists have only to deliver long extracts, or whole sermons, from the book of homilies, without comment or explanation, at once to express and inculcate their peculiar tenets. This remarkable circumstance, of which the Bishop of Lincoln's Refutation, and Mr. Scott's Remarks, may be taken as an illustration, is a very strong presumption, that the evangelical clergy are 'true churchmen.'

The subject is still far from being exhausted. The Calvinists are not only justified in complaining that they have been misrepresented by his Lordship, and able to stand their ground against his objections, but they have a good deal of positive evidence to alledge in their own behalf. Fearful, however, of having already trespassed on the patience of our readers, we shall for the present detain them no longer. In our next number we shall have an opportunity of taking into our consideration, Dr. Williams's "Defence:" which, in the mean

time, we beg leave to recommend to the public attention, as alike honourable to the worth and talents of the writer, and to the cause he so ably and successfully vindicates.

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Art. IX. *Sermons on the Person and Office of the Redeemer, and on the Faith and Practice of the Redeemed.* By William Jesse, A. M. 8vo. pp. 464. Price 8s. Cadell and Davies. 1810.

NO literary class can be named, in which the present acting persons have less respect for their predecessors, and, we might say, for one another, than in that of sermon writers. They are perfectly aware that—without going so far back as the puritan divines, and the learned and eloquent churchmen of the latter part of the seventeenth century—a prodigious number of books of sermons have been published within the lifetime, and the memory, of the elder portion of readers now living. By a glance over the catalogues of two or three of the London booksellers, it might probably be seen that the shelves of nearly a whole room, of competent dimensions for a study, might be filled by the assemblage of volumes which would be formed by single copies of all the books of sermons that have been published in English, within less than a hundred years past. Now with what estimate do the present numerous writers of sermons regard this vast accumulation of kindred performances? It is obvious, that their own multitude of volumes cannot engage so much as they wish them to do of the public attention, without an almost entire dismissal, from that attention, of these preceding labours. And why are they to be thus consigned to neglect? Is it deemed that books of this class are necessarily transitory, through some peculiar fatality, which destroys them without regard to the qualities which they may possess or want; and that therefore the reading of sermons will cease, if there be not a continued supply from authors who are, of course, resigned to the destiny under which *their* works also, in their turn, are soon to perish? Or is it, that this great accumulation affords really so very few books that deserve to live,—so diminutive a portion of sound doctrine and good writing, that absolutely the relief of an insupportable destitution of religious truth and eloquence is the object of the present very rapid issue of volumes of sermons? Unless the works of the very numerous former contributors to this part of our literature, are regarded as thus necessarily fugitive, or thus indigent of the qualities indispensable to render them instructive and impressive, it may be difficult to find a plausible reason for that eagerness to publish volumes of sermons so manifest of late years. And even then, it will remain some what wonderful, how so very many persons have been freed

from all doubt as to their own competency to carry on the course of this written instruction, in the best and ablest manner of those who have had their day, or to furnish such reasoning and eloquence, as those who have had their day are to sink into oblivion for having failed to exhibit. Some of these writers have such an estimate of themselves, and their predecessors, and even their contemporaries, in the same department, that they will confess they have not taken all the pains they might to perfect their compositions. They could not in conscience stay to do it, so affected were they at the view of the afflictive public want of such a book as theirs. The community had among them only some few millions of volumes of serious sermons, and were constantly receiving only a few thousands more each month : and therefore who could be sure that souls might not "perish for lack" of the means of "knowledge," if these latest sermon writers delayed the publication of their books, in order to labour them to the greatest attainable fitness for conveying instruction ?

The author of the present volume has not offended in the way of violent haste from the pulpit to the printing office, for these sermons are a selection from those which 'he has been in the habit of writing and preaching to his parishioners during the last twenty years ;'—but we question whether the case will be found in every point so unexceptionable.

'He wishes the reader to understand and remember, that these Sermons were not written with any design to publish them ; and, that they are presented to him as they were delivered from the pulpit. If, as compositions, they are not below what any one may expect to hear in a country church, and in a mixed congregation of people of various ranks, it may not be thought presumption in him to hope that these Sermons may be more useful to the generality of readers, than compositions intended for the critical eye of the learned.' p. xvi.

This sounds like the language of apology, and, in some degree, of humility ; but what does it virtually say ? It says that, while there are before the public, partly in the form of sermons, and partly of treatises, an immense number of theological books, of which number a proportion, comprizing, in point of quantity, more than most men will ever have time to read, are of excellent tendency, and were matured with deliberate study, by able men, who made a patient and earnest exertion to display the subjects with the utmost possible clearness and force—it says that Mr. Jesse, quite aware of all this, thinks there is nothing like arrogance in calling on readers to employ a share of the time due to such works, in perusing a volume of such sermons as he is in the habit of preparing for the weekly services of his parish ;—strict care being taken that,

having been intended only for this use, they do not undergo any improvement when selected for a higher.

Nor is this all. He thinks that printed instructions, brought out in this manner, may even be 'more useful to the generality of readers' than compositions intended for learned and critical ones;—not meaning, we presume, more useful than they would have been if they had contained direct matters of learning and criticism; that is too flatly evident to be worth saying; but more useful to them than they would have been if the *general tenour* of the composition had been intended to satisfy the 'critical eye.'—Here we shall be allowed to ask, *what* is it that the 'critical eye of the learned' demands in a theological composition, when direct learning and criticism are out of the question? What is it, but a definite general statement of the subject? What, but a lucid natural order in the series of explanations? What, but perfect conception in each of the thoughts, and clear expression in each of the sentences, together with such a connexion in the succession of thoughts and sentences, as to make them all intelligibly and forcibly lead to the intended point? And are not these properties of a composition which the critical reader *requires*, the very things which the 'generality of readers' *need*? Is it not the first object, and a most difficult one, to give those readers a clear *understanding* of the subject? And the way to do this is, to treat it in such a mode of composition as a truly 'critical eye' would perceive to have the primary qualities of *good* composition.—We have met with not a few occasions of indulging some degree of wonder at a notion, that less careful labour is necessary in writing, in proportion as the expected readers are less disciplined by learning and criticism! As if their not having been accustomed to accurate thinking, rendered them just so much the more capable of deriving clear ideas from negligent writing.

On the whole of this matter, we think it is not easy, in the present circumstances of literature, to be guilty of an excess, in censuring that presumptuous contempt of higher examples, that low valuation of people's time, and that indifference, in part at least, to the purpose professed,—their instruction,—which are manifested in coming on the public with compositions, executed in a hasty and imperfect manner, and accompanied by an avowal, in effect, that the instruction of the readers was not deemed an object to make it worth while to attempt any improvement in those compositions. It is really quite time for the writers of sermons to be admonished, that when they are resolving on publication, they should condescend to admit such a sense of the extent of their duty, as would be impressed by reflecting a few moments, what *other* sermons in the language the persons to be instructed *might* be reading, during the time

they are expected to employ in reading the volumes now to be presented to them: and we cannot think a very lenient language is due to writers who have never made this reflection, or have evidently disdained to profit by it.

The unusual length of the preface to this volume seemed to intimate that there must be something peculiar, and requiring preparatory explanation, in the design or execution; and we presumed that an attentive perusal of it would qualify us to go forward. We must confess, however, that in more than one attentive reading, we failed to reach the meaning. It is a most confused attempt to distinguish between 'essential truths' and 'subordinate truths,' in the Christian religion, and to instruct contemporary preachers to dwell much more, than it is believed they do, on the former class. These 'essential truths' are limited, in some undefined or ill-defined way, to 'the doctrines concerning the Person and Office of the Redeemer,' those doctrines being, as far as we are enabled to conjecture, so understood as to exclude, and consign to the subordinate class, the greatest number of the truths declared in the scriptures;—so understood as to exclude doctrines which must constitute much of the practical meaning of the term *office*, as applied to the Messiah. For instance, the doctrine of justification by faith is specified as not being one of the 'essential truths;' and we find in the 'subordinate' class the doctrine of 'that great defect in our common nature, as destitute of the spirit of holiness, and prone in all its tendencies to earthly things,' and of 'our utter insufficiency, without the grace of our Lord Jesus Christ, to will and do any thing which is spiritually good.' And though such 'subordinate truths' are allowed to have their importance, it is represented that what is essentially the gospel may be effectually apprehended without them.

'He that rightly apprehends the personal character and office of the Redeemer, may be wise unto salvation, though he be ignorant of every thing else; or, though he know little or nothing distinctly of the subordinate truths, or mistakes their meaning.' p. vi.

As if the office of the Redeemer were something substantive and absolute, instead of a *relation* which he has assumed to the human race, the nature and effect of which relation are defined or explained by a combination of those doctrines which would here be denominated subordinate.—It is very much at hazard, however, that we make any attempt at stating the import of this long preface.

The reader will be freed in a good measure from this difficulty of understanding, when he advances into the sermons themselves,—which are on the following subjects. The Anti-

quity, Importance, and Truth of the Doctrine of Salvation—Isaiah's Prophecy of the Saviour's Advent—the Birth of Jesus Christ—Calling his name Jesus—the Humility of Christ—Christ our great High Priest—the scriptural Doctrine of Redemption—a Resurrection of the Dead, the Doctrine of both the Testaments—the Resurrection of Christ and ours equally certain—our Saviour's Ascension into Heaven—preaching Christ crucified—the unchangeable Friend—the Author of eternal Salvation to them that obey him—the true Vine—the Divine Mercy, and the Christian Temper and Conduct—Christian Practice—Christian Charity—doing the Will of God—the Gospel hid to them that are lost.

It will be perceived, that, though there is not much speciality in the subjects, they are chiefly of one general character ; and the selection of the sermons, we are informed, was determined by the subjects ' and not at all by any conceit of excellence in their composition.' Though there is a slight peculiarity in the author's view of Christianity, these subjects are presented, substantially, in the same light as in the ordinary ministrations of evangelical preachers. The doctrines are not stated with any remarkable precision, nor maintained with any steady process of argument. The composition is indeed, for the most part, quite loose and immethodical ; a succession of thoughts connected or not connected, as the case may happen—easily occurring to a mind not accustomed to any severity of intellectual discipline—and hastily thrown on paper just as they occurred. A large proportion of them are perfectly commonplace. Here and there they carry a degree of point and discrimination. A few of them are considerably raised and bold : and now and then they are extravagant, from carelessness or from system. Of this last description we have noticed several instances besides these two. ' He' (the Mediator) ' must be able to do, what seems to require a greater exertion of almighty power, than the production of matter and of intelligent existences ; he must secure the glory of the divine perfections, in a dispensation of mercy and grace towards guilty and depraved creatures.' (p. 60.) ' —the eternal salvation of millions, and of *millions of millions*, of fallen creatures,' &c. &c. (p. 39.) It is needless to say that this is a number vastly exceeding, in all probability, the whole assembly of the last day. And as to the former passage, it seems very unthinking to represent any effort or proof of power as greater than the creation of something out of nothing.—The whole strain of the sermons indicates, we think, much genuine piety and zeal, great familiarity with the scriptures, (quoted, however, too much in masses,) and very little personal ostentation. The exhortations are serious and earnest, and the whole language runs on in a free



inartificial manner. Our great complaint is, that there is but little accurate, sterling, useful thinking : but little to make any reader feel that he better comprehends any part of religion. There is also a great sameness of sentiment through the volume. And this is a natural consequence of that peculiarity we have alluded to, in the mode in which he contemplates revealed truth, and zealously insists that every Christian instructor should apprehend and display it. The peculiarity consists in a frequent express repetition, and a habitual systematical observance, of a principle formed on a strained inference from the apostle's determination, expressed to the Corinthians 'not to know any thing among them, save Jesus Christ, and him crucified.'—It may be presumed that all enlightened and devout readers of the Bible, must clearly perceive the grand pre-eminence of the doctrine of a Mediator among the doctrines of that revelation ; must perceive that this great truth, or rather combination of truths, (for it comprizes in its very essence several truths in detail) throws a peculiar light over the whole system of moral and religious truths, and places them all in a certain relation to itself ; and that therefore a Christian speculator must contemplate them, reason on them, and inculcate them, in that light and that relation, from a conviction that otherwise his view of them will be incomplete or deceptive. But what Mr. Jesse insists on, is something different from this. Nothing, to be sure, could well be stated with less precision than his view of the subject, though it is so often reverted to ; and we cannot hope to make it intelligible by saying—that his principle is, that all religious and moral truth, at least all that a Christian can consistently regard or teach, is in some manner formally contained in, and absolutely of a piece with, the doctrine of a suffering Saviour ; insomuch that no point of morals and religion can with propriety be argued or enforced, otherwise than as a constituent part of this comprehensive doctrine. Whatever may be the precise nature and extent of the principle, it aims to assert something much more than that the doctrine on all moral and theological subjects should be so taught, as to be strictly in *coincidence with* the chief points in the theory of the mediatorship of Christ, so as to form consistent adjuncts to that theory, and compose, together with it, and in conformity to it, one wide and complicated, but harmonious system. It is obvious, even to Mr. Jesse, that all the vast assemblage of important propositions which constitute the grand whole of moral and religious truth, cannot be *identical* with those distinct propositions, which enounce specifically the mediatorship of Christ, or the several parts or views of that mediatorship ; but he will have all those numerous propositions *so consubstantial* (if we may so express it) with these particular

and comparatively few propositions, that all the diversified truths they express, or seem to express, shall be but modifications or parts of the doctrine enounced in these propositions respecting the mediatorship. Or, at last, all the truths that are fit for Christians must so be consubstantial with that doctrine; and thus all right statement of religious and moral truth will strictly be, in substance; preaching Christ 'crucified.'—We are aware that these lines of ours will appear extremely obscure, though we may think them sun-beams of light and precision compared with those of our author. If they do not convey something like his doctrine, (we really cannot be certain of the identity) we wish that either it had been better explained, or all printed enlargement on it forborne.

The effect of such a principle, in its practical observance in teaching religion, will be, either the exclusion from notice of a great number of important truths and moral maxims held forth in the comprehensive instructions of the Bible, and deducible from just reasoning on its declarations; or a most laborious systematic endeavour—not to exhibit all the truths in harmony, on the grand basis of the mediatorial economy, but—to force them all into one form, of course to constrain some of them to seem to be different truths from what they really are—if there be not too much absurdity in such an expression. In either of these ways, the system of religion and morals will be rendered vastly narrower than the Bible, and presented to inquiring minds in a form, which they must abjure their most established rules of right thinking in order even to understand.

What we have tried to describe as the characteristic peculiarity of these sermons, appears in so many passages, scattered through the volume, is so incompletely expressed in any one of them, and is complicated every where with so much that is perfectly true and common, that we could not, without a great deal of room and trouble, give the quotations requisite to exemplify that peculiarity.

We would very willingly extend this article, if many words were necessary to express, that, while we question the necessity of this publication, we have a strong conviction of the piety and zeal of the author, and that the volume contains much which it is very useful to preach, though it be by no means necessary to print.

**Art. X.** *A New Analysis of Chronology*; in which an Attempt is made to explain the History and Antiquities of the Primitive Nations of the World, and the Prophecies relating to them, on Principles tending to remove the Imperfection and Discordance of preceding Systems. By the Rev. William Hales, D.D. &c. Vol. II. In two Parts, 4to. pp. 1440. Rivingtons, 1811.

(*Concluded from p. 208.*)

**T**HE learned author's illustrations of the criticism and theology of the book of Job conclude his 2nd period, which embraces the events of sacred history from the deluge to the birth of Abraham. The 3d period is from the birth of Abraham to the entering of the Israelites into Canaan; 545 years. Period 4th, to the establishment of the regal state in the person of Saul; 498 years. Period 5th, to the revolt of the ten tribes; 120 years. Period 6th, to the capture of Jerusalem by Nebuchadnezzar; 404 years. Period 7th, to the reform by Nehemiah; 166 years. Period 8th, to the birth of John the Baptist; 415 years. Period 9th, to the destruction of Jerusalem by the Romans; 79 years. Period 10th, the history of the Christian church, as correspondent with prophecy, down to the present era; and from the time in which we live, according to Dr. H.'s opinions on the predictions of Daniel and St. John, to the end of the sufferings and militant state of the church; which he calculates will be 1880. Then is to follow the Millennial state, which our author extends to a thousand generations; and in which he zealously maintains, not only that genuine Christianity shall universally prevail in purity of knowledge and practice, but that (as many ancients, and some moderns have thought) Christ shall, in his visible human nature, reign on earth. We shall have an opportunity in the sequel of offering some remarks on this topic.

A leading object of the work is, to interpret the prophecies relating to the person and mediation of the Messiah. The attention paid to this point is laudable, and the results are often interesting and satisfactory, but too frequently otherwise. While critical disquisitions in support of the learned Doctor's views are, in many instances, of little importance, drawn out to a tiresome length, in other instances, where real difficulties exist, and serious objections have been raised by the disciples of the Grotian and the modern German school, we are not furnished with a single notice of such difficulties, nor with any criticism which might *virtually* imply a solution of them. It is remarkable that, though the author ably illustrates the prediction concerning the son of David in 2 Sam. vii. 1—16. he makes no mention of the 19th verse, which fur-

nishes a clear and forcible argument in favour of his interpretation of the preceding verses.—“And yet this is a small thing in thy sight, O Lord Jehovah! Thou speakest with regard to the family of thy servant even to a long futurity: and this is the law of THE MAN [אָדָם, the Adam, i. e. the new federal chief; 1 Cor. xv. 45.] O Lord Jehovah.” We still more regret the absence of any notice of the prophetic “last words of David,” in 2 Sam. xxiii. which Dr. Kennicott has so satisfactorily restored and illustrated.\*

Dr. H. takes high ground in uniformly rendering the constantly recurring expression in the Old Testament, “the word of Jehovah,” by the *ORACLE of the Lord*; and applying it to the personal and eternal Logos. We wish he had brought together his reasons in a condensed form, so as to have satisfied us of the propriety of this canon of criticism, before its application was regularly assumed. The following passage is the nearest approach to such evidence that we have found, except one in Vol. I. p. 317, which is rather a statement, than a proof, of the position.

‘It [1 Kings xix. 9.] demonstrates the personality of the ORACLE OF THE LORD, who seems to have appeared in a human form at first to Elijah, and afterwards in glory; and also the propriety of rendering DABAR LAHON, not “the word of the Lord,” as in the English Bible, which is frequently confounded with the *written* word, but the ORACLE OF THE LORD, as expressly rendered by St. Paul in this place, ὁ χρηματισμὸς; the ORACLE, Rom. xi. 4. whom he elsewhere calls the *SPEAKER*, ὁ λαλῶν, Heb. xii. 25. because λαλεῖ τὰ ρήματα τοῦ Θεοῦ, “he speaketh the oracles of God,” John iii. 34. And so should the synonymous terms, ὁ λόγος, John i. 1. &c. ὁ λόγος τοῦ Θεοῦ, Rev. xix. 11. &c. ῥήμα Θεοῦ, Heb. xi. 3. (taken from the usual renderings of *Dabar lahon* throughout the Septuagint version) be translated THE ORACLE, &c.’ p. 426.

Dr. H. seems not to have considered that χρηματισμὸς, like all verbal substantives of the same derivation, (from the preterperfect passive) must have a *passive* signification, and cannot be applied to an *agent* without violating the analogy of language. This support of his position seems, therefore, to fail; and, if we had other and sufficient evidence of the position itself, we should still object to the using of the term *Oracle* for the purpose of Dr. H. It denotes the *matter* delivered as a divine message, or the *place* in which it is delivered; but it cannot properly signify the speaker.

Dr. Hales is singular, and, we fear, *unfortunate* in rendering אָדָם, (Adonai) “THE REGENT,” as he uniformly does. He refers, indeed, to one of his former works, in which, he says,

\* Vide the passage at length in Eclectic Rev. Vol. II. Part I. p. 12.

he has 'shewn the propriety' of this translation; but this is not dealing handsomely with the purchasers of these heavy quarto volumes, of whom few can be presumed to be in possession of the Dissertations referred to.

He concurs with some of the ancients in considering the *Orebim*, who sustained Elijah when he concealed himself from the wrath of the impious Ahab, as being the natives of the country, and not "ravens," according to the general supposition. We have no objection to this gloss, on the principle pleaded by Dr. H. (*nec Deus intersit*; &c.); but it would have been satisfactory if he had answered the arguments of the sagacious Bochart, in defence of the common interpretation.

We are gratified with the observations of our author on the history of Cyrus the great, confirming the reasonings of our learned countryman, Hutchinson, in support of the credibility of the leading facts in the *Cyropædia*, and the improbability of the narrative given by Herodotus. At the same time we must remark, that this circumstance ought not to be turned to the account of those who have charged the father of history with malignity and designed falsehood. He lived too near the period of the Persian war to gain information unaltered by Grecian animosity. But Xenophon's opportunities, in the service of the younger Cyrus, were in the highest degree favourable to the collection of accurate materials.

In his illustration of the prophecy of Haggai, ch. ii. 6—9. Dr. H. justly reproves the modern and disgraceful facility of relinquishing important interpretations of passages, however well supported, in favour of some novel gloss of far less evidence, but fashionable; because it is *anti-evangelical*, and because it yields a sense perfectly nugatory to any purpose of doctrine or religious practice. On an instance of this kind in Archbishop Newcome's *Minor Prophets*, our learned author observes:

'There seems to be an alarming propensity in some modern expositors of scripture, to relinquish evidence the most tenable, on the first suspicion of its authenticity; either through *indolence*, because they will not search the scriptures thoroughly; or through an *affectation* of candour, and freedom from prejudice. Such weak and injudicious concessions from the friends of religion, are more injurious and mischievous than the open attacks of its enemies: the pestilence that walketh in darkness is more formidable than the arrow that flieth in the noon day.' p. 516.

To the criticism and interpretation of the NEW TESTAMENT, Dr. H. has paid distinguished attention. His observations are often judicious and useful; but sometimes they disappoint us by the omission of subjects reasonably to be expected, and too generally they tire by their prolixity.

In treating on the origin of the first three Gospels, he supports the opinion of Griesbach and Townson, that Mark compiled his gospel from those of Matthew and Luke, 'with the exception of about four-and-twenty verses, which contain facts not recorded by either of his predecessors, but illustrative of the general subject.' p. 667. With the utmost respect for names of such authority, we fear that the requisites of the case are not answered by this hypothesis, though it is less objectionable than the unsatisfactory and too complex one of Professor Marsh. It is not sufficient to account for the verbal coincidences: the verbal differences, also, in the relation of the same fact or discourse, must be provided with a solution. In an inquiry of so much doubtfulness, and yet interesting to the Christian as well as the scholar, we shall be excused if we propose a theory, which, in our judgement, possesses more advantages and fewer embarrassments than any other with which we are acquainted. It appears to avoid the charge of derogating from the sacred character and inspiration of the evangelists; it demands no violent conjectures, but only such suppositions as few will deny to be in a high degree probable; and it seems sufficient to account for all the phenomena.

The great objects of the apostles, in their official labours, were, first, to convert men to the faith and obedience of Christ; and, next, to inform and edify those who were, from time to time, converted. In discharging the duties of the second class, the apostles would be solicitous to communicate, as the converts were deeply concerned to know, all suitable details relative to the actions and discourses of the Lord Jesus. We have a clear, though quite incidental, proof of the circulation of such information, in an instance not recorded by any one of the evangelists, in Acts xx. 35. The relations thus given would be of various matter, according to the topic of immediate instruction; and they would comprehend one or more anecdotes or discourses, as the judgement of the inspired relator might dictate the propriety of selection. We need not remark on the value of such relations, from those who had been "the eye-witnesses and attendants of the Word," and who had the promise of his unerring Spirit to "bring all things to their remembrance. Within the confines of Judea, the apostles would usually deliver their discourses in Syro-Chaldaic, the current language: in other places they commonly spoke the Alexandrian Greek.

It is not probable that any of the apostles, during the first few years of their labours, would commit to writing any large accounts. But they might, on request, write down such or such a particular relation or discourse of their Divine Master. Or some one of their hearers or disciples wrote those re-

lations from their mouths. In each of the communities of Christian converts which they formed, it may be presumed that one person, at least, was competent to do this. The revision of the particular apostle from whose dictation the record had been written, would be solicited, whenever opportunity permitted. Thus a number of detached portions, some very brief, and others longer, some in Syro-Chaldaic, but most of them in Greek, would obtain justly the credit of apostolic sanction; and would be preserved, read, copied, and revered accordingly.

The application of this hypothesis is easy. To the evangelists, Mark and Luke, who were not apostles, they were invaluable. It may be presumed that they would diligently collect them, that they were able fully to appreciate their authority, and that they would introduce into their respective narratives those which they knew to be of indubitable authenticity. Some of these fragments might have been inserted by St. Matthew himself in his original gospel; or some of them might be select extracts from his work, or Greek translations of them. It is evident that a large part of the gospel of Luke consists of detached anecdotes, not even connected by a succession in the order of time; and it may be inquired whether the *Ἀπομνημονεύματα τῶν ἀποστόλων*, mentioned by Justin Martyr, were not fragments of this valuable and authentic description.

From the whole, we venture to suppose, that, where we find continued verbal agreements in the three, or in two, of these sacred writers, there we are reading an apostolic *Greek* fragment, which each possessed, and faithfully inserted; and that, where the coincidences are not verbal, but lie in the order of clauses and sentences, each evangelist had before him a copy of the same *Syro-Chaldaic* fragment, and that he translated it for himself.

We have looked in vain for a solution of the difficulty in Luke iii. 1. relative to the year of Tiberius; and yet such a subject was certainly more to be expected in this chronological work than the theological criticism with which it is filled. The history of the woman taken in adultery, and the doxology in Matt. vi. 13. are largely commented on, but without any notice of the question upon the genuineness of those passages. The passage in the copies of Josephus, usually called his testimony concerning Christ, is zealously maintained to be genuine, but with no force of argument that we can discover, and without even an attempt to remove the weighty objections against it. Dr. H. contends, that external baptism is regeneration; but, from a variety of better sentiments avowed in his work, we hope that he sincerely believes, and practically enjoys, the renewing and purifying influences of the Holy Spirit.

In his interpretation of the prophecies yet to be accomplished, our author finds matter for the most melancholy forebodings. We cannot help supposing that he is unacquainted with those more encouraging signs of the times which cast many beams of light across the gloom of national difficulties; or that, from some unworthy prejudices, he is unwilling duly to appreciate them. He anticipates the deepest depression of the pure religion of Christ, and the triumph of infidelity; popery, and persecution; and he terrifies himself with the picture of the British empire, and its now free and favoured metropolis being the seat of the last and most dreadful persecution. The subject is too serious to be trifled with; but we can scarcely forbid a smile in discovering that the most dismal presages of our hastening woes are drawn,—not from the profligacy and immorality of the high and the low ranks of our countrymen; not from the guilt of the blood of millions sacrificed at the shrine of war; not from the prostitution of holy institutions, not from the number (we thank God that we hope it is daily diminishing, and the opposite class increasing) of clergymen who deny and revile, under pretence of *refuting*, the doctrines to which they have solemnly subscribed; not from the ignorance of the poor who perish for lack of knowledge; not from the perversion, by scandalous speculation, of the noble provisions made by parliament for the instruction of the benighted and superstitious population of Ireland;—not from such causes as these does Dr. H. sound his alarm,—but on account of the spoliation of church lands at the Reformation, the alienation of tythes in some instances, and a composition for them in others, the increase of itinerant and lay preachers, the admission of papists in Ireland to the elective franchise, and, as the last and most terrible calamity of all, the removal (should it ever take place) of all penalties and disabilities from those whose consciences or whose prejudices will not allow them to conform to the church by law established!

Dr. H. concludes the present portion of his work by a laboured attempt to maintain the doctrine of the Chiliasts, of a “first resurrection” of the martyrs and other saints; and their exercising a visible and earthly reign with Christ, as their secular Monarch, for a thousand *generations* (as our author conceives) previous to the final and universal judgement. To this sentiment, though a favourite with many, we cannot but entertain objections. The *fons erroris*, in the case, seems to be an unchristian opinion on the nature of true glory. Men, too much attached to the splendour of worldly greatness, have seen little to attract them in the beauties of holiness, the glories of a general conversion of mankind to the knowledge and prac-



tice of true Christianity. Hence they have *literally* interpreted the symbolical and figurative language of the scriptures, in describing the future extent and influence of pure religion. They have forgot, or they have not duly considered, that the kingdom of Christ is *not of this world*. Their notion is inconsistent with the existence of that discipline, duty, and trial, which the scriptures represent as the constant appointment of God for his church before the period of heavenly glory. That there will be a very happy and triumphant state of the Christian interest in the present world, we believe and gladly expect; neither are we terrified with the spectres which Dr. H. conjures up to deter the government and people of Great Britain from improving the church establishment, and enlarging the liberties of separatists. We augur well from the signs of the times, distressing as many passing events are: but they are really *passing*. Knowledge, education, the written scriptures, and the preached gospel, are widely and rapidly extending their benignant influence. From their triumphs, secular governments have nothing to apprehend. The order of society will go on undisturbed: its evils only will be redressed, by the silent and salutary operation of principles which will benefit nations in making individuals truly virtuous and beneficent, humble and holy. This, we presume to conceive, is the promised kingdom of the Messiah in its ultimate and universal prevalence: a *reign of holy principles*, by the grace and spirit of Christ in the hearts of men, and of holy actions in their lives; "a kingdom which is not meat or drink," outward rites and forms, but "righteousness, peace, and joy in the Holy Ghost."

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Art. XI. *Pure and Undeiled Religion*. A Sermon preached before the Governors of the Scottish Hospital in London. On the 24th of November, 1811. By Robert Young, M. D. D. R. I. Minister to the Scotch Church, London Wall, and Chaplain to the Scottish Corporation. 8vo. p.p. 52. Richardson, Cornhill. Hatchard, &c. 1811.

THE very benevolent institution mentioned in the title page we have just transcribed, has found in Dr. Young, an able and zealous advocate. Selecting for his text the 27th verse of the 1st. chap. of James ("pure and undeiled religion," &c.) he enlarges in an earnest, and frequently impressive manner, on the two propositions of which he is of opinion it consists: 1st. that the gospel, as the word of God, is pure, and ought not to be defiled: and 2d. the tendency of the gospel, pure and undeiled, is to produce charity in the heart, compassion towards the afflicted, and personal purity of life and conversation. Under the latter division of the discourse, we meet with several affecting descriptions and appeals, which however would have lost no part of their effect, had they been somewhat less rhetorically

managed. Towards the close of the sermon, Dr. Y. enters into a few particulars respecting the Scottish Hospital, with a view, of recommending its interests to public patronage.

'In the year 1665 it was incorporated by royal charter. At that time the number of our countrymen in London was exceedingly small. This circumstance induced them to believe, that, by erecting an hospital, or workhouse, they might sufficiently and most effectually provide for all their poor. A few years convinced them of their error. The happy union of England and Scotland, which was effected about the beginning of the last century, while it identified their mutual interests, and consolidated their mutual strength, opened, at the same time, a more general intercourse betwixt the inhabitants of both. The eyes of the nation followed the royal presence, and the metropolis naturally became the resort of the ingenious and enterprising from all parts. The bold and adventurous spirit of the North soon drew multitudes away from their native homes. The superior education which, in their parochial schools, the humblest of the Scottish peasantry received, and the virtuous habits which they had early imbibed in the bosom of their majestic mountains, qualified them, in general, for maintaining respectability in the new society into which they were received, and conducted some of them to considerable affluence and power. The success of a few, agreeably to the natural effect of human events, encouraged others to seek, upon a wider theatre, larger scope for their industry, ingenuity, and talents. The successful candidates for wealth, independence, and distinction, are, in every society, however, necessarily few. While some were enjoying in splendour the fruits of their well-earned industry, many were drooping under disease, misfortune, and age, and sinking into the most abject poverty and helpless want. The house, or *hospital*, which was intended as the common receptacle of all their poor, was soon found altogether incapable of fulfilling the benevolent purposes of the charter. Besides, the very idea of such an house, it was now discovered, was contrary and repugnant to all the honest and high-born feelings, which the Scottish peasant had inhaled with his native air; and that multitudes, sooner than become the inmates of a *workhouse*, were contented to suffer unnoticed, and die unpitied and unlamented.

'In the year 1775, under the auspices of our present venerable and beloved Monarch, the charter was again renewed, and the management of the charity materially and beneficially altered. Instead of receiving the poor into one house, the Society now administered to them, either weekly or monthly, such stated or occasional assistance as their several circumstances required; and, instead of *reserving* their bounty, till the petitioner was no longer fit for *any* labour, it strengthened, by timely relief, the sinews of their remaining industry, and encouraged, by their countenance, their assiduity and perseverance. The poor now ate their crust with comfort, in the midst only of their own families, and preserved to their latest age, the virtuous habits, and best feelings, of their younger years.

'In this state the Society now appears before the public, and exhibits. I will venture to say, as much judgment in its management, and as

many benefits in its exercise, as can be summed up by any Institution of a similar kind.'

The statement is too diffusely amplified to allow of further extract.—It may be proper to add, that the profits of the discourse are to be applied to the benefit of the institution.

Art. XII. *Catalonia*, a Poem, with Notes, illustrative of the present State of Affairs in the Peninsula. 8vo. pp. 50. Longman and Co. 1811.

THE tone and temper of this little ballad are pretty much in unison with Mr Scott's poem of Don Roderic. The style in which it is written is not unpleasing, nor destitute of spirit; but the author would probably have succeeded better had he given more of narrative and less of declamation. We subjoin a few stanzas, in which he assumes the attitude of a remonstrant.

'O, Spaniards! in a cause so high,  
Can such perfidious chiefs be found,  
Who, in the hour when danger's nigh,  
Will yield a rood of Spanish ground?'

'O! fatal blindness, that confides  
To palsied hands the sacred trust,  
Whose weakness ev'ry tongue derides,  
While Ebro blades in scabbard rust.

'Whom, when the tocsin calls to arms,  
Divided councils still engage;  
While treach'rous leaders spread alarms  
To check the peasant's noble rage.'

'And, Spaniards, why this cold reserve?  
Why thus from closer ties refrain?  
Our cause allied—will England swerve,  
Or shuns our union haughty Spain?'

'Shall dark distrust our purpose doubt,  
If side by side, with hand and heart  
United, we should raise the shout,  
And triumph o'er your tyrant's art.'

The notes are, in our opinion, more interesting than the poem. The author enters at some length into the state of affairs in the peninsula; and though his anticipations, perhaps, are rather sanguine, he seems to have been an attentive observer of the Spanish character, and many of his remarks are sensible and judicious. The Catalans he seems to regard with peculiar partiality.

'In the simplicity of his habits, in the peculiar manliness and activity of his disposition, the Catalan peasant differs much from those of the other provinces. His well-known integrity is justly esteemed. A Catalan messenger is never known to fail in his fidelity, when trusted with the most valuable property. He wraps the money in his sash, and will travel sixty or eighty miles a day, sleeping on his face to protect his charge, when he lies down to rest. His daily habits inure a Catalan to the severest priva-

tion and fatigue; a slice of coarse bread, an onion, or a few dried garvanzos, are sufficient to sustain him; and for repose he seeks no other bed but the ground, no other canopy than the skies.

The Catalan peasant, amidst all his misfortunes, has preserved his spirit, his activity, his persevering resolution;—or, to speak more correctly, every new enormity committed by the French has only excited a keener sense of his wrongs, a more implacable hatred to his cruel enemy, and a more determined resolution to subdue him. It is the common remark among them, though now deprived of all their fortified places, and even driven from their villages to the mountains, that “the war is only just begun.” They seem to be entirely assured that they shall ultimately drive out the French, and look to us, as their sincere allies, to accomplish it. They ask only arms and ammunition in such proportion as to enable them to associate in formidable bodies, to deter the enemy from approaching their retreats. One of them, a fine stout fellow, lately applied to the officer commanding the British squadron off Arens de Mar, for a supply of arms. He was informed there was no depot on board the English men of war, from which they could be furnished, but was offered a musket for himself; he declined it, however, saying, not one nor one hundred would answer his purpose; but if such a number could be given them as would arm a village, they would then defend themselves, and, by uniting two or three neighbouring villages, they would soon prevent the French from coming among them. He was recommended to apply to the superior junta of Catalonia, but he turned away abruptly upon the proposal, declaring, they were the first against whom, perhaps, these arms might be directed, for it was their misconduct had brought ruin upon the principality.” pp. 34, 35.

From the tenor of the dedication (to Mr. Walter Scott) it should seem that the author of this production is a naval officer.

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Art. XIII. *On the Operation of largely puncturing the Capsule of the Crystalline Humour, in Order to promote the Absorption of the Cataract, and on the Gutta Serena*, accompanied with Pain and Inflammation. By James Ware, Surgeon, 8vo pp. 30. Mawman, 1812.

THE remarks of which this tract consists, are taken from the third edition of Mr. Ware's excellent *Observations on the Eye*; and are published in this detached form to accommodate the purchasers of the previous editions.

In our review of the *Observations* (Ecl. Rev. Vol. I. Part. ii. p. 761.) we took notice of an important passage, in which the author stated, that in children born with cataracts, the crystalline humour is generally, if not always, found either in a soft or fluid state, and that if it be not accompanied with an opacity either in the anterior or posterior portion of the capsule, the happiest results may be expected from largely puncturing this capsule with the couching needle. In the first part of the tract before us, Mr. W. is careful to limit the employment of this operation to the cases of infants and young persons; the operation of extraction, in other cases, being, in his opinion, decidedly preferable. He also gives a minute, and, we need scarcely add, a highly valuable, description of the mode of puncturing, which, since the discovery of the extraordinary property of the extractum belladonnæ in causing the pupil to dilate, is rendered much less

dangerous, though from the necessity which generally exists of repeating the operation, the progress of cure is tediously protracted.

In the second part of the tract, Mr. W. relates several cases, in which a most distressing pain and inflammation, which had attacked persons labouring under gutta serena, were effectually removed by making a puncture through the tunica sclerotica into the ball of the eye; an operation which Mr. W. has also found successful in two instances of recent blindness, accompanied with a dilated pupil.

Art. XIV. *Ballad Romances, and other Poems.* By Miss Anna Maria Porter. 12mo. pp. 106. Longman and Co. 1811.

OF all that numerous class of persons who are prone to habits of composition, the poets seem to find most difficulty in *writing to themselves*. To cherish a passion for the muse in secret would be an enormity scarcely heard of; and a love of rhymes, accordingly, never fails, sooner or later, to give birth to a volume of poems. As the failure of rival competitors makes no impression on the ever multiplying candidates for poetical reputation, to attempt any thing in the way of dissuasion would be quite superfluous. Each one is sufficiently ready to acknowledge the silliness or stupidity of his neighbour's verses, but is so armed in vanity as effectually to repel any suspicion of the propriety of applying these epithets to his own. It is therefore pretty evident, that, as long as the liberty of the press continues, there is not much chance of any diminution in the frequency of these exhibitions of presumption and defect.

In the poems before us, we are happy to recognise an honourable exception from these remarks, which none will accuse of undue severity, who have occasion to inspect one-tenth part of the flimsy rhymes which annually issue from the press. The compositions of Miss Porter, it is true, are not remarkable for elevation of thought, or terseness of expression; but she usually writes with elegance, and is sometimes peculiarly successful in portraying the gentler emotions of the heart, and the simpler scenes of domestic life. As an example, we may give the following verses, intitled

'Remembrance of a little Favourite,'

' Ah! sweetest child! tho' ne'er again  
I may to this sad bosom press thee,  
Yet still thro' years of anxious pain,  
My heart shall love, my lips shall bless thee.  
Still, still with tears of fond regret,  
Shall thought in waking dreams recal thee,  
And oft by many fears beset,  
Muse o'er the ills that may befall thee.  
For never can I cease to dwell  
On all thy looks and acts endearing;  
Thy prattling tongue, remembered well;  
Thy gaze, while song or story hearing.  
Those speaking eyes, that kindled oft  
With more than childish sense or feeling;  
Those pretty arms caressing soft;  
That kiss to dry my tears when stealing.

- That mimic air of martial rage,  
While sword or gun thy hand was grasping;  
That studious look o'er letter'd page;  
That smile, while watchful *Pero* clasping.
- That fairy grace, with which thy feet  
Danced artless, every eye delighting,  
While pleasure, genuine and sweet,  
Shone from thy features, love-exciting.
- Those budding charms of mind and heart;  
That wond'rous taste, that temper even;  
All, all thou wast, nay, all thou art,  
An angel turning earth to heaven.
- These from my heart no time can take,  
Nor changing scenes make me forget thee;  
I loved thee for thy own sweet sake,  
And for thine own sake shall regret thee.'

pp. 168—165.

Among the poems are several sonnets; and considering how very seldom attempts in this department of verse have proved successful, those of Miss Porter are entitled to a considerable degree of praise. In point of finish, the following sonnet to Night, is not unobjectionable, but some of the individual lines are bold and forcible.

- Now gleam the clouded host of stars! and now  
The vestal Dian with her lamp of light  
Half-veiled in mists, above the mountain's brow  
Glides thro' the shadowy sky, and gilds the night;  
Here, while the desert moor, the water still,  
In deepest gloom are stretched, and dim and far,  
The hamlet rests in sleep, what fancies fill  
This lonely heart, and holier musings mar!  
For haply now, amid yon specious scene,  
Death's noiseless scythe some blooming youth destroys;  
Or Sorrow o'er wan embers weeps past joys;  
Or houseless Hunger raves with anguish keen;  
Or Murder o'er some corpse, with bloody hands,  
Heark'ning the last dread cry, tremendous stands!'

In the 'Ode to a faithless friend,' (p. 153.) there is a very perceptible glow of feeling,—though it will be read to much disadvantage by those who happen to have seen Mrs. Opie's exquisite ballad, which has for its burden,—“Forget me not! forget me not!” We transcribe Miss Porter's ode entire.

- When day with all her train hath fled,  
Say, canst thou seek thy downy bed,  
And calmly there repose thy head,  
While thou rememberest me?
- And canst thou at the morning hour,  
In dewy wood, or rosy bower,  
With transport feel bright nature's power,  
While thou rememberest me?

' At eve, when social crowds are nigh,  
Say can thy conscious heart beat high  
At fond affection's gazing eye,  
While thou rememberest me?

' Ah! sure a poison must distil  
From every sweet emotion's thrill,  
And self-reproach thy breast must fill,  
While thou rememberest me?' pp. 153, 154.

Fortunately for the fair author, these extracts have left us no room to comment on the first half of her volume. Morality apart, no imputation can sound half so heavy in the ears of a writer of 'Ballad Romances,' as that of dulness.

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Art. XV. *The First Annual Report of the Society for the Support of Gaelic Schools.* With an Appendix respecting the Present State of the Highlands and Islands of Scotland. 8vo. pp. 50. To Non-subscribers, price 1s. Edinburgh, all the Booksellers. London, Seeley, Inverness, Grant and Co.

IN order to recommend the perusal of this report, and the pecuniary support of the institution it describes, we shall think it sufficient to present an abstract of its principal details, and a few extracts from its very interesting pages. Contemplations of this nature make us "glory in the name of Briton." In this country at length we begin to see that admirable precept obeyed—Regard not every man his own interests, alone, but every man the interests also of others.\*

The Highlands and Western Islands of Scotland, comprehend a total population of nearly 400,000; the Islands alone, nearly 100,000. It appears to be annually increasing, and since 1750, has almost doubled. The population is so thinly scattered, that many islands contain from 50 to 150 acres to an individual.

The parish of Lochbroom, which appears to have scarcely any other means of instruction than the labours of its worthy clergyman, 'comprehends a tract of country, of the roughest and most difficult in Scotland, as extensive as the whole Synod of Ross, which employs the labours of twenty-three ministers, besides innumerable schoolmasters, catechists, &c.; it has seven preaching places, separated by large arms of the sea, rapid rivers, extensive moors, and tremendous rocks; some of them twenty, some thirty miles from the parish church, and without a single place of worship capable of containing the congregation in the whole parish.'

'There are about *four thousand* inhabitants in this parish; of whom, perhaps, *six or seven hundred* of the rich and poor may be able to read the scriptures in the English language; but, with the exception of about half a dozen strangers, the whole prefer religious instruction, and are more capable of improving by it, in the Gaelic. 2dly, about a score may be capable of reading a psalm, or chapter of the Bible, in Gaelic alone. 3dly, of consequence, *about three thousand precious souls in this parish alone are excluded from the word of life, excepting by the ear only. Many of these*

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\* *Μὴ τὰ λαῶν ἑκαστος ἀκροῖτο, ἀλλὰ καὶ τὰ ἑτέρων ἑκαστος.* Philipp. ii. 4.

cannot hear a sermon preached above twice or thrice in the year; and many are not within ten miles of one who can read the scriptures in any language! What can I say more to shew the importance of your Institution? I will add, that the people are deeply impressed with a sense of their own deplorable state, and feel an ardent desire after improvement: that they travel ten, twelve, sometimes twenty miles by sea and land to preaching.' pp. 15, 16.

Seven parishes are particularized, containing 22,501 inhabitants, of whom 19,367 'are incapable of reading either English or Gaelic, and many other parishes might be mentioned in a state equally destitute!'

'The district of the isles Uist and Barra contains a population of above 6500 Protestants, and 4500 Catholics, or 11,000 persons, scattered over a country above 80 miles long, by from 2 to 18 broad. In former times, this district was divided into *six* parishes, but now, in the whole of it, where there are but *three* parishes, there is only *one* parochial church! and this one church is situated in a corner of North Uist, at a distance of 12 miles from Saund, the most populous quarter of the parish! In North Uist, also, there is but *one* parochial school; and though a school belonging to the Society for propagating Christian Knowledge is taught in Benbula, (an island to the southward) yet here is a district of *two hundred* square miles, containing at least *seven thousand* inhabitants, intersected by a boisterous sea, and numerous fresh water lakes, where no proper means of education are to be found, where no parochial school is taught! To conclude this part of our Report, of the *seventy-eight* inhabited islands above stated, a number are at this day still totally unprovided with the means of instruction. They have no resident clergyman—no missionary on the royal bounty—no catechist—nor a school of any description whatever! The only advantage which many of them enjoy is a sermon four times in the course of a year, and others are visited only once in six months!' p. 6.

The mode which some benevolent individuals have derived for relieving a condition so truly deplorable, and rendering the bounty and zeal of the British and Foreign Bible Society still more available for the communication of religious knowledge, is the institution of circulating schools; a plan which has been for many years pursued in Wales, with eminent success. The language to be taught is the Gaelic. The books, a spelling book, psalm-book, and bible; the Scriptures being without note or comment. If the inhabitants of a district cannot provide a schoolroom, the society pay the expence. The teacher resides not less than six months, nor more than eighteen; and on his removal it is expected some proper person may be found to fill his place, not excluding however the repetition of his visits, or the further aid of the Society, if necessary. Books are to be given or sold, according to circumstances. A time is to be set apart for instructing adults. 'In a mountainous country, intersected by rapid rivers and arms of the sea, where children can be collected (especially in winter) only in small groups, these circulating schools seem the best, if not the only expedient.'

In answer to the only conceivable objection which can be anticipated to this admirable institution,—that it teaches *Gaelic* only, and tends to discourage the acquisition of *English*, we insert some very striking remarks, furnished by the best authority, relative to the Welsh Schools, which are exactly applicable to the Gaelic.

'1. The time necessary to teach them to read the Bible in their *vernacu*



lar language is so short, not exceeding six months in general, that it is a great pity not to give them the key immediately which unlocks all the doors, and lays open all the divine treasures before them. Teaching them English requires two or three years time, during which long period they are concerned only about dry terms, without receiving one idea for their improvement.—2. Welsh words convey ideas to their infant minds as soon as they can read them, which is not the case when they are taught to read a language they do not understand.—3. When they can read Welsh, scriptural terms become intelligible and familiar to them, so as to enable them to understand the discourses delivered in that language (the language in general preached through the principality); which, of course, must prove more profitable than if they could not read at all, or read only the English language. 4. Previous instruction in their native tongue helps them to learn English *much sooner*, instead of proving in any degree an inconvenience. This I have had repeated proofs of, and can confidently vouch for the truth of it. I took this method of instructing my own children, with the view of convincing the country of the fallacy of the general notion which prevailed to the contrary; and I have persuaded others to follow my plan, which, without one exception, has proved the truth of what I conceived to be really the case."

The institution is at present only in its cradle; but its exertions have already proved it to be a Hercules. It contains within itself the talents, the benevolence, and the activity, necessary to success. To the liberality of the public it appeals for the requisite funds. A subscription of half a guinea constitutes a member. The Earl of Moray is President. Sir James Miles Riddell, Bart. Rev. David Johnson, D. D. Charles Stuart, M. D., Robert Scott Moncrieff, Esq. Vice Presidents. John Campbell, Esq., Tertius W. S. Treasurer. Mr. Christ. Anderson, and Mr. R. Paul, Secretaries. Mr. J. Campbell, Gaelic Secretary.

AN. XVI. *Night, a Poem.* 8vo. pp. 71. Price 4s. Longman and Co.

THERE is no truism which it gives us more uneasiness to repeat, than that goodness of intention is no guarantee of poetical merit. The strain of the following paragraph, for instance, is extremely commendable; but it is much to be regretted, we think, that it should be delivered in the shape of blank verse.

' Who shall our peace disturb, if we confide  
In HIM, the Almighty Potentate, who holds  
The reins of universal nature; HIM  
Who raises empires: and who brings them low,  
When they transgress the dictates of his will?  
Though still the ruthless sword deals death around,  
Fierce wielded by our proud, blaspheming foes;  
He may, in mercy, cause it to be sheathed.  
But should his will be that we must behold  
Invading armies in our land, he can  
Inspire our soldiers with heroic zeal,  
Relying wholly on his needful aid,  
That a l the glory of our conquests may  
Redound to him, whose outstretched arm has oft  
Wrought us deliverance from our Gallio foe.' p. 23.

Art. XVII. *A legal Argument on the Statute of William and Mary, Chapter 18, entitled "an Act for exempting their Majesties Protestant Subjects dissenting from the Church of England, from the Penalties of certain Laws," commonly called the Act of Toleration.* By a Barrister at Law, of Lincoln's Inn, 8vo. pp. 75. Price 2s. Butterworth 1812.

Art. XVIII. *An Enquiry into the original and modern Application of the Statute of the 1st of William and Mary, commonly called the Toleration Act.* By the Author of "Hints on Toleration." 8vo pp. 45. Price 2s. Maxwell. 1812.

THESE two pamphlets on the extraordinary modern construction of the Toleration Act, which has lately been contended for, deserve the attention of the public, especially of the numerous class whose religious privileges appear at present in so much danger. The former, by a Barrister, is professedly a legal argument, and may be presumed to contain those views of the subject, on which the decision will shortly be made. We have not room, at present, to enter into this important question; but shall probably find some other occasion of discussing it at large.

Art. XIX. *Miscellaneous Exercises, consisting of selected Pieces of Prose and Poetry, written in false spelling, false grammar, and false stops, calculated to convey Amusement and Instruction to Young Minds, as well as to promote Improvement in the Orthography of our own Language.* By the Rev. W. Jillard Hort. octavo. pp. 250. Longman and Co. 1811.

WE have seldom witnessed a more deplorable instance of "labour lost," than is exhibited in this book of exercises. How any one can suppose, that by dooming little boys and girls to work through two hundred and fifty pages of the most uncouth and barbarous jargon, it is possible for the English language to be tortured into, any *improvement* is likely to be made in their orthography, is to us incomprehensible. Nothing, in our opinion, is more calculated to spoil it. Well educated persons can generally perceive in a moment if a word *looks* wrong; but there is great reason to doubt whether this power of discrimination would long survive a course of these miscellaneous exercises. That our readers may have some notion of what Mr. H. has been at, we shall insert the exercise which he distinguishes by the title of 'conclusion.'

'We Prayse the O Godd we acknowledges Thee two bee thee Lorde Aul thee Erth do Wurship Thou thee Fathur Everlasting to Thou aul Anjels cries aloud the Hevens and aul thee Pours thein To thee cherrubim and Serrafim continually does cri Holie holy holye Lorde God Aulmity who is and was and is to cum heven and Erth is full ov thee Gloory ov thine Magesty Aul thee most highest Ranks ov Intelligencies which Circles thine Throne Rejoicing Praises Thou the Author ov there Being thee Supportur of there Existanse and stands evur redly to Execute thine Graishius wil Aul the Vertuous and Goode ov thee Moral World Prayse Thou the Lorde of Providense Sunn Moone and Starrs and all the Glorious hosts ov Heven Prayses Thou Ayre and the Ellements Thundur and ltenings Hale and Rayne and Stormie Windes Prayse Thee which maik the Clouds thine Charriot which ride uppon the Wings ov thee Wurlwind

Mountains and aul Hills Frute bairing Trees and aul Cedars Wilde beesast and aul Cattel Reptiles and aul winged foul sets forth thine most wurthy Prayse and declares thine Glorie O Thou Eternal Rulur of thee Univerce Aul Creetures depends uppon Thou thee Sovereain Lord for int thine Hande is the life ov evry Living Thing and the Breth ov aul Mankinde These waits on thee O Jehovah that Thou may give they there Foode in due Seezun That Thou give them they Gathers Thee Open thy Hande them is filled with Goode Wen Thou Hide thine Countenance them quicklie Perrish wen Thou taik awai there Breth They Expires and Returns to their Duste Wen Thou send Forth thine Spirit them is created and thus Thou renew the faice of the Erth Let us Prayse Him for his Mity Actes and According two his Exceeding Graitness Bless the Lord O our Soles and aul that are within we bleas His Holie Naim which forgive our Sins which heel our Infirmittes which rescue our lifes from Destruction and crown us with Luvng kindnes whose Mursey Endure for Evur.

All authors it is to be presumed expect some recompense for their labours. As for Mr. H. if his anticipations on this head are at all extravagant, he cannot do better, we think, than digest the story of Alexander and the Pea-thrower.

**Art. XX.** *Practical Arithmetic, or the Definitions and Rules in Whole Numbers, Fractions, Vulgar and Decimal: Mental Calculations: Rules and Tables for valuing Annuities, Leases, &c. Exemplified by an extensive and select variety of Examples relating to business: and Questions for Examination. For the Purpose of instructing Pupils in Classes. With Notes.* By J. Richards: 2d ed. 12mo. pp. xii. 158. Price 3s. bound in sheep. R. Baldwin, 1811.

THIS book adds one term to the almost infinite series of treatises on arithmetic lately published;—but nothing, as we can perceive, to the real stock of information on that elementary subject.

**Art. XXI.** *An Impartial Examination of the Dispute between Spain and her American Colonies.* By Alvarez Florez Estrada. Translated from the original, by W. Burdon. 8vo. price 3s. Sherwood and Co. 1812.

SEÑOR Estrada is a very judicious and well-informed writer. His liberal views of subjects connected with political economy, are 'truly wonderful for a Spaniard,' and though we are, with his translator, of opinion that he is in error with respect to his main object, we do justice to the ability of his reasoning, and the purity of his patriotism and his intentions.

There can be little doubt but that the possession of the transatlantic dominions, have, in conjunction with a narrow and injurious commercial and colonial system, materially contributed to the national decline of Spain. The effects of these are ably and perspicuously traced by the present writer; who thinks it would have been happy for Spain, 'had an earthquake swallowed up these mines of gold and silver,' and if in their room she had possessed vallies abounding with harvests and herds of cattle. The influx of the precious metals enriched individuals, but the government and the nation were poor; Spain being only 'a sort of channel or canal, through which the wealth of America flowed in to other nations,' p. 145. The colonies

have, even by the admission of Senor E, been badly and despotically governed, and it has thus happened, by a sort of reaction, that either portion of the great Spanish empire has contributed to the injury of the other.

We do not follow this writer through the interesting details, and specious though fallacious reasonings by which he endeavours to prove it criminal in the distant provinces to reject the yoke of Old Spain. The most efficiently argued portion of his pamphlet is that in which he endeavours, perhaps successfully, to prove that the *New Spaniers* cannot maintain their independence without a connection with some powerful European State. Their population, thinly scattered in an imperfectly organized state, over the surface of an immense region, and composed of different and even discordant elements, would not, he thinks, be able to resist an enterprising invader. If this inference were correct, it by no means affects the unquestionable right, in common with every other nation, of the Americans to legislate for themselves. The purpose of protection would be as effectually answered by alliance as by subjection; and our own situation with respect to our former dependencies in America, is a decisive proof that, instead of exasperating the passions of a people determined to be free, it is the wisest as well as the most liberal policy, to lay the foundation of a lasting friendship, by prompt and gracious concession.

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Art. XXII. *Dix's Juvenile Atlas*, containing Forty-four Maps, with plain directions for copying them, Designed for Junior Classes. 4to. 48 plates, Darton, jun. 10s. 6d. half bound. 10s. coloured 1811.

THE maps given in this Atlas, are mere outline sketches; so that the high price fixed upon the work, will necessarily limit the extent of its circulation. It should seem that the principal information communicated in the volume is that the whole was "*drawn* by Tho. Dix, North Walsham, for the use of schools;" for this important fact is enumerated no less than *forty-seven* times, being placed duly not merely upon each of them, but under the "plain directions for copying" them.

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Art. XXIII. *Poems on Miscellaneous Subjects*. By Miss R. H. 12mo. pp. 121. Gale and Curtis. 1811.

THOUGH the subjects of these poems are styled miscellaneous, yet with a very few exceptions, one epithet will comprehend them all. From first to last they are amorous. Love is the only theme in which the fair writer seems to take the smallest interest; and her harp is at any rate as refractory as that of Anacréon, if it is less lively and ingenious. It was not without considerable surprise, we learnt, that these compositions 'are the sallies of a very youthful muse, some being written at the early age of thirteen.' We should like to ascertain under what sort of elementary discipline the little lady's education was conducted. If her poems are solely the produce of *her own head*, we can only say that so premature a development of faculties has seldom been heard of.

## ART. XXIV. SELECT LITERARY INFORMATION.

*Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

In a few days, will be published, in a quarto volume, and a few copies on large paper. The History of the Royal Society. By Thomas Thomson, M.D. F.R.S. Author of the System of Chemistry.

To be published in a few days, printed in the most elegant manner, by Bensley, with three beautiful engravings. A Letter from Athens to a Friend in England. In royal quarto, price 11. 5s. in boards.

Ready for publication on the 31st of March, in two volumes, royal quarto. Price 51. 5s. in boards. The Devotional Family Bible; with copious Notes and Illustrations, partly original, and partly selected from the most approved Expositors, ancient and modern, with a devotional Exercise of Aspiration, after every chapter. By John Fawcett, D.D. of Helden Bridge, near Halifax.

\*.\* The work may be taken in monthly parts, price 7s. 6d. in numbers, at 1s. each. A few copies have been taken off on a super-royal paper, in the most elegant manner: when complete, this edition will be sold for 81. but at present the purchasers of the first volume for 51. 5s. will be entitled to the second for 21. 5s.

Dr. Aikin has undertaken the sole future superintendence and composition of the Annual Register (originally published by Mr. Dodsley) commencing with the volume for 1811, which will appear in the course of this year.

Mr. R. Semple, author of two Journeys in Spain, is preparing for publication, in a small octavo volume, a Sketch of the Present State of Caracas, which place he recently visited for commercial purposes.

Dr. De Lys, of Birmingham, has in the press, in an octavo volume, a translation of Recherand's Elements of Physiology, from the fifth and last edition, illustrated by notes, and accompanied with a comparative view of the state of Physiology in this country and on the continent.

In a few weeks will be published, the Poetical Latin Version of the Psalms, by G. Buchanan, with copious notes in English, critical and explanatory, partly

from those of Burman, Arytrens, Rudman, Hunter and Love, and partly by the editor, A. Dickinson, of the University Press, Edinburgh. To each Psalm will be prefixed the nature of the verse, with a scanning table. Some copies will be printed on royal paper.

Some Account of a Journey into Albania, Roumelia, and other Provinces of Turkey, during the years 1809 and 1810. By J. C. Hobhouse, is in the press.

Speedily will be published, Four Sermons, preached before the University of Cambridge, in November, 1811, on the Excellency of the Liturgy, prefaced with an Answer to Dr. Marsh's Inquiry, respecting "The neglecting to give the Prayer Book with the Bible." By the Rev. Charles Simeon, M.A. Fellow of King's College, Cambridge.

Mr. D. C. Webb will shortly publish, in an octavo volume, Observations and Remarks on various parts of Great Britain, during four excursions made by him in the years 1810 and 1811.

Professor John Leslie, of Edinburgh, has in the press, a View of the Facts ascertained concerning Heat, and its relations with Air and Moisture, in an octavo volume.

Mr. Wilson, of Magdalen College, Oxford, has nearly ready for publication, the Isle of Palms and other poems.

Mr. Fletcher, of Blackburn, will shortly publish, Remains of the late Rev. E. White, of Chester, from papers in the possession of the late Mr. Spencer of Liverpool.

A Poem entitled, India will make its appearance in a few weeks.

Mr. Aylmer, writing-master at Hackney School, has in the press, a New System of Arithmetic, on the principles of cancelling, for the use of schools.

Sketches of Cottage Characters, by the Author of the Antidote to the Miseries of Human Life, are printing in two duodecimo volumes.

Proposals are in circulation for publishing by subscription, in one volume, royal octavo, and in one volume, quarto, dedicated, by Permission, to the R.

Hon. and Rt. Rev. the Lord Bishop of London. The History, Topography, and Antiquities of Fulham, including the Hamlet of Hammersmith, interspersed with Biographical Anecdotes of Illustrious and Eminent Persons, who have resided in Fulham during the three preceding centuries; and embellished with various Engravings of the Churches, Ancient Monuments, and Inscriptions, the Bishop's Palace, and other ancient and interesting Buildings, specimens of painted Glass, Windows, &c. &c.

The fifth number of the *Inquirer*, or Literary, Philosophical, and Mathematical Repository, being the first of the second volume, upon an enlarged and improved plan, will shortly make its appearance.

Doctor De Lys, of Birmingham, has in the press, a translation of Richerand's *Elements of Physiology*: to be illustrated with notes, by the translator, and accompanied by a comparative view of the state of Physiology, in this Country, and on the Continent.

Mr. Thomas Fisher is preparing, and will publish shortly, the first portion of *Graphical Illustrations of the Magna Britannia* of Messrs. J. and D. Lysons; containing sixteen plates of Views and Monuments, in the Counties of Bedford and Buckingham; engraved from original drawings, made during several excursions in those counties.

## ART. XXV. LIST OF WORKS RECENTLY PUBLISHED.

### AGRICULTURE.

A general view of the system of enclosing Waste Lands; with particular reference to the proposed enclosure at Epsom, in Surrey. By Samuel Beazley, jun. Architect and Surveyor, octavo, 2s.

Agricultural Memoirs; or, History of the Disbley System: in Answer to Sir John Saunders Sebright, Bart. M.P. By John Hunt, Author of *Historical Surgery*, &c. &c. octavo, 5s.

### BIOGRAPHY.

Memoirs of the late Rev. G. Whitfield, A.M. By the Rev. J. Gillie, octavo, 9s.

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*Manuale sive Compendium Botanices.* Auctore Sam. Eger, Societatis Linnæanæ Socio. octavo, 12s.

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A report relative to the Commercial Relations of the United Kingdom. By W. Waddington, Esq. 1s.

A practical abridgement of the Laws of the Customs, relative to the Import, Export, and Coasting Trade of Great Britain and her Dependencies, except the East Indies; including a Statement of the Duties, Drawbacks, and Bounties, directed to be paid and allowed; the whole interspersed with Orders in Council; and brought up to January, 1812.

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A full report of the proceedings at Two Meetings, of the Merchants, Ship-owners, &c. &c. at Kingston-upon-Hull, April 4, 1811, and February 11, 1812, respecting the granting of Licenses to Foreign Ships; together with a Copy of the Memorial laid before the Board of Trade; and the petition presented to the House of Commons, octavo, 1s.

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THE  
ECLECTIC REVIEW,

FOR MAY, 1812.

Art. I. *An historical Account of the ancient Cuthers of Iona, and of their Settlements in Scotland, England, and Ireland.* By John Jamieson, D.D. F.R.S. and F.A.S. Edinb. 4to. pp. 404. Price 1l. 11s. 6d. bds. Longman and Co. 1811.

THE work before us relates to the only era of our history in which Britain was ever, till lately, remarkable for exertions in diffusing Christianity among the heathen.

We should have supposed it to be, by this time, a generally acknowledged fact, if Dr. Jamieson had not evidently been uninformed of it, that Christianity was, introduced into Britain by the family of the celebrated Caractacus, on their return from Rome, where they had been detained seven years, at the crisis when a Christian church was first formed in the imperial city. A striking concurrence of Eastern and British traditions renders it very probable, that the apostle Simon Zelotes; and Aristobulus, a Roman evangelist, were the chief instruments of converting the original Britons. The gospel, thus planted in its purity and simplicity, appears to have spread throughout their population; and to have taken root so early, and so firmly, as to resist the influence of superstitions which rapidly multiplied in the luxurious soil of Rome. To the northern inhabitants of our island access was more difficult. The British and the Pictish confederacies were mutually hostile before either was assailed by foreign invaders; and the submission of the Britons to the Romans, whom the Picts successfully resisted, tended only to confirm and increase their reciprocal enmity. As the Roman power in Britain became contracted, that of the Picts was proportionably enlarged. Rushing from the Grampian hills, they seized the lowlands, which, though the Britons had previously occupied them, were desolated by war; and, advancing southward of the Firths, reduced the northern British territory to the narrow limits of Strath-clyde; the communication of which with Cumberland was intercepted by an

addition of the district called Galloway to the Pictish dominions.

The Picts, nearly from their first notice in history, were distinguished into two independent states, or nations, each of which was subdivided into various tribes. The Romans at first gave to all of them indiscriminately the appellation of Caledonians; afterwards they restricted it to a single tribe; and, finally, again extended it to one of the two grand divisions of the Picts. The propriety of the latter application is confirmed by the most ancient British records. Tacitus distinguished them to be of German original, as indeed their name implied: for the British term Calyddon, whence the Romans called them Caledones, and Calydonii, indicates them to have been Celts, or (which, in most ancient authors, is synonymous) Germans. They appear, therefore, to have been the progenitors of the modern lowlanders in North Britain, who at present more resemble the Germans than any other people of Europe. Those Picts, consequently, who spread over the lowlands, as the Romans contracted their line of demarcation, were the real Caledonians; and from the situation which they occupied, they became known, thenceforward, by the title of southern Picts. It does not appear that they ever called themselves Picts, or that the denomination was used for either of the two grand divisions, or any of the tribes which composed them, but merely as a federative title, on whatever account it was imposed. The southern Picts are sometimes called Prydyn, or Phrydyn, by the Welch; and For-tren, by the Irish: names which, perhaps, imply an original relation to the Frisii of the opposite continent.

The advances of the southern Picts, though unlikely to conciliate the amity of the Britons, rendered them more easily accessible; and at the commencement of the fifth century, when the attention both of Romans and Britons was engrossed by continental wars, there seems to have occurred a temporary suspension of their hostilities with the Picts. Ninian, a British bishop, resident on their boundaries, benevolently availed himself of this opportunity (about A. D. 412) to instruct the southern Picts; and they appear readily to have adopted the profession of Christianity. Ninian might reasonably hope to render his own countrymen, as well as their formidable neighbours, essential services by his well-timed exertions; but that hope was frustrated by the restless ferocity of the northern Picts, who were no sooner liberated from apprehensions of the Roman and British forces, than they assailed and subdued their former allies. The ancient Pictish confederacy thus became subject to the kings of the northern Picts. It does not appear that the heathen conquerors persecuted their Christian subjects.

On the contrary, it is said that one of their kings, though he did not embrace Christianity, erected, A. D. 458, a place of worship at Abernethy, which had become the royal residence. Those of the southern Picts, also, who had taken possession of Galloway, seemed to have maintained their political independence, as well as their religious profession; but the Pictish monarch was very unlikely not to employ his accession of force in renewed hostilities against the southern Britons, who at that time had not only been deserted, but drained of their native warriors by the vacillating government of Rome.

The nation to which the northern Picts belonged has been tenaciously disputed by Scotch and Irish antiquaries. Dr. Jamieson appears to acquiesce in Mr. Pinkerton's persuasion, that they, as well as the southern Picts, were Gothic: a denomination which neither writer supposed to be (what it certainly is) synonymous with Celtic. The latter appellation they apply to the Highland Scots, and their correlatives, the native Irish, who, as well as the Welch, are of a nation radically different from the Celts.\* We have assigned, on several occasions, our reasons for believing that the northern Picts were chiefly progenitors of the modern Highlanders of Scotland, and migrated from Ireland to the Western Islands and adjacent coasts of Britain, before the Christian era. The Irish writers, from whom chiefly our information of them is derived, call them *Crutheni*; and represent them as maintaining a connection with others of that denomination in Ireland. It was, most probably, by accessions from that country that they were enabled to gain the ascendancy over the southern Picts. The *Crutheni*, who remained in Ireland were usually in hostility with another powerful division of the inhabitants, to whom the appellation of *Scots* originally belonged. These having, in the third century, compelled the *Crutheni* to take refuge among their friends, in North Britain, pursued them thither, and established themselves in Argyleshire; but about the middle of the fifth century they were expelled by the Picts, and retreated again to Ireland.

The natives of that country being constantly at war with the original Britons, though of the same radical descent; do not appear to have received from them the knowledge of Christianity, otherwise than by interchanges of captives, till nearly half a century after the conversion of the southern

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\* For a clear and familiar demonstration of these facts we refer to the last publication of the Society of Antiquaries (Vol. XVI. pp. 94—122 of the *Archæologia*, 1809). It is the more necessary for us to notice this misnomer, as, through inadvertence, it has crept into one of our recent articles.

**Picts.** Palladius, a British priest, is said to have been, about this time, commissioned by the Roman patriarch to preach both in Ireland and Scotland; but in the former country he appears to have had little success; and in the latter he died soon after his return to Britain. Another Briton, named Patrick, having endured several years captivity in Ireland, returned thither as a minister of the gospel; and succeeded so happily as to persuade the inhabitants in general to embrace Christianity. From the state of barbarism, indeed, in which they appear to have always remained, there is room to apprehend that the populace were but inadequately instructed; yet it is certain, that many of the noble families entered on a zealous profession of the gospel, and that very numerous places of Christian worship were erected throughout the country.

Colm, or, as he is generally called, Columba, born A.D. 521, of royal descent, was committed, in early youth, to the care of several among the most eminent of Patrick's disciples; and he manifested talents and dispositions of the highest promise. When twenty-eight years of age, he founded a seminary, in a central part of Ireland, for religious instruction; and, renouncing temporal honours and possessions, travelled through the Christian nations of Europe to acquire more extensive knowledge. On his return he established, by his influence among his countrymen, several institutions for the preparation of missionaries; the members of which, without restricting themselves to celibacy, or becoming bound by monastic vows, submitted to rules for their constant employment, in study, devotion, offices of humanity, and useful arts and labours. Having thus provided instruments for his future operations, he engaged, when forty-two years of age, in a mission to the northern Picts, the only division of the ancient inhabitants of Britain who still adhered to Paganism. He selected twelve of his followers to accompany him, in entering on this work; and chose for their missionary station a small island adjacent to that of Mull; which thence derived the name of *I. colm-kill*, or the Island of Columba, (the founder) of *cells*. His followers were termed *Culdees*, or recluse persons.

Previous to Columba's enterprise, his countrymen, the Scots, had recovered possession of their former territory in Argyle; and as they had, during their retreat in Ireland, adopted the profession of Christianity, his choice of a spot in their vicinity might be determined, with a view to their friendly offices, in case of need. It was also convenient for intercourse with Ireland, where he retained the superintendence of the seminaries, or *cells*, which he had founded. Its insulated situation was also best adapted to security from sudden outrage; and to the retirement requisite to an unremitted course of prepar-

tion for missionary labours. The Danish and Norwegian pirates, who afterwards ravaged both Britain and Ireland, had not then made their appearance on those coasts; and the veneration in which Columba was held by his own countrymen, secured his new abode against maritime hostilities from the only quarter to which it was obviously exposed. In the subsequent establishments of the Culdees, they seem, however, to have adhered injudiciously to this pattern, by founding them, almost exclusively, in the Western Islands; where, in the course of the next three centuries, they were utterly destroyed by the Norwegians.

The conductor of this mission appears, from several accounts which his successors have transmitted to us, to have possessed almost every personal qualification that was desirable to promote its success. His fervent piety, unbounded humanity, engaging affability, and indefatigable exertion, attracted universal veneration, and conciliated even the bards and idolatrous priests of the Crutheni, who resembled the British Druids in their worst characteristics, while they were very inferior to them in knowledge. The Pictish monarch, Brude the second, submitted to baptism, in the third year of Columba's mission; and, at his instance, a subordinate king of the Orkney Islands, (which were peopled by both the Pictish nations) admitted one of Columba's followers, named Cormac, to preach to his subjects. The Culdees extended also their beneficent zeal to the remote inhabitants of Iceland, who, by their means, received the gospel much earlier than the parent states of Scandinavia. On the continent, the only enterprise of Columba's compatriots, during his life, was conducted by a person of a similar name. Columbanus, accompanied by Gallen, Magnus, and Sigebert, promoted the conversion of heathens, and the reformation of corrupted Christians, in Burgundy, Switzerland, and around the Rhetian Alps. Their example appears to have been far more abundantly productive than their exertions. Many, who afterwards followed their steps, entered into their work with much more extensive success.

Columba died as he had lived. His last, as it had been his favourite employment, was that of transcribing the sacred scriptures. Having begun to copy the thirty-fourth Psalm, and having written: "They that seek the Lord shall not want any good thing."—Here, said he, I will close: the next words, "Come ye children, hearken unto me; I will teach you the fear of the Lord," will better suit my successor. He soon afterwards expired, in domestic worship, with a countenance expressive of joy, and his hand extended towards his attendants, as usual with him in pronouncing a benediction. Eminently as he was qualified for usefulness, that he should not,

during thirty-five years of his mission, have more enlarged its objects, may be accounted for, partly from his insulated situation, and the very imperfect state of navigation at that period; partly from the charge of his various seminaries in Scotland and Ireland, and, indeed, that of nearly the whole ecclesiastical concerns of both countries, which devolved on him; but chiefly, perhaps, from his solicitude being evidently greater to lay a solid foundation for future usefulness, in the mature preparation of his assistants, than superficially to occupy a wider and more splendid theatre of action. He appears to have thought no length of time misemployed, for the qualification of missionaries, to instruct and edify the heathen, by their example, as well as by their doctrine. With a marked discrimination he urged forward some, whose constitutions were unpromising for permanent exertions, and whose piety evinced their readiness for eternity; while others, whose self-confidence prompted them to activity, were resolutely restrained by him till he saw their tempers and habits duly conformed to the work in which they were to engage.

Hence the entire conversion of the northern Picts, and the extension of the gospel to other European islands, together with the edification of the neighbouring Scots, and the Britons of Strath-clyde, (with whose pious bishop, Kentigern, he maintained an affectionate intercourse) seem chiefly, beside the care of Ireland, to have occupied the attention of Columba. That the southern Picts were not, however, disregarded by him, appears from the establishment of a society of Culdees at Abernethy, in the last year of his life; and that he had in view, when practicable, also the conversion of the Angles and Saxons, who had then desolated the British churches, is evident, as he collected several of their youths at I-corm-kill, to instruct them in Christianity, and to prepare them for usefulness among their barbarous compatriots.

In this object, the affectionate zeal of the Roman patriarch, Gregory, anticipated the prudent measures of Columba, as much as the fruits of the Roman missions were inferior to those of the Culdees, in solid piety and permanent utility. Difficult as it had been found by Gregory to excite any of the Roman ecclesiastics to undertake so hazardous an enterprise, some missionaries from Rome gained access to Britain, the same year in which Columba died; and they not only prevailed on the Kentish and East Saxon kings to profess Christianity, but obtained similar success, twenty-eight years afterwards, in the kingdom of Northumberland, which adjoined to that of the Picts. In the latter instance, however, the king of the Angles, who had wrested that district from the Britons and southern Picts, did not patronize Christianity till he was satis-



fied of the disposition of his subjects to embrace it, which had therefore, probably, been produced by the efforts of neighbouring Christians for their conversion. It is certain that Kentigern, Bishop of Strath-clyde, extended his benevolent labours to the Angles who bordered on his district; and it is very unlikely that the youths educated at I-corm-kill for the purpose, should not, during such an interval, have followed, and exceeded his steps. The East Angles, who had seized Lincoln, Norfolk, and Suffolk, followed the pattern of the Northumbrians, in receiving baptism from the Roman missionaries; but the superficial nature of the impression from their labours in both these districts; was indicated (as it had been also in Kent and in Essex) by the subsequent apostacy of the people. To renew, to reform, and to perpetuate its vestiges, was reserved for the more efficient exertions of the Culdees. Before, however, proceeding to the event which opened the path to their progress in the English states, it is requisite to notice some points of doctrine and form, by which, as well as by superior piety and simplicity, they were distinguished from the Roman clergy in England.

It is to *this* subject, and to the places and dates of subsequent settlements of the Culdees in Scotland, that Dr. Jamieson's work chiefly relates. To attain an adequate idea of their characters and exertions, our readers must have recourse to the life of Columba by Dr. Smith, of Cambletown, from whose very interesting work, and from Archbishop Usher's *Primordia*, the preceding sketch is mostly taken. Our author has noticed a few trifling inaccuracies in Dr. Smith's volume; but if his own is read with lively interest, it will most probably arise from that which every pious reader of the former must have felt, in whatever relates to a society like that of the Culdees. Forms of ecclesiastical government, and even systems of religious opinions, are as distinct from, and inferior to, the spirit and practice of genuine Christianity, as the valves of an oyster-shell, compared with the pearl which they enclose. But the intrinsic excellence of Columba, and of his disciples, stamps importance on all that belonged to them. We, therefore, feel our obligations to Dr. J. for having laboriously investigated the minuter parts of their history, and for having shewn the connexion of these with similar topics in the reformation from popery in Scotland: at the same time that we shall endeavour to elucidate a far more important influence, which the labours of the Culdees appear to us to have had on that eventful period.

We have already noticed the simplicity and purity with which the gospel was first transmitted to Britain, and its subsequent preservation in our country from early superstitions.



which polluted it at Rome. Its practical influence, nevertheless, had so lamentably declined (according to the testimony of a contemporary writer), that the desolation of the British churches by the Saxon conquest may be ascribed, consistently with the usual course of Divine Providence, to an abuse of invaluable blessings, by which Britain had been distinguished above other countries of Europe. The evangelist of Ireland had himself been dissolute in his youth; but having been taught, by a series of distresses, the inestimable worth of the gospel, he imparted what he had learned with a consistent piety and zeal. Columba found Christianity as Patric had left it; and his opportunities of inspecting the state and form of religion in other countries, enabled him duly to appreciate that which it had retained in his own. He appears long to have contemplated, and maturely to have determined, his methods of proceeding; and the peculiarities by which his followers were distinguished from their contemporaries, may, therefore, most reasonably be attributed, not to ignorance or bigotry, but to the veneration which they justly retained for the instructions and pattern of a teacher, who judged for himself, and adopted in his practice that which he deemed most scriptural and profitable.

It must, consequently, be gratifying to a serious Protestant to find, that the doctrines of the Culdees closely resembled those of our reformers; and that, in their mode of government and religious offices, they seem to have adopted a medium between those of different Protestant churches. We are far from censuring Dr. J. for being disposed to assimilate these, more especially, to the presbytery of Scotland; but the facts which he has very properly adduced, appear to us to demonstrate, that the Culdees, though usually governed by a presbyter, were not inimical to episcopacy. In fact, the form of government which they retained was adapted to the object of their institution. They were intended, not for parochial, but for missionary services; and wherever they accepted a local charge, they naturally looked to the parent society for their designation to the episcopal office; but when there was opportunity of being ordained by other bishops, they did not scruple to refer to *their* authority. Whether they investigated the question about the difference of order, or of degree, appears no otherwise than from their conduct.

This mode of government, however, could not but seem irregular, and exceptionable to the Roman clergy, who not only maintained their episcopal authority to have been derived, in uninterrupted succession, from the apostles, but also demanded universal submission to the bishop of Rome, as the ostensible successor of St. Peter. To these claims the British

churches appear to have been always either strangers or opponents; and as such were accounted schismatical by the Roman missionaries in England: but to the Culdees they made the additional objection, that many of them had not even been episcopally ordained. Another subject of contention between the Roman churches and those of Britain and Ireland, arose from an inconvenient difference of the seasons at which they respectively solemnized the anniversary of our Lord's resurrection. The very early disputes between the Roman and the Greek churches on this question are well known; but these had long before been composed; and the Romans had adopted a new method of fixing that festival, which occasionally varied the time of observing it several weeks from either of the ancient seasons of its celebration. The Culdees, as well as the Britons, professed to adhere to the original *eastern* mode; and refused to coalesce with other Christians in this punctilio, with a tenacity which might be deemed absurd, if matters of greater consequence, and even an unlimited subjection to the authority of the Roman bishop, would not have naturally resulted from their acquiescence. Of their rejection of the priestly *tonsure*, the same might be said, if so ridiculous a distinction could either have been urged or admitted on any plea of utility.

The Culdees rejected the superstition of the holy oil in baptism; and if they practised the confirmation of youth, evidently did not acknowledge it as a sacrament. Of the Lord's supper, they appear to have had no other idea than that of a solemn and grateful commemoration of our Lord's sacrifice of himself for our sins; and respecting the ground of our acceptance with God, through faith in him, they were prototypes of our reformers. Of course they rejected all notions of supererogatory obedience, all intercessions for the dead, and all reliance on their mediation with God for us. They did not even name their places of worship otherwise than as dedicated to the Holy Trinity; and they resolutely opposed the growing predilection for the introduction of images. Confession to their priests, and absolution by them, were unknown to the Britons and the Irish.

The early requisitions of the Roman missionaries, that they should submit in these respects, and in all others, to their delegated authority, not only were rejected with contempt, but were resented by the more rigid, with offensive indignation. The Roman bishop of Canterbury, at the commencement of the seventh century, complained, both that Columba, when in France, and an Irish bishop, named Dagan, who visited England, treated him and his assistants as heathens, or excommunicated persons. A conduct so imprudent, if not

uncharitable, is not, however, to be generally imputed to the Culdees. On foreign missions they co-operated, in numerous instances, with the Roman clergy; and they appear, not unfrequently, to have accepted of Roman ordination. In England, they seem to have conformed as far as they conscientiously could; in Ireland, they too readily acquiesced in Roman superstitions; and in Scotland, they gradually submitted to a systematic oppression, to which, finally, every thing, but their integrity, became a sacrifice. The liberal urbanity which characterised Columba's behaviour, as well as that of other eminent founders of missions, was very unlikely to be reversed by his disciples and successors: several of whom, indeed, were eminent in this qualification for usefulness, and some even extended it too far.

The utility of the Culdees in England, and their consequent encounter with the Romanists, was brought on by a revolution of the Northumbrian state, which had preceded its adoption of Christianity. The three sons of a monarch who lost his life with his dominions, A. D. 617, were conveyed by his surviving adherents into Scotland, where, although their progenitors had greatly molested both the Picts and the Scots, they were hospitably entertained, and were educated in the profession of Christianity, by the successors of Columba. All the royal youths in succession, attained to the throne of their ancestors. The eldest of them soon relapsed into heathenism; but the second, whose name was Oswald, became consistently pious; and the youngest, Oswy, remained steadfast and zealous in the profession of Christianity, though he betrayed too plainly the predominance of a secular policy in his conduct.

Oswald, on acquiring the entire dominions of his father, A. D. 634, found the people immersed in Pagan superstition, within eight years after their baptism by the Roman missionaries. Earnest for their recovery from apostacy, he applied for their assistance to the instructors of his youth, by whom, Aidan, a man every way qualified for the office, was appointed Bishop of the Northumbrians. His Roman predecessor had fixed on the metropolis, York, for his episcopal seat; but Aidan, either from partiality to the pattern of Columba, or for the purpose of training up ministers in retirement, removed it to Lindisfarne, an insulated spot on the coast, thence called Holy Island. He assembled twelve native youths to prepare them for teachers; but his own residence could be only occasional; for his labours were extensive and effectual. To his character, and indeed to that of most other Culdees, their very opponents have borne the most honourable testimony. By their assistance, Oswald was enabled not only to recover his own subjects to a firm profession of the Gospel, but likewise to extend its influence in other

parts of the Heptarchy, which, in general, consented to acknowledge him as their chief. Even the most distant of their states, and at the same time one of the most powerful, the West Saxons, at his instance, embraced Christianity, which had been previously inculcated on them by a zealous missionary from Rome: and soon after, the East Anglians were recovered from apostasy, by the united efforts of Culdees from Ireland, and of a French bishop—the king having been converted to Christianity while in France. Oswald's talents and character raised him nearly to sovereign power over Britain; for the Picts of Galloway, the Britons of Strath-clyde, and the Scots of Argyle, appear to have sought his protection; and the Pictish monarch himself, at least peaceably acquiesced in the ascendancy of a potentate even more eminently good than great. Unhappily for England his reign was terminated in eight years, by an invasion from his restless neighbours, the heathen Mercians, or Mid-Angles. Oswy, who succeeded him, with talents perhaps equal, procured, by a political alliance, the admission of Christianity to that inland and powerful kingdom; A. D. 653; and a Culdee, named Diuma, was appointed bishop of the Mercians. One of his assistants named Ceada, or Chad, was soon afterwards called to restore the East Saxons from apostasy; their king having been persuaded, by Oswy, to submit to baptism: and so successful were Ceada's labours for their recovery, that, although the king's life was cut off two years after, the East Saxons remained steadfast in their profession of the Gospel; and when a part of them subsequently relapsed, they were speedily re-established.

The fruits of the Culdean ministry, wherever it was exercised, proved generally permanent; although it was limited in England to the short term of thirty years. The effects which it might have produced, had it continued, may be fairly estimated by its result in Scotland, during a much longer period; after England had been deprived of its benefits by a conspiracy of mean ambition and short-sighted policy, with the insanity of bigotry and the ideotcy of superstition.

Oswy having gradually attained to authority nearly equal to that which his pious predecessor had exercised so beneficially, indulged a vanity that could ill brook the stigma of schism, or the simplicity of the Culdee establishment in his dominions. His power, also, had not been acquired without treachery and fratricide; and he must have deemed a less strict and faithful ministry more desirable. It appeared, nevertheless, necessary to preserve some appearance of respect toward persons to whom he had been indebted for refuge in danger, and instruction in childhood. A mock council was therefore assembled at

Whitby, A. D. 664; in which after hearing charges brought against the Culdees by a turbulent and ambitious Saxon, who had been raised to the prelacy by Rome, and the defence which the Scotch bishops had to offer, Oswy passed his judgment against the latter, requiring them to submit to the Roman authority, or withdraw from England. All the Culdees, therefore, who were stationed in Northumberland, Mercia, and East Anglia, retired to Scotland; Ceada, who remained in Essex, being the only one in their connection, who retained his charge. Their places, it was impossible adequately to supply; but their influence appears to have been felt long after their removal, especially in Northumberland. The most eminent of their English followers shared with them in the conversion of foreign European nations. The venerable Bede, who expressed in the following century, the most cordial respect for his Scotch predecessors, illumined for a time the darkness that was then spreading over England: but the well known state of the Saxon clergy, at the commencement of Alfred's reign, leaves no room to doubt the fatal result of ejecting at once so many pious, zealous, and learned pastors, from the infant English church. No succeeding event seems to admit of comparison, except the ejection of two thousand among the most exemplary clergy, during the profligate reign of our second Charles; a shock, from which the established church is yet far from having recovered. The chief difference of these events appears to be, that in the latter, the weight of piety, of morals, and of learning, which the church of England lost, was chiefly thrown into the scale of English dissenters; but in the former, it was transferred to North Britain. The English nation, therefore, suffered more, and the established religion less, by the ancient, than by the more recent calamity. A majority of her members, even now, seem to wish for a repetition of the experiment; but it would doubtless result in her entire subversion. Her genuine friends will most earnestly deprecate the crisis.

Dr. Jamieson has traced, with commendable industry, the situations, and dates, of the Culdee settlements in the Scotch lowlands: and has annexed to his work numerous documents on the subject, which, though probably few may read, all may reasonably wish to be recorded. From these we infer, that the *Southern Picts*, during the period we have described, had enjoyed but a small proportion of benefit from the ministry of the Culdees; and that it might probably have been long ere they obtained a due share in that privilege, had it not been rejected by the English, whose territory presented an ampler, and more necessitous field for their cultivation. Abernethy appears to have remained, till the close

of the seventh century,\* the only centre for the Culdees' operations in the lowlands: and the first addition to it, at Loch Leven, in the Fife, with another at Culross, was made by a person named Serf; who, though not educated at I-colum-kill, united with the Culdees, at the instance of their prior Adamnan, one of Columba's biographers. The writings of this good, but weak man, shew him to have been as credulous of miracles as the Roman clergy: and being employed on an embassy to the Northumbrian court, soon after the event last mentioned, he was dazzled by the splendour, and bewildered by the sophistry of the Roman partisans. On his return to I-colum-kill, he therefore laboured, but without effect, to persuade his brethren into acquiescence with their demands. He then visited Ireland, where his efforts, though equally unsuccessful in the Culdee seminaries of that country, availed more with the diocesan churches, into many of which he introduced the Roman ritual and authority, doubtless with consequences similar to the effects of those perversions of Christianity in other countries. Animated by this encouragement, on returning to I-colum-kill, he renewed his importunity on the subject, but with so little impression that it was only by a timely removal out of life, he escaped the danger of again celebrating Easter at an uncanonical season of the year.

The submission which the fraternity at I-colum-kill refused to the influence of their superior, was, some years after his death, extorted from them, by royal authority. Netan 3d, who had recently been defeated by the Northumbrians, shewed his desire of conforming with them in subjection to the Roman Church; and in 716, at his desire, a priest, named Egbert, came from a monastery in Northumberland, to that of I-colum-kill, in order to regulate its proceedings according to the pattern of Rome. Few, however, of the Culdees appear to have yielded to this intrusion; the greater part being expelled, but perhaps only transferred to their establishments at Abernethy and Loch-leven. Netan's reign terminating, after a series of crimes and calamities, in his imprisonment, A. D. 727, the Culdees regained their former liberty and authority; and improved to the best advantage, the privileges which they enjoyed, without farther interruption, till the close of the following century. Their settlements in the lowlands seem rapidly

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\* Abercorn, Melrose, and perhaps other Culdee settlements, south of the Forth, were founded earlier, in the Northumbrian territory, most probably by King Oswald. They reverted successively to the dominion of the Picts.

to have multiplied, after their restoration to Icolmkill. Dunkeld was assigned to them, A. D. 729, and Kilrymont, Brechin, Dunblane, Muthill, Mosimusk, Dunfermline, and other inferior establishments, were progressively added. They appear, during this period, to have had the entire care of religious instruction, and the education of youth, in that part of our island which had before derived least advantage from their institution; and their services, though gradually restrained and oppressed, were prolonged through several centuries. Expelled from England, separated by its conformity with Rome from Ireland, and precluded by the ravages of the Norwegians, from continued usefulness to the Northern Picts, it is from the Lowlanders of Scotland, that we can best appreciate the genuine effects of the Culdee ministry: and if it appears, that the populace of that district have, from that time, been distinguished, perhaps above any other nation, for a serious and zealous regard to religion, we shall only render justice to the Culdees, by estimating their qualifications and their exertions according to this criterion.

While the happy result of the Culdean ministry in Scotland cannot but be a pleasing object of contemplation to every serious Christian, it must proportionally excite our regret, that England should have forfeited such benefits. The employment, however, of these pious men in our country, was perhaps doubly propitious to Scotland, not only as it proved the occasion of their resort thither being more numerous, than it could otherwise have been, but likewise as it had familiarized them to stated local ministrations, and reconciled them to deviate from their original destination, so far, as the edification of persons professing Christianity differs from the conversion of heathens. It would, indeed, have betrayed a decrease of their primitive zeal and industry, if their efforts had been confined to Scotland: but this was far from being the result. While many of them were employed at home, in the indispensable, though less arduous engagement of building up the church of Christ, many others were laying new foundations for its future establishment abroad. Before the close of the seventh century, Kilian and Disen from their Irish seminaries, and Willibrod and the Hevalds from England, preached to the pagans of Friesland, Saxony, and Franconia. The extensive influence of the Culdees in England, during their transient but zealous exertions for its benefit, together with the connection which they usually maintained with the Anglo-Saxon missionaries in their labours on the continent, render it probable

that most of the latter had been qualified and stimulated by preceding mutual intercourse, to engage in these services. The part which was taken by Northumbrian Christians in the conversion of the West Saxons, renders this observation, in some degree, applicable even to Winfrid, who, under the surname of Boniface, chiefly contributed, during the eighth century, to spread the profession of Christianity through Germany. It is obvious, that, though himself strenuously attached to the Roman interest, he trod in the steps of the missionaries already noticed; and while his English assistants, Burchard and Lullus, entered into the labours of Kilian and Disen, others, named Liefwyn and Villcbad (the latter from Northumberland) extended those of the Hevalds; and another, Rumold (supposed to have come from Ireland) ministered in the Netherlands. Those countries, in the following century, were established in Christianity, by Frederic, a nephew of Winfrid, another English missionary named Icron, and two Scotch Abbots, Patto and Tones. The missionary labours of the Culdees, and their English companions, were extended through the next two centuries; during which, not only Denmark and Prussia, but Sweden, Norway, and even Greenland, received the knowledge of Christianity, by the ministry of Bernard, and Guthebold, Sigefrid and Ulfrid, William and John, of English and Scottish birth. To enumerate all, of this description, who shared in excluding heathenism from the dark nations of Europe, would far exceed our limits. More than a hundred names of Columba's disciples, who excelled in piety and learning, stand on record; and it is well known, that in, during this period, the extraction of any person eminent for these qualities was unknown; it was usually concluded, that he came from Britain or Ireland.

Of so numerous a fraternity, so widely extended, and so actively employed, it must appear strange, if none had incurred censure; yet hardly any thing has been laid to their charge, that does not tend to exalt, rather than to debase their character, in the judgement of a serious protestant. From many of the Romish clergy, they met, of course, with envy and opposition; and two of them were excommunicated and punished at Rome, as heretics, without trial, and consequently without evidence of guilt. But the more respectable of their opponents do ample justice to their prevailing excellence. The testimony of Bede, a Northumbrian, is too generally known to require citation: but as Mr. Pinkerton, in the plenitude of his anti-christian and anti-british prejudices, has pronounced that the Culdees were merely "cor-



ruined monks," we subjoin additional evidences, of Roman Catholicism, which are incidentally quoted by Dr. Jamieson.

"Before proceeding to consider the proof, yet extant, of the difference between the Culdees and the church of Rome, as to particular points of faith or practice, it may be observed, that George Côté, although a bigotted adherent to the interests of this church, even since the Reformation, has given them a very honourable testimony. "Among the Culdees," he says, "was seen that pure pattern of the Christian life, which, withdrawn from the noise of the world, and the society of men, was wholly employed in the contemplation of heavenly things; such as it appeared among the Egyptians, Greeks, and Assyrians, during that and the following ages, in the lives of those illustrious servants of God, who were called Anchorites and Ascetics."

"The celebrated Alcuin, who flourished in the eighth century, nearly at the same time with Bede, in his epistle addressed, *To the very learned Men and Fathers in the Province of the Scots*, appears as a witness that our countrymen did not acknowledge auricular confession. "It is reported," he says, "that none of the laity make confession to the priests." But, although he argues against their sentiments, he gives the following character of the men. "We hear many commendations of your wisdom and piety, both on account of the holy lives of the monks, who, free from the bustle of worldly cares, resign themselves to the service of God; and of the religious manners of the laity, who, in the midst of temporal occupations, continue to lead virtuous lives."

"Although Brantôme complains that Colman would not renounce the *sect of the Scots*, yet he gives a very honourable testimony to him, and to his predecessors, Aidan and Finan, as men of wonderful sanctity, temperance, humility, and spirituality," pp. 203, 204.

Considering the part which Alcuin, himself an Englishman, and his renowned patron, Charlemagne, took in opposition to the growing idolatry of the Roman church, we shall hardly be thought to trace the influence of the Culdees too far, if we ascribe to it the formidable resistance which the founder of the German empire made to the scandalous worship of images.

While the Culdees were diffusing Christianity, and, with it, the seeds of its subsequent reformation, through so great a portion of Europe, the basis of their establishments in Scotland was sapped, by a cautious and protracted course of new refined and systematic oppression. No other method could apparently have succeeded to subvert their influence, deeply as its foundations were laid in the veneration and gratitude of the people.

Genuine civilization keeps pace with the advancement of Christianity; but luxury and ambition outstrip its progress. The Pictish monarchy had been consolidated and refined by its complete evangelization, and had risen in political importance, as the neighbouring kingdom of Northumberland

declined. While the latter was sinking to a province of England, that of Scotland acquired the extent, the consolidation, and the name, which it has retained ever since, on the accession of Kenneth 3d, king of the Scots, A. D. 843; to the Pictish throne. The change of its title, and the former illiterate state of its population, afforded scope to a conceit of their extirpation by the Scots : but the report seems chiefly to have arisen from a sanguinary and successful conflict which Kenneth, before his accession to the Pictish sovereignty, had maintained with the independent Picts of Galloway, who alone, afterwards, retained their ancient name. The Northumbrians having, in 756, joined with the Picts in reducing the Britons of Strathclyde to subjection, and, in 820, lost all their own territory beyond the Tweed, Kenneth found himself master of all Scotland, at a crisis, when the several states of England had recently been reduced to submission, rather than subjection, by the West Saxon monarchs, and had already begun to suffer from the piratical ravages of the Danes. Kenneth shewed no other desire to change the *ecclesiastical* state of Scotland, than by contributing to the veneration of its founder and the respectability of his successors. Having, in 849, erected a new church at Dunkeld, he transferred thither the remains of Columba, which had been often, and anxiously, removed from impending dangers. When, however, the unequalled talents and virtues of Alfred had restored the English state from its ruins, and its church from the most degrading ignorance, the emulation of the Scottish court, to assimilate its ecclesiastical establishment to that of England, began to shew itself. The primitive simplicity of the Culdee discipline seemed inseparable from its dependence on I-corm-kill; and that spot was not only distant from the seat of government and the main body of the population, but had so often been ruined by Norwegian corsairs, that a different centre of ecclesiastical government appeared to be desirable. Kenneth had probably this object in view, in the measures which he adopted; but it was not till near the close of the ninth century, that the Culdee establishment at Kilrymont was transformed, by an aspiring regent (or usurper) of the kingdom, into a bishopric, denominated St. Andrew's. The adoption of that apostle to be the vice-deity of Scotland, though no less irrational, may more easily be accounted for, than that of St. George for England. The Irish Scots, on the ground merely of nominal resemblance, pretended to a descent from the ancient Scythæ; and the only people, properly called Scythians, in the time of the apostles, were the inhabitants of the Roman province of Scythia, on the western shore of the Euxine sea. They are said to have been converted to Chris-

tianity by the ministry of the apostle Andrew; and he is reported to have died at Patros, in the Morea. A tradition was discovered, or invented on this occasion, that his relics had been translated thence to Kiltymont, in the fourth century; but the circumstances which it involves, demonstrate its utter falsehood. So ridiculous a tale would be unworthy of our notice, but for the apparent purpose and consequences of its propagation. To detach the people of Scotland from the Culdees, it was requisite to lessen their veneration for Columba; and to conciliate them to Roman superstitions, the dedication of their churches to saints, instead of the Holy Trinity, was indispensable. A less objectionable substitute, in either view, than an apostle, and the apostle of the ancient Scythians, could not have been imagined. The unwary Culdees seem to have acquiesced, though probably with reluctance, in this innovation; which was incomparably greater than that of denominating their former Prior, a Bishop. His authority apparently remained the same; and his election was entrusted to themselves. But the opening, thus made, for innovation, ensured its progress; although this was evidently retarded by the hold which the Culdees retained on the respect and affections of the people. The power, dignity and splendour to which the English prelates attained under the immediate successors of Alfred, are well known. The court of Scotland, which became intimately attached, and closely assimilated, to that of England, by degrees adopted its ecclesiastical measures. Bishoprics were multiplied, to which though Culdees were at first promoted, foreigners were gradually introduced. The Culdee priors were first allowed to hold the next rank to the bishops; then Roman monks were raised to an equality of privileges: the endowments of the Culdees were, on various pretences, diminished, and alienated to the intruders; and at length the remaining pittance was curtailed to life estates of the possessors. The last measure of degradation, and consequently of extirpation, which these patient, but steadfast, nonconformists had to sustain, was a law, that if any of their weaker members should be reduced, for want of support, to seek admission among what were called the regular canons, they were to be rejected.

Notwithstanding the power and policy by which this systematic oppression was promoted, through three or four centuries, and notwithstanding the frequent desolation of Icolmkill, by the Norwegians, such was the attachment of the Culdees to that revered spot, that, in 1203, it was judged expedient to form a rival institution, on the popish model, in opposition to "the learned men of the place." The neigh-

bouring ecclesiastics of Ireland, although they had before voluntarily acquiesced in most of the Roman superstitions, and had been compelled by our Henry the second, to adopt the refuse, retained their veneration for I-corm-kill, and evinced it in a characteristic manner. They assembled in a body, crossed the sea, and forcibly demolished the upstart edifice. The ancient monastery was treated in a similar way, seven years after, by some Norwegian pirates from the Hebrides. An elegant engraving of the ruins yet standing in the island, is prefixed to Dr. Jamieson's volume; and the seals of that and of another Culdee monastery, are annexed.

The principal effort which the Culdees made, against incessant encroachments of the popish monks and prelates, was at St. Andrew's: a church which they had been allowed to occupy there, so late as A. D. 1250, was then taken from them; and, as a forlorn hope, they appealed to the pope himself, on the palpable injustice of this outrage. He appointed, for arbiters between them and the regular canons, two of the latter description from priories in England; who, as was to be expected, decided against the Culdees, and 'suspended them from their office,' or, (in other terms) from all celebration of divine service.

"One thing is evident here. The adversaries of the Culdees, who well knew their spirit, laid a snare for them. The two priors appointed by the pope, suspended them, for no other reason, as far as we can discern, but for pertinaciously adhering to their ancient rights: and at the same time appointed their persecution to watch them, to see whether they would practically acknowledge the justice of this sentence by submitting to it; that, if they did not, they might have a ground for further procedure against them. When they obtained the proof which they so earnestly desired against the Culdees, they made a shew of forbearance; not from any good-will to them; but because they judged it necessary, after having taken one strong step, not too hastily to proceed to another. We have no accounts with respect to any subsequent procedure in this cause. Fear might at length so far operate on the Culdees, as to procure their submission. We learn, that, when William Wishart was postulated to the see of St. Andrews, "at his election or postulation [A. 1272,] the ancient Culdees were not allowed to vote." p. 288.

"Notwithstanding this exclusion, the Culdees "neglected to make any appeal, till the year 1297, and then they sent their provost or prior, William Cuming, to plead their cause at Rome, before Pope Boniface VIII.; where they lost their plea, *non utendo jure suo*, because they had suffered two former elections to proceed without them, and entered their appeal only against the third."

"As it appears that these religious were by no means indifferent with respect to their rights, we can account for their listlessness, in this instance, in no other way, than by concluding, that, from the spirit which was manifested in the management of their cause, as narrated

above, they had for a long time viewed it as hopeless. Either from the more sanguine temper of Cumming their prior, or from his supposed interest, as it was a powerful name in that age, or from some other circumstance now buried in oblivion, they had been induced, after a silence of twenty-five years, to try the effect of an appeal to Rome. But their cause, it would appear, had been finally determined there long before.

‘It has been generally supposed that, from their defeat at Rome, we are to date their extinction. But, from certain articles in the Index to the Extracts from the Register of St. Andrew, Sir James Dalrymple concludes, that they continued in that city for some time after this. One article is *Decisio contraversiæ inter Keledeos et Episcopum de jurisdictione agri per Thomam Ranulphum Guardionem citra mare Scottorum*, An. 1309. “This,” he says, “behoved to be with William Lamberton.” He mentions another, of which if the contents were known, it would throw much light on the whole matter. This is, *Petitio Keldeorum, et subjectio eorum Episcopo Sancti Andree*. This last has evidently been their dirge.’ pp. 289, 290.

‘From what we have formerly seen, “it is plain,” as Sir James Dalrymple has observed, “that the Culdees continued till the beginning of the fourteenth century.” In this century, he adds, “Renatus Lolardus appeared in France, and Wicklif in England.—The *Lolards* appeared in this kingdom under the government of R. D. of Albany; and shortly thereafter James Resby and Paul Craw were burnt for maintaining these doctrines. In the reigns of James the Third and Fourth, great numbers of them appeared in Kyle and Cunningham: and the first beginning of the Reformation of religion was embraced in these districts.”

‘Here we have a singular proof of the providence of God in preserving the truth in our native country, even during the time that *the Man of Sin* was reigning with absolute authority over the other nations of Europe; and in transmitting some of its most important articles at least, nearly to the time of its breaking forth with renewed lustre at the Reformation. It would be inconsistent with the design of this inquiry, to enter into any discussion with respect to the scriptural warrant for the presbyterian form of government. But it cannot reasonably be supposed, that the memory of the Culdees had, even in the sixteenth century, completely perished in a country, in which, only two centuries before, they had been contending for their ancient rights, not merely in opposition to the whole power of the primacy, but to the additional support of papal authority; and where they seem to have constituted the majority of the ordinary pastors, till within a short time of their overthrow. Although we have no written documents concerning them as a body, later than the beginning of the thirteenth century, it is by no means improbable, that individuals trained up by them, or adhering to their principles, continued to discharge the pastoral duties, especially in those places which were more remote from the episcopal seats.

‘It is no inconsiderable confirmation of the accounts given of them by our later writers, before the Reformation, how much soever some affect to despise their testimony; and no contemptible proof of the strong bias that was in the mind of the nation in opposition to prelacy; that, as soon

as they had the power in their hands, they preferred a form of government nearly allied to that ascribed to the Culdees,' pp. 321—323.

Whether Dr. J.'s readers will admit so much resemblance between the form of ecclesiastical government established at the reformation in Scotland, and that of the Culdees, as he has endeavoured to demonstrate, or will regard him as biassed by a natural and pardonable predilection for presbyterianism; we cannot but consider the very different dispositions of the commonalty, in the two divisions of our island, toward a reformation from popery, as well as the very different forms in which it was consequently established, as effects of the early expulsion of the Culdees from England, and their subsequent and permanent ministry in the lowlands of North Britain. We have lately had occasion of recalling the attention of our readers to the rise and progress of the Scotch reformation; and all of them who are well informed respecting that of England, must be aware of the contrast which it exhibited. In Scotland, the reformation was effected by the zeal and resolution of the people, without, and even in opposition to, the will of the court: whereas it is well known, that, in our country, a stretch of arbitrary power was necessary to enforce its general reception. The very same measure, an universal prohibition of public preaching, was used, in one country to suppress, and in the other to support, the reformation. In Scotland also, the departure from popery was incomparably wider than among us. The religious change which took place in the two nations, can hardly, indeed, be defined by the same term. If in ours, it may be named a reformation, in theirs, it might be called a transformation, of the established religion, which in both countries was previously the same.

But a difference of unspeakably greater importance has since subsisted, which we are far from ascribing to diversity of rituals, or of ecclesiastical governments. Its source must be traced further and higher than the reformation; and to no adequate cause can we attribute it, but to so pious, so zealous and so learned a ministry, as that of the Culdees, operating more or less freely on the populace during six or seven centuries. We obviously refer to the religious character of the Scotch peasantry. It has been, we believe universally admitted, that Burn's admirable poem, the *Cotter's Saturday night*, was a faithful delineation of their manners, at least within thirty years past. Among the poor of our own country, there are many, no doubt sincerely pious; but how widely different is the prevailing character of the English people! If we point to the East, or to the West Indies, what Christian nation, papist or protestant, ever did so little, either to convert heathens to Christianity, or to preserve Christians from becoming heathens?

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And though at home, much has been done within twenty years past, for the amelioration of the lower classes; yet who can contemplate the dreadful frequency of bloodshed—the extent of systematic plunder, and riotous conspiracy—in a word the multiplication of sanguinary laws, on the sole ground that those existing cannot be put into execution;—who can contemplate all this without trembling for our moral character as a nation?

Most heartily do we congratulate those among the higher ranks of society, who have at length joined the inferior, in their praiseworthy exertions to diffuse the sacred Scriptures throughout the world. It is true, that much, very much was needed nearer home. It is lamentable, that while our missionaries are braving all climates, and the most distant nations are receiving the scriptures from our hands, our battalions should seek the field of slaughter, and our squadrons dare the waves, without a teacher to admonish them, without a Bible to console them when languishing or expiring! But we have no doubt, if a zeal for religion be but maintained, that it will eventually redound to our domestic benefit, in whatever direction it may operate at first. The pitiable state of distant heathens is the most likely object first to awaken its dormant energies; but their re-action will in time amend the condition of all around us.

Such was the process by which the labours of the Culdees became productive of their most permanent utility. They teach us the inestimable value of a serious and zealous ministry of the gospel, and the fatal consequences of sacrificing so great a privilege to the gratification of party spirit, and the dictates of worldly policy. We earnestly wish that Dr. Jamieson's performance may excite due attention to a subject from which so much useful admonition may be deduced. From the sketch which we have attempted, it is evident that a *complete* account of the Culdees would comprize a most interesting and instructive portion of our own ecclesiastical history; and though the volume before us was not designed to occupy so wide a field, nor indeed, according to the author's avowal, to have attained nearly to its actual extent, yet we feel our obligations to him for what he has done, and especially for the facility which a more comprehensive work on the subject may derive from it.

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Art. II. *Captain Foote's Findation of his Conduct*, when Captain of His Majesty's Ship *Sea-horse*, and Senior Officer in the Bay of Naples, in the Summer of 1799. Second Edition. 8vo. pp. 128. Price 7s. Hatchard 1810.

IT is no very respectable characteristic of the times that all sorts of persons are encouraged to rush into print with long

statements and personal vindications about all manner of foolish matters. A nation which, besides the supporting of an unprecedented and continually augmenting load of taxes, is pressed without remission by the most momentous and perilous concerns, either has, or is presumed to have, attention to spare for vast printed quantities of silly ostentation and bad rhetoric, in explication and celebration of squabbles among players and singers, rivalries of underling statesmen, and petty matters of contested consequence among officers, which might have been settled by the wisdom of the mess, aided by a genteel hint of 'such a proceeding as the vindication of my honour may appear to require.'

The publication of Captain Foote, however, is of a widely different character. It will not be held to make an excessive claim on the public attention, even regarded simply as the vindication of the conduct of a meritorious officer in the most important public transaction of his life. That transaction implicated, in such a manner, him and one other individual, now deceased, and whose name is in the first rank of renown, that a charge of no ordinary aggravation must necessarily rest on one of them. Various publications, adapted by their subject to gain an extensive currency, attempted to fix the charge on Captain Foote, some of them directly and others virtually, by justifying that other individual, to whose reputation he complains that his own was thus to be made a sacrifice. Against this sacrifice he thought he owed it to himself to protest, notwithstanding his high admiration of that celebrated person; for he had not only the consciousness that his conduct, in the important affair in question, had been the result of right intention, but an absolute confidence that it was right in every sense.

We trust the publication will have had nearly all the defensive efficacy that he could desire. It will naturally be inquired for by those who have particularly thought on the remarkable circumstances to which it refers; and though some of them may think that a somewhat more condensed statement might have been made by a man more accustomed to the pen, we do not see how any unprejudiced reader is to retain the smallest question or doubt, relative to either the principle or the judgement of Captain F., as manifested in the juncture to which the Vindication relates.

It is not, however, in its primary character, of a personal defence, that we should have regarded this production as coming within our professional limits. It is the most formally authenticated statement that we recollect to have seen, of one part, at least, of a most memorable transaction, a transaction respecting which it is not perhaps very strange, that the generality of our writers have maintained a profound silence, but



respecting which they would all have been very profuse of strong language, and very justly so, had it been one of the deeds of some rival nation. Future historians, however, will be under the necessity of giving it a place not a little conspicuous in even such a course of events as that of the last twenty years; but at the same time, they may deliberate in very considerable doubt whether to hazard their credit so far as to say, that such a thing could take place among English transactions, without being followed by a public, solemn, judicial inquiry and award.

As our patriotism is of that genuine kind which scruples to admit that a nation should never be told of any of its qualities and works but its virtuous and beneficent ones, and our admiration of heroism is still accompanied by a perception that it is not right, notwithstanding there is among mankind a strong tendency, to make heroes absolutely into idols and adore them,—we think it may be of some little service towards the judicious regulation of these sentiments in the minds of our readers, as well as to mere correctness of historical knowledge, to state in very few words, and with very little comment, the short series of facts related in this *Vindication*. And it can hardly be necessary to premise, that we have as high a respect as it is possible to feel, within the limits of sober reason, for the heroism, and for all the really estimable qualities of the distinguished warrior, whose conduct in one particular instance the present work brings to judgement.

Captain Foote explains how he was induced to refrain from any proceeding tending to give more complete notoriety to the affair, till he found himself directly and publicly criminated on account of it.

‘On my return to England in the year 1800, I found the transactions in the Bay of Naples had become a common topic of conversation; and, from rumours that some blame might possibly be attached to my conduct, I was inclined to request, that a public inquiry should take place, upon what concerned my signing the capitulations.’ p. 8.

That is, he thought of demanding a Court-Martial. What decided him to forbear?

‘Before taking this step, I understood from a naval member of the Admiralty, and many other respectable friends, that by urging a public investigation I should act injuriously to my country, and in some measure attach myself to a party.’ p. 8.—‘All those who were acquainted with the true state of the case, and who regarded the character of Lord Nelson, or the reputation of the country, saw the necessity of burying the whole transaction in oblivion, as far as that could be done.’ p. 10.

Reputation of the country *where?*—within that country

itself? or on the continent, a large portion of which already rang with the story, and was waiting to see whether, in a nation always jealous concerning its character for good faith, impunity would follow the inquiry which was to be considered as quite inevitable in such a nation?—The dissuasive argument that, in provoking an inquiry, the Captain would be ‘attaching himself to a party,’ is explained by a fact which, he acknowledges, gave weight to that argument with himself. This fact was, that the affair of the Bay of Naples was, on the 3d of February, 1800, adverted to in the House of Commons, with great indignation, by Mr. Fox. The Captain does not say he took the moral principle of this argument to be, that it was better to justify such a transaction by silence and impunity, than to fall into one single act of coalescence with Mr. Fox, on any possible subject. We shall not presume to judge whether, after having shewn this extreme scrupulosity of doing any thing which could by possibility contribute the slightest aid to Mr. Fox; even in one insulated case, and a case in which he himself at least regarded that statesman as the just denouncer of a great iniquity,—he is quite generous in taking the benefit of Mr. Fox’s unsupported zeal, and securing a first strong impression in favour of the statements and self-defensive claims he is going to make, by citing the following passage from Mr. Fox’s speech.

‘Naples has been, among others, what is called *delivered*; and yet, if I am rightly informed, it has been stained and polluted by murders so ferocious, and by cruelties of every kind so abhorrent, that the heart shudders at the recital. It has been said, not only that the miserable victims of the rage and brutality of the fanatics were savagely murdered, but that, in many instances, their flesh was eaten and devoured by the cannibals, who are the advocates and the instruments of social order! Nay, England is not totally exempt from reproach, if the rumours which are circulated be true. I will mention a fact, to give Ministers an opportunity, if it be false to wipe away the stain that must otherwise affix on the British name. It is said, that a party of the republican inhabitants of Naples took shelter in the fortress of Castel del Uovo. They were besieged by a detachment from the Royal Army, to whom they refused to surrender, but demanded that a British Officer should be brought forward, and to him they capitulated. They made terms with him under the sanction of the British name. It was agreed that their persons and property should be safe, and that they should be conveyed to Toulon. They were accordingly put on board a vessel; but, before they sailed, their property was confiscated, numbers of them taken out, thrown into dungeons, and some of them, I understand, notwithstanding the British Guarantee, absolutely executed!’ p. 9.

- The Captain notices, pointedly, that this speech closed the

debate without any answer from the Ministry. From a regard to Lord Nelson's reputation, and a wish to avoid any proceeding that could incur the imputation of the obnoxious party principles; together with a persuasion, as it should seem, that his own part in the transaction would not be materially misjudged by the public; he was induced to maintain silence for several years,—and should, he says, have maintained it still, but for the manner in which the events were beginning to be represented by the deceased hero's biographers. One large and formal, though ill-written memoir, regarded as of no ordinary authority, unceremoniously called the capitulation which Captain Foote had signed 'an infamous truce;' and gave a copy of what was called a private letter to Earl Spencer, in which Lord Nelson called it an 'infamous treaty entered into with rebels.' A private communication to the author having obtained no attention, and no change of language, as it seems, in a second edition, the Captain thought himself absolutely called upon at last to make his own statement, and he published the first part of this Vindication.—When the magnificent 'Life' of the Admiral was preparing, the principal author sought the acquaintance of Captain F. for the purpose of obtaining information on a point which was perceived to threaten no small embarrassment to a panegyrist. The correspondence, a great part of which is inserted, did not result in such a representation of the affair, in this splendid, authorized, and patronized work, as he judged himself to have a right to claim. He found that the greater man was at all events to be justified; and he regarded the case to be such that this would necessarily include his own condemnation. He therefore published a second edition with an additional vindication.

The essential particulars of the history are not numerous. The many defeats sustained by the French in Italy, in the spring of 1799, from the combined Austrian and Russian armies, compelled the withdrawal of all their troops from Naples, except a few left as garrisons in two or three of the forts. On this the royal party, which the bad conduct of the French agents had contributed to render the most numerous, and which was strengthened by the Lazzarotti, rose in hostility against the newly constituted republic of Naples, and against that portion of the people at whose desire the state had been reduced, by the assistance of the French, to that form. Cardinal Ruffo also, with the title and powers of Vicar General of the king of the two Sicilies, was at hand, with an army drawn from Calabria; a body of Russians were in the same service, and an active English marine force was in the Bay, ready to cooperate, while

A large fleet commanded by Lord Nelson was at Palermo. The Patriots, as the Neapolitan republicans assumed to call themselves, seeing no possibility of maintaining themselves against such a combination of force, threw themselves into the Castles Uovo, and Nuovo, in order to secure a more mitigated fate than that which they would be certain to incur, by submitting unconditionally to the now prevailing party. There is no occasion to enter into any question relative to the political merits of the persons thus shut up in these castles. Indeed how could there be any question? The great European jury of their peers would not have to deliberate a moment on the just verdict, according to the Filmer code, which appears to have been reverentially accepted by the greatest proportion of the civilized world, if not of this nation. We will only just observe, that if the former government of Naples was in truth such as many English writers have concurred in representing it, may such as we must conclude, from certain recent transactions, that it has shewn itself to be in Sicily, even after having become ever so much wiser and better, under the discipline of time and adversity,—that if its merits were really such, there can be no doubt at all, whether men like Hampden and Sidney, had there been any such in Naples at the juncture in question, would have been found in or out of the castles Uovo and Nuovo.—The fortresses made a gallant defence; and the military Cardinal, who had also other operations to think of at the same time, began to feel, or at least to complain, that his means were inadequate to his undertakings: while his conduct appears to have been marked with considerable deficiency of energy and system, and his communications to the English commander were less frequent and unreserved than the latter considered to be due to him, in virtue of his being the authorized representative of England on that station.—A suspension of hostilities took place between the Cardinal and the garrisons of the castles; and was protracted, without a decided result, considerably longer than the active-spirited Englishman approved, but terminated at length in a Capitulation, which provided, in the most precise and formal manner, for the safety of both the French and the Neapolitan republicans in the two castles, and of another division of the republicans, who had taken refuge under the walls of Fort St. Elmo, a very strong place in the possession of the French. The articles of capitulation, signed by the Cardinal, and by the chief officers of the Russian and of some Turkish forces co-operating with him, were sent to Captain Foote, with a request that he also would sign them. And it is very evident from some re-

markable and repeated expressions of the Cardinal, that Captain Foote is fully authorized in the opinion, that the parties capitulating regarded the signature which was to pledge the British faith to their protection, as by far the most important of all,—as that which would be certain to secure the inviolability of the engagement to which they were going to trust their lives and property. He observed to the Cardinal that the terms were very favourable to the republicans, but readily and immediately signed the instrument. He says, he should have thought it his duty to do so, even though he had *not* perfectly comprehended the necessity or wisdom of the measure, as he should have been bound to regard the acknowledged representative of his Sicilian majesty as the authorized and competent judge of the proceedings most proper to be adopted, in behalf of his government. But the posture of things was such, that the Captain was himself most fully convinced of the wisdom of the measure. A great French and Spanish fleet, which was known to have put to sea, was strongly expected in the Bay; and it was obviously therefore desirable to disarm, as soon as possible, the French, and the French party, in the city. It was urgently desirable to lessen the number of objects of the exertions of the royal forces, because all their exertions did not promise to be more than sufficient for the reduction of the strong fort of St. Elmo, from which the French could fire on a great part of the city; and it was extremely desirable to do every thing possible to terminate a warfare, in which a horrible ferocity was already displayed, and would be aggravated every day. As to the terms granted to the republicans; that is the rebels, the Captain saw the greatest reason to approve of this lenity, on the ground of both equity and policy; and he had himself strongly advised the Cardinal to grant favourable terms. Without the very slightest leaning to what is called jacobinism, he extenuates the error or crime of the Neapolitan revolvers, as the effect of a delusion which at that time pervaded a great part of Europe; and he represents, how much better it would have been for the king of Naples to prepare and signalize his re-entrance into his capital by clemency, than by savage revenge. This is an opinion in which it is fortunate for him that he is sanctioned by such an authority as Lord Keith, who became, about the period in question, commander in chief in the Mediterranean; and said, with strong marks of disapprobation, ‘Do not let these good people carry their heads so high,’—when he heard of the style in which that re-entrance was preparing to be made.

The articles of capitulation engaged, among other things, that ‘persons and property, both moveable and immoveable,

of every individual of the two garrisons, should be respected, and guaranteed ;' and that 'all the said individuals should have their choice of embarking on board cartels, which, should be furnished them to go to Toulon, or of remaining at Naples, without being molested either in their persons or families.' They were to keep possession of the castles, till the moment that these vessels should be completely ready, and hostages of high ecclesiastical rank were to be given to the French commandant of St. Elmo, to be retained till information should be received of the arrival of the French, and the emigrant republicans at Toulon.

Thirty-six hours after the formal conclusion of this capitulation, Lord Nelson came into the Bay with his fleet from Palermo. He had been informed on the way of what had taken place, and on seeing the flag of truce, which was still flying on the castles and Captain Foote's ship, he threw out a signal to annul the armistice, before he could have any personal communication with the Captain. In an interview with the Cardinal, who very naturally remonstrated loudly against the intention thus signified, Lord N. declared that such a compromise with rebels ought not to have taken place, and that, having taken place, it ought not to be executed. He was assisted in this conference by a certain female, and that female's diplomatic husband; and there have not been wanting English writers, to represent the perversity and unreasonableness of the Cardinal, in pertinaciously insisting that a formal and finished capitulation ought to be held inviolable. Captain Foote repeatedly applies the term 'infatuation' to that state of the admiral's mind which precluded, as far as appears, even a doubt on the negative of such a question. Most melancholy was now the situation of the republicans: for they had no protection, but the pledged faith of England; and this was not only no protection, it was actually turned into a snare, according to our author's repeated declaration, which we will quote in his own words.

'I believe it is but too true that the garrisons of Uovo and Nuovo were taken out of those castles under the *pretence* of putting the Capitulation I had signed, into execution, (which, after having annulled the treaty, must appear truly singular;) and that some of those unfortunate people were treated with very great severity.' p. 39.

'The truth is, that some parts of the agreement had been performed, and actual advantage was afterwards taken of those parts of the Capitulation that had been executed, to seize the unhappy men who were thus deceived by the sacred pledge of a capitulation into a surrender of every thing that can affect a human being in the most critical moments of his existence.' p. 48.

The arrival of Lord Nelson in the Bay was on the 24th

of Jane; Captain Foote was sent by him on the 28th to convoy the royal family from Palermo to Naples; and reaching the Bay with this high charge on the 8th of July, was on the same day sent, with an additional ship put under his orders, 'on service' at some distance from Naples.' He could be a personal witness therefore of only a part, perhaps a comparatively small part, of the transaction which formed a consistent sequel to the abrogation of the treaty. He deems it not necessary to his precise object, the vindication of his own conduct, to relate these transactions; but his allusions to them are such as to imply both his complete knowledge of them, and that they were as iniquitous and barbarous as they were represented in the statements which have made them partially known in this country. The consequence of the violation of the convention was, he says, that the lives and property, of men who had trusted themselves to his supposed sacredness, were sacrificed in a cruel and despotic manner. We have never heard any effectual contradiction of the most material parts of the statement given in Miss H. M. Williams's 'Sketches of the French Republic,' from the report of some of the republicans who had the good fortune to escape from Naples to another Italian port, where they had the farther good fortune to fall in the way of the late gallant Sir Thomas Troubridge, who by a prompt and decisive exertion expedited them on their way to Toulon, in contempt of authoritative orders which had pursued the fugitives to command their arrest. Indeed it is a plain unquestioned matter of history, that the capitulating garrisons were seized, under the authorization of the British commander, after a great proportion of them were embarked in the vessels which had been provided to carry them to Toulon, and were given up unconditionally to the royal revenge. How that revenge was likely to be indulged, how it was actually indulged, and how it was both preceded and seconded by the sanguinary fury of a most barbarous populace, will be told by faithful historians, who in writing the story may have at least this consolation, that there can be no blacker page in their records.

The act which gave a commencement to these horrors, and which would naturally operate as an indefinite sanction, to what might follow, Captain Foote regards as a great national dishonour, and zealously repels every imputation, and refutes every construction, that would in any manner whatever implicate him in the guilt. He represents that his powers were competent to enter into the convention,—that his orders were to co-operate to the best of his ability with the royalists, at whose head was

the appointed and avowed chief manager for the king of Naples, —and that he had judged it the best possible co-operation with the Cardinal, in the case in question, to agree to the capitulation. Those eulogists of the naval hero who must justify every thing he did, alledge that Cardinal Ruffo was not authorized by his orders to enter into any such convention with rebels; they pretend, but do not make the Captain believe, that there was a letter to Ruffo from the king his master, strongly reproaching him with having acted in opposition to his royal will. Even Lord Nelson, on the evening of the day on which he had thrown out the annulling signal, in a conversation with Captain Foote, (whom, it is to be observed, he never ceased to treat with respect and confidence) justified his own proceeding by asserting, that Ruffo had acted in direct contrariety to the intention of his Sicilian Majesty. Captain Foote answers, that this, whether it was true or not, is nothing at all to the question; for that he in fulfilling his orders to co-operate with Ruffo, was absolutely bound to regard him as acting conformably to his commission as representative of the king, and had no cause whatever to suspect otherwise; and that when once a solemn treaty had been concluded, the honour and faith of England were not to be given to the winds, and the men for whose safety they were irrevocably engaged, surrendered to the rope and the axe, just because it turned out that a king of Sicily and his general had been at a misunderstanding or cross-purposes between themselves. And the sanction, he remarks, was peculiarly strong and peremptory in a case where *mercy* was on the side of fulfilling the engagement.

Finally, against all sophistry, evasion, and quibbling, relative to the completeness of the form of the treaty, all attempts to represent it as merely a 'truce,' or a 'project' of a capitulation, in order to palliate the guilt of its infringement, he firmly declares, with many repetitions, that it was a *capitulation*, in the most perfect sense and most finished form.

'Nothing can be more evident than the fact, that a solemn capitulation had been agreed upon, formally signed by the chief commander of the forces of the king of Naples, by the Russian commander, and by myself, all duly authorized to sign any capitulation in the absence of superior powers. This was not a treaty of peace, subject to ratification, it was not a truce liable to be broken; it was a serious agreement for surrender, upon terms which involved the lives and properties of men, who might have chosen to forfeit those lives and properties, had they not relied principally on the faith of a British officer.' p. 47.—'They might have chosen to sacrifice their existence, rather than have yielded at discretion, to those from whom little mercy was to be expected. The very name of an English officer acting for his country, was esteemed sufficient for the security of all that was dear to men. On this national character Italians relied with confidence, before this unfortunate moment, in which a wretched infatuation produced this breach of sacred engagements. In what light the faith of



474. Mrs. Barbauld's *Eighteen Hundred and Eleven*.

Britain was regarded in Italy after this measure, let the author of the "Genuine Memoirs" explain, p. 17.

It is hinted, in terms not equivocal, *what* influence it was that perverted, on this deplorable occasion, the feelings and conduct of a man who, on many other occasions, displayed a remarkable degree of generosity. And the instance may be added to the multitude of examples, by which history has vainly warned men in high stations, to what dreadful consequences they may be in effect consenting to proceed, when they surrender themselves to such an influence. Its noxious operation in the present case might have been in some degree checked, if in the mind it acted on there had been any political principles derived from the school of Locke. But we recollect, that, in reading the distinguished Admiral's letters written in Sicily, about the time that the king's continental territory was in a state of commotion or revolution, we were forcibly struck in observing, in what an unconditional and unlimited form he assumed the rule of authority and submission, as applicable to that monarch (to *such* a monarch!) and his people. Such opinions perhaps do not deviate far from their genuine tendency if, under syren influences prompting to a co-operation in royal revenge, they lead to such consequences as we have been contemplating.

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Art. III. *Eighteen Hundred and Eleven*. A Poem. By Anna Lætitia Barbauld. 4to. Price 2s. 6d. J. Johnson and Co. 1812.

**D**ISPOSED as we are to receive every performance of Mrs. Barbauld with peculiar cordiality, yet her choice of a subject in this instance, as well as her manner of treating it, is so unfortunate, that we scarcely ever read a poem of equal merit with so little pleasure. It consists, in one word, of ingenious speculations on the utter ruin of England. The whole tone of it is in a most extraordinary degree unkindly and unpatriotic,—we had almost said unfilial. Such is her eagerness to read a lecture on morbid anatomy, and display her knowledge of the appearances *post mortem*, that she actually begins to demonstrate on the body of her venerable parent, while she is yet in very tolerable health; and in doing this preserves all the while such perfect composure, as is to us absolutely astonishing. The old lady herself will not relish this treatment, we are sure. She will undoubtedly observe, that she considers herself a very good life at present, and has so little doubt of surviving all her existing progeny, that instead of punishing her graceless daughter by cutting her off with a shilling, she will frown upon her through life, and finally take ample vengeance by inscribing an epitaph

on her tomb. It seems hardly possible that such a poem as this could have been produced, without the concurrence of a peculiarly frigid temperament,—with a system of speculative opinions which seems contrived to damp every glowing sentiment,—and the spirit of that political party, which cherishes no sympathy with the honour and happiness of England, but delights to magnify her faults, expose her weakness, and anticipate her disasters. It is our duty, however, to give some specimens of the singular composition, on which we have hazarded these strictures.

The poem begins with the following lines, which certainly have not the disadvantage of raising any inordinate expectations for the sequel to disappoint.

‘ Still the loud death drum; thundering from afar;  
O’er the vex’d nations pours the storm of war :  
To the stern call still Britain bends her ear,  
Feeds the fierce strife, the alternate hope and fear ;  
Bravely, though vainly, dares to strive with Fate,  
And seeks by turns to prop each sinking state.’—p. 1.

After describing the miserable condition of a country which is the seat of war, she proceeds—

‘ And think’st thou, Britain, still to sit at ease,  
An island Queen amidst thy subject seas,  
While the vex’d billows, in their distant roar,  
But soothe thy slumbers, and but kiss thy shore ?  
To sport in wars, while danger keeps aloof,  
Thy grassy turf unbruised by hostile hoof ?  
So sing thy flatterers ; but, Britain, know,  
Thou who hast shared the guilt, must share the woe.  
Nor distant is the hour ; low murmurs spread,  
And whispered fears, creating what they dread ;  
Ruin, as with an earthquake shock, is here,  
There, the heart-witherings of unuttered fears :  
And that sad death, whence most affection bleeds,  
Which sickness, only of the soul, precedes,  
Thy *baseless wealth* dissolves in air away,  
Like mists that melt before the morning ray :  
No more on crowded mart or busy street  
Friends, meeting friends, with cheerful hurry greet ;  
Sad, on the ground thy princely merchants bend  
Their altered looks, and evil days portend,  
And fold their arms, and watch with anxious breast,  
The tempest blackening in the distant West.

‘ Yes, thou must droop ; thy Midas dream is o’er ;  
The golden tide of Commerce leaves thy shore,  
Leaves thee to prove the alternate ills that haunt  
Enfeebling Luxury and ghastly Want ;  
Leaves thee, perhaps, to visit distant lands,  
And deal the gifts of Heaven with equal hands.’—p. 4.

A similar apprehension is expressed toward the end of the poem, in the following terms :

' Arts, arms and wealth destroy the fruits they bring ;  
Commerce, like beauty, knows no second spring.  
Crime walks thy streets, Fraud earns her unblest bread,  
O'er want and woe thy gorgeous robe is spread.'—p. 24.

It is then supposed, that the time may come, when—

' England, the seat of arts, be only known  
By the gray ruin and the mouldering stone ;  
That Time may tear the garland from her brow,  
And Europe sit in dust, as Asia now.'—p. 10.

This fear is not unmitigated by consolation.

' Yet then the ingenuous youth whom Fancy fires  
With pictured glories of illustrious sires,  
With dutious zeal their pilgrimage shall take  
From the blue mountains, or Ontario's lake,  
With fond adoring steps to press the sod  
By statesmen, sages, poets, heroes trod ;  
On this' banks to draw inspiring air,  
From Runnymede to send the patriot's prayer ;  
In pensive thought, where Cam's slow waters wind,  
To meet those shades that ruled the realms of mind ;  
In silent halls to sculptured marbles bow,  
And hang fresh wreaths round Newton's awful brow.'—p. 10.

The most formidable *craze*, however, is as follows :—

' But who their mingled feelings shall pursue  
When London's faded glories rise to view ?  
The mighty city, which by every road,  
To floods of people pushed itself abroad  
Ungirt by walls, irregularly great,  
No jealous drawbridge, and no closing gate ;  
Whose merchants (such the state which commerce brings)  
Sent forth their mandates to dependant kings ;  
Streets, where the turban'd Moslem, bearded Jew,  
And woolly Afric, met the brown Hinds ;  
Where through each vein spontaneous plenty flowed,  
Where Wealth enjoyed, and Charity bestowed.  
Pensive and thoughtful shall the wanderers greet  
Each splendid square, and still, untrodden street ;  
Or of some crumbling turret, mined by time,  
The broken stair with perilous step shall climb,  
Thence stretch their view the wide horizon round,  
By scattered hamlets trace its ancient bound,  
And, choked no more with fleets, fair Thames survey  
Through reeds and sedges pursue his idle way.'—p. 12—14.

We have read and transcribed these passages with the more patience, because they appear so unlikely to be realized. We ought to be satisfied, perhaps, with the prospect of " peace

in our time." The great process of human improvement may be confided to divine wisdom, though Britain should cease to be the instrument of carrying it in. But Mrs. Barbauld's visions appear to us equally ignoble and irrational. In whatever aspect this subject is fairly considered,—whether in that of politics, morals, or religion,—there appears at present, we think, every reason to hope, that our country will still be the "city set upon a hill," the citadel and temple of the globe. If these expectations are to be frustrated, and the country is already declining into inevitable ruin, there is nothing so likely to accelerate its fall, as the prevalence of that unnatural, and desperate indifference, which it is the tendency of this poem to diffuse. Mrs. Barbauld, who observes, that

— "Low murmurs spread,  
And whispered fears creating what they dread,"

will find it hard to defend herself against the charge of aggravating the evil she describes, and employing her respectable talents and influence to chill the heart and weaken the hands of her country. In justice to Mrs. B., we must quote one more passage, as the most pleasing part of the performance.

"Yet, O my Country, hark beloved, revered,  
By every tie that binds the soul endeared,  
Whose image to my infant senses came  
Mixt with Religion's light and Freedom's holy flame !  
If prayers may not avert, if 'tis thy fate  
To rank amongst the names that once were great,  
Not like the dim cold Crescent shalt thou fade,  
Thy debt to Science and the Muse unpaid ;  
Thine are the laws surrounding States revere,  
Thine the full harvest of the mental year,  
Thine the bright stars in Glory's sky that shine,  
And arts that make it life to live are thine.  
If westward streams the light that leaves thy shores,  
Still from thy lamp the streaming radiance pours ;  
Wide spreads thy race from Ganges to the pole,  
O'er half the western world thy accents roll :  
Nations beyond the Apalachian hills  
Thy hand has planted and thy spirit fills :  
Soon as their gradual progress shall impart  
The finer sense of morals and of art,  
Thy stores of knowledge the new states shall know,  
And think thy thoughts, and with thy fancy glow ;  
Thy Lockes, thy Paleys shall instruct their youth,  
Thy leading star direct their search for truth ;  
Beneath the spreading Platan's tent-like shade,  
Or by Missouri's rushing waters laid,  
"Old father Thames" shall be the poets' theme,  
Of Hagley's woods the enamoured virgin dream ;

And Milton's tones the raptured ear enthrall,  
 Mixt with the roar of Niagara's fall;  
 In Thomson's glass the ingenuous youth shall learn  
 A fairer face of Nature to discern;  
 Nor of the Bards that swept the British lyre  
 Shall fade one laurel, or one note expire."—p. 6—8.

We must hasten, however, to dismiss this elaborate and highly ornamented performance. It has a vigour and majesty, in the style of its composition, not very common in the productions of the female pen. But its merit is not of a very high order. It is not so much a work of genius, as of art and industry; not an emanation, but an edifice of the mind: its words more poetical than its imagery, and its imagery than its sentiment.

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Art. IV. *A Narrative of a Three Years Residence in France*, principally in the Southern Departments, from the Year 1802 to 1805: including some Authentic Particulars respecting the Early Life of the French Emperor, and a general Inquiry into his Character. By Anne Plumptre. 8vo. 3 vols. pp. about 1370. Price 1*l*. 11*s*. 6*d*. Mawman, Ridgeway, Clarke, Crosby and Co. and Constable and Co. 1810.

**I**N both the natural and the moral world, there are things which retain the effect of mystery, on our imagination, even after they are adequately explained. We are made to comprehend how certain assigned relations of things necessarily produce such phenomena, yet still those phenomena bear the strange and portentous aspect of things subject to no fixed law, and involving unknown powers, and incalculable possibilities of evil. We feel partly as the aborigines of America continued to feel, with respect to the Spaniards, for a good while after those invaders were proved to be mere vulnerable and mortal men, and after even the nature and limited efficacy of gunpowder were in a considerable degree understood.

Such a phenomenon is the state to which France has grown, relatively to the surrounding nations. Perhaps the great operative principles in the progress of that Power to its formidable pre-eminence, and certainly the principles through the operation of which that pre-eminence continues to be prolonged, have been so explained, as to leave but little real mystery in the causes which have raised up France to the power of holding suspended terrors over the whole civilized world, and as to give some grounds for reasonably conjecturing the effects, at least, which are yet to be accomplished. But while we are acknowledging this, we are nevertheless involuntarily betrayed into something approaching the contradictory acknowledge-

ment, that we are contemplating a preternatural power, and that we have to apprehend incalculable consequences. And the nation which, after having been, for centuries the object of a jealousy, in which contempt greatly prevailed over fear, has suddenly towered up to frown and fulminate over all the powers that used to be its rivals, is become the object of a curiosity so inclined to hearken for the marvellous, that every description is eagerly received, in the prepossession that something new and strange and prodigious will at last be told.

During the short period of amicable, or at least civil, communication between the two countries, after the peace of Amiens, there was such driving and gazing of English people along the route from Calais to Paris, as never had been seen since the washing down of the Isthmus which the philosophers conjecture to have once united the two countries. And the very first thing after they got back—those of them that were so fortunate—was to reward the public patience (which had waited for them a number of weeks, or even several months,) with rich masses of printed information, under numberless titles more than letters, journals, tours, excursions, trips, visits, residences, recollections, notes and observations. And all these, as far as we have heard, were eagerly received. All these left curiosity still craving and wondering,—nor would as many more have satiated it. Miss Plumptre would have obtained her share of notice if she had come out with the crowd. But a much more protracted visit to the country to be described, deferred the appearance of a book, which she had not adopted the expedient of writing in letters to friends at home; not being able to comprehend, as she sensibly remarks, ‘how persons in a foreign country, where so many new objects of description, and so much new matter for observation, are daily crowding upon them, can find time to write the numerous and voluminous compositions which we often see published under that real or assumed character.’ She therefore contented herself with writing daily notes, at first intended for nothing more than her own use. Even when she returned to England, and decided, on advice, to publish, and had partly written the book, she still suffered a long delay before finishing and printing. And, as she declares that she hesitated, during that delay, to publish at all; it must not be suspected for a piece of policy—like that of a man who, thinking he has a very fine person, or elegant dress, or handsome horse, or particularly genteel equipage, to exhibit, declines pushing along amidst the rabble of a procession, and reserves himself to pass on

singly, after the crowd is past, but before the spectators have retired.

But, we think, that if the lateness of the publication had been from such a policy, its quality would have nearly warranted the assumption implied,—for it is much above the ordinary level of merit in its class. The writer had some very great advantages over most of her contemporary relations and describers. We will specify one or two of them, in her own words in her very sensible preface.

‘I had perhaps better opportunities of forming an accurate opinion upon the state of society in France, than the far greater part of my fellow-countrymen who visited it during the same period. Going in the company of natives of the country, I was of course introduced to the acquaintance of all their friends and connexions, was received by them upon the same footing of intimacy that they were themselves, and became so domesticated among the French, that I was for three years almost like one of the same nation. Thus circumstanced, it cannot surely be denied that I was better enabled to form a correct judgement of their habits, sentiments, and dispositions, than those who have only casually associated with them for perhaps a few weeks, and that in a way which necessarily placed them under a certain degree of restraint, and prevented their hearts being laid open in the free and unconstrained manner that I often saw them. Indeed, the strong propensity which prevails among the English of seeking out the society of each other in foreign countries, rather than that of the natives, is extremely adverse to the acquisition of correct notions respecting the state of society and manners in the countries they visit.’

She points this last observation with a pleasant example, of two young English travellers who spent the same winter that she did at Marseilles, and who ‘used to occupy themselves principally, during the whole time of their stay there with playing at the dull arithmetical game of Casino. Even in a morning, when the bright sun of Provence shone upon the South quay of the port, presenting the most cheering and enlivening scene that could be imagined, still their favourite Casino retained them in their hotel.’ We readily second her hint to them,—what a favour they would confer on the nation by publishing their travels.

Another advantage alledged by her, as likely to give some value to her book, was, that by her protracted residence in France she overcame that repugnance to foreign manners which is unavoidably felt at first, on account of their mere novelty and strangeness, and became capable, from the removal of this first impression, of estimating them more impartially. A third important point of superiority over her contemporaries was, that she took a much more extensive view of the country.

How numerous soever were the publications which had recently appeared respecting France, to describe Paris was almost the sole object of them; none of these annotators seem to have thought of extending their observations to the provinces remote from the capital. But though I resided at Paris eight months, yet as I passed a much longer time in the South of France, and consequently my Narrative would treat principally of that part of the country, I thought that this opened a source of novelty which might assist in giving it interest. Many persons seem to consider Paris as all France, and to suppose that in describing that city they have given a description of the whole French territory. But the inhabitants of different parts of France differ as widely from each other, both in customs, manners, and language, as they all do from the English, or as the face of one part of the country differs from another. I have heard French emigrants, who had never been ten miles out of London, contend that in seeing London they had seen all England; but will any Englishman, unless he be a Cheapside Cockney, allow this to be a just conclusion? No: he knows that the inhabitant of London is a being totally dissimilar to the inhabitant of Yorkshire, and that both are equally dissimilar to the inhabitant of Devonshire. So it is in France; the Parisian, Provençal, and the Bréton, are three very different descriptions of persons, scarcely less so than the Spaniard, the German, and the Italian.

Our remarks must be very few and general.—We think our narrator improved her opportunities with exemplary diligence. It is evident she maintained an unremitting inquisitiveness in all places and companies; and the objects of her curiosity were of many kinds, though manners and the state of political sentiments were the chief. She had many opportunities of hearing the opinions of thinking men, of various classes,—saw much of the customs of polished society,—and at the same time thought it necessary to acquaint herself, by personal observation, with the condition, manners, and notions, of the humbler orders of people. She eagerly seized those occasions which bring out the popular character and feelings;—as the periodical seasons of liberty and amusement—the religious pomps and festivals—the celebrations of recent national events, in which the social animation facilitates the disclosure of all prevailing dispositions and sentiments. She made most vigilant use of eyes and ears on those public occasions, especially, which were of a nature to manifest the real feelings of the people respecting the new Grand Proprietor of the country, with its biped and all other cattle. When the restoration of religious worship was celebrated in Paris with a grand and most appropriate succession of soldiers and fine equipage, she took care to get among the mob, (a mob however, of vastly more civil manners, she says, than our John Bull,) believing that there she might possibly hear something considerably more important, than any thing that is uttered at an imperial levee.



Very ample comments are made on the facts recorded. Indeed we think it is a principal fault of the book, that they are frequently too prolix, somewhat weakening reflections and reasonings which deserved to have the advantage of elegant brevity,—for there is really a great deal of sensible discerning thought in the book.

One of the general topics on which she exerts herself the most, is the excessive national prejudice entertained between the two countries, but especially by our own, in which, she asserts, it exists in greater rancour, and displays itself in more opprobrious language. A material portion of the book, indeed, will displease our stoutest class of patriots, as being considerably of the nature of an apology for the French. It is an apology, however, not in the assailant but in the defensive strain; and, though not the very last perfection of impartiality, is pleaded in a moderate and sensible manner, and with a good deal of such pertinent representation of facts, as may contribute to modify the opinions of those, who have not absolutely settled it as an axiom, that whatever is French is therefore necessarily bad.—A very candid reader may perhaps feel that some small modification has insinuated even into his estimate of Bonaparte, by the time he has finished the attentive perusal of an essay on his character which occupies nearly half of the third volume. In this most elaborate part of the whole work, the author has examined all the chief criminations on the ground of which we endeavour to justify the spirit and language of execration, which we maintain against our grand adversary. She has scrutinized, with much acuteness, the particular charges of having massacred the Turkish prisoners, and poisoned his own sick soldiers during the Egyptian expedition; and has shewn, we think, that no evidence has been produced on which these facts ought to be believed. She does not assume that an absolute negative can at present be proved; but she exposes the equivocal, slinking, and partly discordant quality, of the anonymous evidence relied on by Sir R. Wilson and Dr. Wittman,—argues at considerable length the probabilities of the case against the story,—corroborates them by a variety of facts,—and adds, what is certainly a strong circumstance, that though she resided many months in the south of France, near the principal scene of the recent re-entrance of the army returning from Egypt, conversed with persons who had friends in that army, and heard a very great variety of free remarks on the character and actions of Bonaparte, she never once heard the slightest whisper of any such

charges as those in question; a silence which she holds to have been totally impossible, if the army had possessed the knowledge of any such facts, which she very reasonably contends they must have done had such facts been perpetrated.

Perhaps it was hardly necessary for Miss P. to apologize so much, for taking the liberty to represent to the English nation, the folly and inutility of keeping in permanent requisition, both all the common-places, and all the inventive powers of reproach, against the French potentate—for admonishing us that the circulation of opprobrious falsehoods is not a just expedient of hostility, even against him, and that the laboured aggravation of vilifying language is not a wise or magnanimous one. Not to say that the deadly rancour and vindictive exasperation of such a spirit, acting in such a sphere of power, will be a great addition to the obstructions to any advances hereafter toward pacification, (if we have not made up our minds to the prospect of interminable war), it is a forfeiture of all dignity of national resentment, and even gives it a character of silliness and credulity, to represent our enemy as a combination of all possible and even impossible vices, and incapable of falling, even by whim or accident, into any one equitable or beneficial action. Miss P. states, in a few sentences, how his accusers used to be answered in France, during the time she was there, by a demand to have the charge reduced to distinct points:

‘Was he addicted to gallantry? No.—To the pleasures of the table? No.—Was he a gambler? No.—Did he squander away the money of the country in gratifying idle fancies of his own? No.—Had not all his expences some great public end in view? Yes.—Had he not restored the nation, harassed by faction, to unity and tranquillity? Yes.—Had he not extinguished the dreadful flames of civil war? Yes.—Had he not restored the emigrants to their country? Yes.—Had he not restored their religion to all? Yes.—Were not religious opinions free and unshackled? Yes.—Did he neglect the duties of his station? did he leave to others the business which he ought to attend to himself? Oh! *parbleu non!* He was always at business, he would hardly allow himself time to eat or sleep; nay, he would scarcely even allow those about him a moment’s respite from their labour.’

At the same time, we think that our author, in exhibiting the character in question in a fairer light than that in which we are accustomed to behold it, seems to have rather lost sight of those principles of political freedom of which we take her to be a friend, and which have not on earth a more decided foe than the French Emperor.

The character of this most eminent individual among the present race of mortals, has perhaps nearly come to a settled estimate among intelligent and candid men. While, in spite of the rhetoric of mercenary scribblers, of belligerent statesmen, and their corrupt partizans, they will find several things in his conduct not perfectly compatible with the notion of his being an agent incarnate from the nether world, they are now all brought irresistibly to a conviction, that he can have no more virtue, of any kind, than is compatible with an all-devouring and insatiable ambition. Nor do either his own career thus far, or the history of those of the various heroes who have preceded him in the subjugation and slaughter of mankind, afford any hope that the little portion of virtue that may thus be lodged as it were in the dents and corners of a predominantly ambitious character, can supply any material counterbalance to the crimes, or consolation to the miseries, resulting from that predominant vice. The proportion of such good to such evil, may be fairly represented by the case of a vessel fired on by a corsair till it is sinking, and then having two or three of its crew saved by a boat sent by its destroyer.

Bonaparte was, notwithstanding, very considerably and generally popular in France, during the time of our author's residence there, as she assures us after very extensive and and vigilant observation to ascertain this point. Nor is this at all strange, when we consider the dreadful state of internal disorder, and the disastrous course of the war on the frontiers, to which he promptly put an end. These causes of popularity are very strongly illustrated by our author; and we have observed, that in the various expressions of satisfaction which she relates as uttered in her hearing, in different places, on account of Bonaparte's elevation to the supreme power, it appears to have been, not so much a predilection for this particular man that caused the pleasure, as a conviction, than any man, that should at once quiet and defend the country, would be a great national benefactor.—She heard many most melancholy accounts, and saw many traces, of the dreadful events in that great commotion, the long protracted and hopeless agitations of which, were quelled by the powerful mind of this man. She gives, especially, a long and horrible account of the massacres and devastations of Lyons, in what was so justly called the Reign of Terror. It is taken from a memoir of a person who was a witness and participator of the calamities, and narrowly escaped with life. The contents of the record are too dismal to lose their

effect, even through that artificial parading rhetoric, which it is very strange that even a Frenchman should not get rid of in recalling and describing such scenes.

The French gaiety and passion for amusements had risen nearly to their ancient level, even in the places where the miseries of the period comparatively so recent had been the most severe. Among other follies, the mummeries of superstition had resumed their appropriate seasons, though not quite their ancient pomp, nor perhaps the whole fury of their fanaticism. The grossness of the superstition in the southern departments is extreme.—The sensible work before us does not afford very clear information as to the degree in which any thing like true religion,—the religion which produces Revelation as the authority for its doctrines, which aspires in devotion to the Supreme Being, while surrounded by the pagans of popery, (for the lower orders in the south of France really appear no better than pagans,) and which prompts a strenuous and consistent virtue—the work does not all inform us, how far any such thing appears to exist in France. A general view of the descriptions here presented, tends to excite the fear that such a thing is most rarely to be found, and a suspicion that the state of our author's ideas on such subjects did not qualify her to seek or recognize it.—As to the political condition of religion in France, she bears repeated positive testimony that it is free, to an extent, at least, which many of the surrounding states will regard as one of the calamities of that ill-fated nation. Were it not that those states have shewn a disposition to imitate Bonaparte, in some other points, we know not whether we should not be sorry that this one good deed of his should be proclaimed among them—lest they should regard his doing it as exactly their best sanction for doing the contrary. We wish, at the same time, that Miss P. had stated more precisely what are the legislative *modifications* of this religious freedom; for an absolute and perfect freedom in this particular is assuredly not among mundane realities. We have never yet been sufficiently informed how far the famous Concordat has really been acted on, nor what may have been its effects.

Art. V. *A Defence of Modern Calvinism: containing an Examination of the Bishop of Lincoln's Work, entitled, Refutation of Calvinism.* By Edward Williams, D.D. 8vo. pp. 544. Price 12s. James Black, &c. 1812.

**T**HIS volume possesses several qualities in common with Mr. Scott's Remarks. Exhibiting a striking coincidence of sentiment, with regard to all the essential points at issue, it is also remarkably fair, temperate, and liberal. In the work of which it contains an examination, there was much to provoke, and little to conciliate;—marks of ignorance, which might have been deridingly exposed; and evidences of superstition and enthusiasm, which, in those who are for ever declaiming against enthusiasts, might have been so retorted as to have excited no small ridicule. These advantages, however, have not been invidiously seized. The Bishop is uniformly treated with great respect, though his principles are examined and impugned with unceremonious freedom. Dr. Williams, while he strenuously contends for his own tenets, tempers his firmness with the meekness and piety of a Christian. Like Mr. Scott, too, our author has great confidence in the justice of his cause, and the truth of his doctrine; and is perfectly master of all the difficulties and advantages of the controversy,—every where attacking at once the strongest holds of his adversary. In several respects, however, the Defence is decidedly superior to the Remarks. The plan is comprehensive, methodical, and well digested; embracing every thing interesting, without needless and wearisome dilatation, and affording a connected, and therefore much better view of the matters in debate. Readers of the Refutation, indeed, would find advantage in consulting the work before us, were it merely to obtain a view of the Bishop's objections and opinions reduced to order, and reluctantly compelled to arrange themselves under their respective heads. Dr. Williams, likewise, frequently has recourse to philosophical considerations, to explain the difficulties that occur, as well as to support the positions he has taken. His statements are singularly luminous and precise. Throughout, we feel ourselves in company with a mind accustomed to original trains of thought; not satisfied with palliatives and expedients; not applying itself so much to rebut as to solve difficulties; not resting in naked statements, nor even in proofs, of insulated truths, but delighting to discover and illustrate their harmony. This Defence, in short, contains a very clear and yet concise view of the doctrine of modern Calvinists, purified from many pernicious ingredients which have sometimes been incautiously blended with it, guarded from misrepresentation, and confirmed by argu-

ments of so much force, as must compel every unprejudiced reader we think, to acknowledge, that, as far as the efforts of the learned Bishop are concerned, the fabric he pretends to have demolished, remains entire and unshaken. We cannot therefore but congratulate the public on the recommencement of a controversy, which, by giving rise to the present volume, wears an aspect so favourable to the advancement of religious truth.

In proceeding to lay before our readers a pretty copious account of its contents, we shall deem it advisable, in order to escape the necessity of insisting on topics we have noticed on former occasions, to direct our attention, not so much to those parts of the work which are taken up in correcting the blunders and misrepresentations of the Bishop, or exposing his erroneous doctrine and inconclusive reasoning, as to those which are employed in urging the arguments and defending the principles of "modern Calvinism."

In the first of the seven chapters into which the volume is divided, Dr. Williams discusses the interesting subjects of original sin, free will, and divine operations: in each of which his Lordship's mistakes are corrected, his objections (which, throughout the work, are exhibited in his own words) unreservedly stated, his reasonings fully met, and his errors refuted. The corruption of man's nature in consequence of the apostasy of our first parents, seems to be the foundation of the religious system maintained by the Calvinistic or evangelical divines, and from their notions on this article, the other branches of their system naturally proceed. Indeed, we are apt to think it is their doctrine of human corruption and impotence, much more than their ideas respecting the operation of the spirit, or the divine decrees, that gives such offence to their antagonists, and in reality distinguishes them from other professed Christians. Nor are there wanting very powerful considerations to confirm their doctrine on this head. That man is in a state of ruin, very far from the perfection of either wisdom or virtue, is a matter of experience. "The history of all ages is but a succession of crimes and follies; and so universal does this corruption appear to be, that whatever negative or comparative virtues individuals may possess, every man, except he is meliorated by the spirit of God, is destitute of all true goodness. "The carnal mind is enmity against God, not subject to the law of God, neither indeed can be." The moral impotence arising from the corruption of our nature is such, that man can never of himself rise to the love and practice of virtue,—not indeed because he wants physical strength, or inducement, or opportunity, but because he is destitute of an effectual and

prevailing inclination\*. Throughout the Scriptures, the goodness or virtue that is found in man is ascribed to the divine influence; and, as the Scriptures are the regular channel of conveying the divine influence into the heart, it is only in the immediate vicinity of this channel that any thing grows like fruit or verdure.

If, then, man is destitute of all good—of his own nature inclined to evil—and not able so much as to think a good thought—no change for the better, it is obvious, can take its rise in the spontaneous efforts of his will. On this part of the controversy, the observations of our author are very clear and satisfactory. The most corrupt, he remarks, are free in their elections, as they are neither restrained from the choice of good, nor impelled to the choice of evil†. Yet, as the wisdom and goodness of elections arise entirely from an enlightened mind and a pure heart, he whose heart is inclined to evil will never make a good election so long as he is left to himself. Such a person is a voluntary slave; and to suppose that he should, by an effort of his will, burst his fetters and emancipate himself, is perfectly absurd. It is not to the will of man, but to the will of God, that the Scripture attributes the new birth; the source of all useful and permanent reformation, and to which indeed a good will is itself owing.

While human freedom, however, is not in the least impaired, this agency is something greater and more efficacious than mere persuasion.

'We know,' says Dr. W., 'as a matter of fact that the most solemn divine testimonies, the most awful proclamations of wrath and mercy, the most conclusive proofs, the most persuasive considerations, the most affecting addresses, the most lively descriptions, and the most powerful appeals to the passions, not only fail to engage many minds to love God and obey him from the heart, but often become the innocent occasion of growing aversion to God and holiness.' 'If moral suasion were of itself sufficient, addressed to the reason and free will of men, none of our Saviour's hearers would have remained unconverted. Thus the rejectors of him and his gospel wanted "a good and honest heart."

Hence the immediate object of the spirit's operation is not the will but the heart, as the source of moral actions. A physical or positive influence on the will itself directly would in the same degree destroy its freedom; whereas a direct influence on the heart leaves the freedom unimpaired. The will can only be solicited by objective means, or indirectly influenced by an inward principle. And in every virtuous choice there must be both a virtuous principle, and a worthy object of choice presented to the mind,—and each is equally essential.

\* *Defence*, p. 19.

† *Defence*, p. 21.

'From the premises,' adds Dr. W., 'we learn, that the co-operation of man is subsequent to the operation of God, and that man co-operates freely, willingly, and cordially; the holy principle generated disposing the subject of it to admire, love, and prefer, what is really and relatively excellent.'

In the second chapter our author examines the avowed sentiments of his antagonist on regeneration, justification, faith, and good works. It is remarkable, how much more agreeable to the sense of Scripture, the formularies of the church, and even the ordinary apprehensions of human reason, is the doctrine of the Calvinists, on the first of these points, than that contained in the Refutation. His Lordship, indeed, talks about as intelligibly on this subject as the Catholics do respecting transubstantiation;—for as soon might we credit that absurdity, as that the application of water, in any form of administration whatever, transforms a sinner into a saint, gives an infidel a new faith and a new hope, communicates the pardon of all past sins and grace to surmount future temptations: As for the citations from Scripture adduced by the Bishop in support of his positions, most persons, we apprehend, after reading the sound criticisms contained in the work before us; will be inclined to think they require nothing less than right reverend logic to furnish them with the remotest appearance of evidence. Nor is he more fortunate in his assertion, that 'regeneration in the language of the fathers constantly signifies the participation of the sacrament of baptism,' our author having adduced a variety of passages, all of which furnish satisfactory proof to the contrary.

'On the whole,' says Dr. W., after an accurate examination of this subject, 'it appears abundantly evident, that the term regeneration is used by the inspired and ecclesiastical writers, to express *any* great change, whether mental or corporeal, physical or supernatural, where any resemblance is discovered between that change and a birth; and as baptism is a sign of entering out of the world into the church, and out of a sinful into a holy state, it became customary to express *that* great change by regeneration. But surely a gracious change from a death in sin to a life in righteousness is great, whether it take place on believing before baptism, or after; and for calling such a change regeneration, the Calvinists have sufficient reason, not only on the ground of Scripture usage, but also that of the fathers. The frequent use of it, too, in reference to baptism, being calculated to convey false notions of a positive institute; they are fully justified in using it very sparingly in that connection, but more emphatically to express a spiritual change, as a change of infinitely greater moment; especially considering the proneness of mankind to content themselves with a form of godliness, while denying the power. If at any time, again, it be taken, in popular language, for *conversion*, this also, it must be admitted, is a great change, resembling a birth. And is it not of incomparably greater moment, to convince men that without repentance, faith, and conversion, they cannot see the kingdom of God, than to con-



ince them that without baptism they cannot be saved? Why should so much earnestness be used in urging a matter of such easy acquisition, nay, in urging the importance of what is already performed upon millions, who are nevertheless, "in the gall of bitterness and the bonds of iniquity?" In theological discussions, the Calvinists sufficiently distinguish between the two great changes, regeneration, and conversion; and even if in popular addresses they were occasionally to confound them, a little inaccuracy in the rigid use of terms may surely be overlooked, where earnestness, zeal, and benevolent exertions, are employed in promoting the everlasting welfare of mankind.

Our author has entered much at length into the important doctrine of justification by faith, as taught in the Scriptures and stated in the articles; triumphantly vindicating it from the attacks of the Bishop, and ably exhibiting its nature and grounds. That we have all violated the law of God, and are none of us able to yield perfect obedience to it, is admitted even by the adversaries of the Calvinistic creed. How then can we hesitate to believe, with the eleventh article, that "we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith and not for our own works and deservings?" The doctrine in question, too, it is of importance to remark, is conformable to the examples of penitential devotion given in the Psalms, and in the discourses of our infallible teacher;\* and is expressly affirmed in many parts of the New Testament, where the pardon of our sins is said to flow solely from the mercy of God, through the blood of Christ, and our salvation in all its branches is unequivocally ascribed to the divine favour, unsought and unmerited. We think it right to insert here the following extract, on the continuance of justification, as it sets the subject in a clear point of view, and as it forcibly exposes the absurd consequences of the theory entertained by the Bishop of Lincoln.

The second thing that remains to be considered, is, whether the difficulty to be obviated by his Lordship's statement may not be more satisfactorily removed on different principles. His design is, doubtless, to befriend the interests of practical piety. At first view it may appear plausible, that a dread of having our justification before God, cancelled, may be a strong barrier against licentiousness; while a persuasion of the contrary opens a wide gate to carelessness; but against this we have several considerations to offer. In the first place *every sin*, in whatever degree, is displeasing to God,—and this displeasure duly apprehended, is a far stronger barrier, except with the selfish and unprincipled, who regard the pleasure or displeasure of God as only of secondary consideration. According to the one sentiment, a person will be no farther careful to please

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\* See particularly the 81st Ps. and the 18th chap. of Luke, from the 9th to the 14th verses.

God, or to avoid sin, than to preserve his justification; according to the other, he has reason to guard against *all* sin, even the smallest. His language in the hour of temptation would be, "How can I do this great wickedness, and sin against God?" In the next place, if every sin, however comparatively small, forfeits our justification, where in this world shall we find a justified person? For "there is not a just man upon earth that doeth good and sinneth not." "If we say we have no sin, we deceive ourselves, and the truth is not in us." A sinful thought is displeasing to God,—but does every sinful thought forfeit our justified state? On this theory, the same person may have his justified state renewed and cancelled a hundred times a day! And if we lessen the condition a little, and say, "By the *indulgence* of any criminal passion, or by the neglect of any practicable duty, the state of justification is forfeited, and the offender becomes again liable to the wrath of God;" the inference is easy, that there is no harm in 'criminal passion,'—God is not displeased with it, provided only we avoid its *indulgence*. The next clause indeed is more strict, the forfeiture being supposed to be incurred 'by the neglect of *any* practicable duty.' But then, what can be the tendency of this statement, but either to lower the standard of practicable duty, or to make a person despair of keeping his justified state for any one day, one hour, one minute of his life? In short, it amounts to this,—that we are no longer in a justified state, than we are in a state of sinless perfection. Let the reader judge whether such a notion does not lead rather to gloomy scepticism than to filial and cheerful piety.—pp. 124—126.

For good works, fashionists in theology profess great solicitude; and on the supposition of a depreciation of them by evangelical teachers, are perpetually denouncing Calvinism! On this subject, therefore, we have in the volume before us, a pretty full account of the manner in which the advocates of that system do really esteem and inculcate them. They do not, it must be confessed, with those whom his Lordship vindicates, urge on the unconverted, 'to render themselves worthy the mediation of Jesus Christ by holiness of living and an abhorrence of vice,' nor do they approve of the exhortation 'to recommend themselves to the mercy of God;' for they are slow at comprehending how we are first to furnish ourselves with the blessings required, and then to apply to Christ for his assistance to attain them. But though they do not prescribe good works instead of penitence and faith—though they do not attribute to them an influence which is foreign from their nature—they are not therefore to be accused of undervaluing them.

'Every thing,' Dr. W. remarks, 'should be regarded with reference to its appropriate end. The end of a testimony given is believing it; the end of a command is obeying it; the end of obedience, virtue and piety, is the chief good, which is objectively the infinite, eternal, and blessed God, and subjectively our enjoyment of him as our endless portion. The whole of divine revelation is of the nature of a testimony from God to mankind; hence the importance of believing it without wavering: and much of this testimony is in the form of authoritative command; whence

arises the importance of implicit and unreserved obedience. The end of sanctions is an unhesitating compliance: the end of benefits proposed, is a grateful reception, and of those actually conferred, a profitable improvement: the end of threatenings is abstinence from evil, and if slighted, condign sufferings. Hence Calvinistic teachers inculcate the importance both of faith and of practice; the former as the foundation, the latter as the superstructure.

That the faith, indeed, by which we obtain the pardon of sin, and are received into the divine favour, is not barren and inoperative, but fruitful of Christian virtues and good works, will we humbly think, notwithstanding the pretensions of the Bishop of Lincoln, be very readily allowed. It is equally plain, that faith is not the same thing as love, or hope, or patience, nor identical with good works. This we may consider as unquestionable, in the same way as we should, that the tree is different from the fruit it bears, or the source from the streams that issue from it. But if so, the inference is unavoidable, that to be justified by faith without works, is not the same thing as to be justified by works; and that to be 'accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ', is very different from being accounted righteous through our deservings. If, then, the merit of Christ is the efficient cause of our restoration to the divine favour, and faith is the instrument by which that merit is transferred to us, we must surely conclude that our virtues, or works, have no proper efficiency in our justification. Though acceptable to God, and profitable to men, they cannot put away our sins, being themselves imperfect; and they are therefore to be taken as the necessary fruit and legitimate evidence of true faith. In this light they are constantly regarded both by sacred Scripture and the church of England.

The next chapter is devoted to redemption, and to predestination and election, in which the reader will find the tenets of the evangelical divines on these articles stated with great clearness and precision, and vindicated from those obnoxious consequences which have sometimes been too hastily admitted by the friends of Calvinism, and gladly exhibited in the most frightful forms by its enemies. The discussion on the extent of human redemption is intitled to peculiar praise, as shewing, in a masterly manner, how the seeming contradictions of Scripture language may be satisfactorily reconciled: while in that on the divine purposes, the various objections of the Bishop to the Calvinistic doctrine are attentively examined and successfully refuted. His Lordship allows that, notwithstanding the benevolence of the divine nature, the infinite value of the death of Christ, and the abundant provision made for human salvation, an immense number of human beings will at last be

involved in perdition. He acknowledges, too, that the perdition of these souls is the object of the divine foresight; and that, though his power was adequate to prevent it, he will yet, consistently with his wisdom and goodness, suffer it to take place. So far both parties are agreed. But the modern Calvinists further maintain, that, while the misery of the impenitent arises, entirely from their own wickedness, the salvation of the faithful is, in the strictest sense, owing to the goodness and mercy of God, appointing them to enjoy this blessing, and making effectual provision for their future happiness, both in the arrangements of his Providence and the distribution of the gifts of his Spirit. This view of the subject, they think is confirmed by the manner in which the Supreme Governor has distributed, as well the enjoyments of life, as the endowments both of body and mind, and the means of moral and intellectual improvement. Instead of a perfect uniformity, an equal regard to each individual, here is the greatest variety, and the widest difference in the measures of the divine goodness. Now it seems a well-grounded inference from this difference and variety, that God makes use of more efficacious expedients for the salvation of some men than of others. Nor is analogy the sole consideration in support of this conclusion. It is the influence of God's Spirit that gives the first spring and rise to our endeavours, and by which these virtuous tendencies are preserved and matured. All men, however, are not the subjects of this meliorating influence, for there are but few who make good endeavours at all, much less who persist in making them to the close of life. Hence we may conclude that the influence of the spirit, which actually produces and maintains good tendencies, is imparted to some in preference to others; and that as God is invariable in his determinations, he must have resolved to favor such persons from before the foundation of the world. Here we may conveniently introduce the following extract:

'We are told by the Bishop, that the actions of free agents are only *permitted*. 'The actions of free agents can only be said to be *permitted* by God.' This, as a general assertion, is highly exceptionable. That this is the case as to the fall of Adam, and every other human transgression of the divine will, is not doubted: but with what propriety can the general assertion be applied to the *good* actions of free agents? Are these only '*permitted*?' Does not the page of inspiration expressly declare, respecting the good result, that "God worketh in us both to will and to do, of his own good pleasure?" What is it less than a perversion and confusion of language, as well as of ideas, to make *permitting* and *working* synonymous? Is it consistent with Christian or scientific moral principles, to suppose that fallen man will do good, if only permitted, or not hindered? We cease to wonder that any writer, though adorned with various know-

ledge and erudition, holding an opinion like this, should so frequently fall into inconsistencies with himself, as well as with divine truth. Surely the actions of free agents have a *cause*, an adequate cause, as well as all other effects in the universe: but is there any adequate cause of good actions, beside good principles; or of these, beside divine efficiency?

Of all adventurous hostility to the reason, and attempts at imposing on the understanding of mankind, by peremptory assertion—assertion without the shadow of proof—assertion in direct opposition to the most decisive evidence—we recollect nothing in modern times comparable with his Lordship's declaration, that in the 17th article 'the Calvinistic doctrine of election is disclaimed in the strongest terms.' To argue in such a case seems hopeless. Even reprobation, though certainly not expressly taught in that article, is neither disclaimed nor condemned—much less in the strongest terms. Whatever might be the views of the compilers on the subject, they have wisely passed it over in silence. To a decree of reprobation, however, the author of this defence is no less decidedly opposed, than firmly tenacious of an electing one: and no where do we recollect to have seen the fallacy of the former tenet more completely evinced. On this account, we recommend to peculiar attention the second section of this chapter: nor can we pass over the third section, without particularizing the judicious and convincing dissertation on the doctrine of motives, which, though of great importance, is little understood, especially by divines of the Tomlinistic school.

The fourth chapter is occupied in the enumeration of various particulars ascribed by the Bishop to Calvinists which are not applicable to them; some of which are proved to belong to no existing sect of Christians, while others are found to be imputed in a sense which the Calvinists disown, and a third class are peculiar to other sects. On all these particulars, our author has made the requisite distinctions, pointing out a vast number of absurd misrepresentations, and exposing the Refuter's gross ignorance of his subject, and therefore entire disqualification for the task he had so rashly undertaken.

In the chapter which follows, we have a copious examination of his Lordship's quotations from the Christian fathers. This part of the subject is thus introduced.

Were I to say, that more than one half of the pile of quotations from the Fathers, consisting of about two hundred and forty pages, produced by the Bishop of Lincoln against Calvinism, has no bearing on the point in question, I should be far from transgressing the boundary of truth. Of the other moiety a considerable part militates against the Bishop's avowed principles; a part consists of quotations which are doubtful, only in expressions against the Calvinists, but not in meaning; and the remainder appears to be unscriptural both in language and sentiment. Before we proceed to particulars, it may be proper to premise that these uninspired Fathers lived in the infancy of the Christian church—that they have no just claim to superi-

ority over the moderns, who, in many respects, are their superiors, as they are their seniors in point of advantages—that the controversies agitated in their days were very different from those under consideration—that we possess the same Scriptures that they possessed—that the rules of just criticism are now better understood, than in their days—that a more accurate logic may be naturally expected in the present age, than that to which they were accustomed—and that, notwithstanding their zeal, piety, and eloquence, in many instances, they are very indifferent guides in controversial theology. The ultimate appeal must be to the genuine sense of the inspired volume.—p. 330.

In the conduct of this examination, our author, though entirely without asperity, displays great keenness and point; presenting his readers with a very curious exposure of his Lordship's talent for ratiocination. In his zeal for refuting Calvinism, this dignified person appears perfectly regardless of consequences. The mine he had prepared against his enemies had cost him much labour, and he was therefore resolved to spring it, though he should himself perish in the attempt. As one objection against the Calvinists, for example, he had urged that they 'ascribed faith, and the Christian graces to the operation of God:' whereas he contended, on the contrary, that 'faith is the result of candour and diligence;' that it 'precedes the influence of the holy spirit,' and is 'antecedent to preventing grace.' In the citations, however, which he adduces from the fathers, we find Ignatius, a contemporary of the apostles, declaring that 'faith and charity formed into one are of God,' and that 'all other things which relate to a holy life are consequences of those things.' And Jerome, commenting on that text of Scripture, "by grace are ye saved," &c. remarks, 'and this very faith is *not* of yourselves, but of him who called you.' The Bishop again teaches that we are to 'recommend ourselves, to the mercy of God,' and 'render ourselves worthy of the mediation of Christ;' that the beginning is from ourselves; and that the co-operation of God is posterior; in conformity with which he quotes various remarks from the fathers. But not content with this, he must also urge other declarations of an opposite nature: as from Cyril of Jerusalem—'I do not say before, but that *after* grace is given, your consciences, being free from condemnation, may concur with grace:' from Gregory of Nazianzum—'the very *desire* of what is right is something divine, and the gift of the mercy of God:' from Ambrose—'nobody can begin any thing without the Lord:' and from Augustine—'as if you could by any means think or do any thing according to God, without it (the grace of God) which is altogether impossible.' The instances of this kind of logic are without end.

The sixth chapter is intitled 'An inquiry into the grounds of the inconsistencies apparent in the Bishop's avowed sentiments; and his quotations from the Christian fathers.' Many

of the terms employed in this controversy are equivocal: and the hallucinations of Dr. Tomline, through inattention to this circumstance, are numerous and lamentable. His Lordship has also fallen into many great mistakes by confounding the grounds of obligation to obedience, with the disposition to obey: while a third source of his inconsistencies is traced to false views respecting the supremacy of the divine Being.

“That God in the character of a *Judge* (says Dr. W.) has “no respect of persons,” but gives to every one his due, is fully acknowledged. In this view, he regards neither high nor low, rich nor poor, princes nor peasants, Jew nor Greek, Christian nor Mahometan, Barbarian nor Scythian, bond nor free; but in every nation he that feareth God and worketh righteousness is accepted of him. If we assert, however, that no one is enabled to believe, repent, and obey, more than another, we deny to God the prerogative of a Benefactor. If we accuse him of unworthy partiality, on supposition that he communicates to some more than to others a principle of grace, whereby they are spiritually enabled to obey the heavenly call, we arraign his wisdom and goodness at the bar of our own ignorance and folly. Every such objection proceeds on this fundamental error; that all are alike worthy of divine favour; whereas the truth is, that all are *alike unworthy*. In the former case, a partial distribution would be unjust, but not so in the latter.”

“Will it be urged, that none of the human race have any *need* of inward preventing grace? Then, indeed, the bounty in question would be extremely superfluous. But I suspect some ambiguity in the terms, by which the objector is deceived. A thing may be needful for one end, which is not so for another; and to argue from the one to the other would be fallacious. It is granted that none of the human race have need of this bounty, in order to render them obliged and accountable: and this is equally true of the worst and the best of characters. If the latter of these be asked, whether they had any need of special grace in order to render them what they are, I believe the general answer would be in the affirmative. However great the difference, they will acknowledge distinguishing grace, by the exercise of a divine sovereign prerogative, to be the efficient cause of it. Nor is it supposable that any characters finally condemned by the righteous Judge, will imagine that they had no “need” of what they formerly despised. What is not needful to clear the character of the Judge, or to vindicate his condemnation of the guilty, may be very needful to change their hearts, and to secure their happiness. But as all revealed blessings are proposed to men in a conditional form, and these conditions are perfectly equitable, they have no plea for transferring the blame from themselves. Though parents, or masters, or ministers, have neglected their duty towards them; though wicked men or wicked spirits tempted them to walk in evil ways; and though providential goodness furnished them with that plenty which proved the occasion of pride, luxury, haughtiness, and other evil passions; still they have no exculpating plea. The wicked man must die in his wickedness; and those who have voluntarily neglected their duty towards him, or enticed him to evil, shall bear their own portion of guilt.

“Nor can it with truth be asserted that this exercise of the divine prerogative would be injurious to any. Not to the subject of grace; for the very design of it is to make him better and happier. It implies no force upon his freedom; he is equally free to good and evil as he was before. The dif-

ference is, that after he has received the light and life of grace, he freely chooses the good which he before refused; and freely refuses the evil which he before chose. Nor can it be injurious to any other. For what possible injury can it be to those among whom his lot is cast, or to the world at large, that a sinner is converted from the error of his ways? On the contrary it may be of great advantage to many. His upright conversation, his holy affections, his heavenly discourse, his faithful testimonies, and his salutary warnings, may do incalculable good as in the case of St. Paul. He may, indeed, prove an innocent occasion of exciting a persecuting spirit and conduct, or the evil passions of envy, hatred, malice, and uncharitableness; and so was the spotless character of the Saviour himself! but is this inflicting an injury upon those who are so wrought upon? Oh no! They receive no injury which does not proceed from themselves. There is not, in short, a single being in the universe who can be fairly said to be injured by the preventing grace of God, and the exercise of his prerogative to confer discriminated favours.' p. 501-2-3.

In the remaining sections of this chapter, Dr. W. exposes the errors of his antagonist with regard to what he considers the ultimate sources of virtue and vice, and shews that much of his opposition to Calvinism arises from a disregard of those principles which are necessary to reconcile Scripture with Scripture, and facts with facts.

The author concludes his volume with some remarks on the excellency and attainment of religious knowledge: and notwithstanding the length to which this article has already extended, we must be indulged with laying before our readers one or two additional extracts.—After some pertinent remarks in support of the admonition to seek knowledge 'in the performance of known duty,' the author continues:

'Some indeed have taught otherwise; urging, not only that indifference to all tenets leaves reason free, but also that religious practice is of little use in order to discern truth, and to guard against error. But it should be remembered that habitual practice forms the character; and therefore a defective practice forms a defective character. He who expects to succeed by defect, "sows the wind and shall reap the whirlwind." When did the ancient Jews become corrupt in doctrine, but when they degenerated in their practice? When did the church of Rome deviate from sound, scriptural principles, substituting the acts of councils and the mandates of presumptuous men, for the oracles of God, but when the clergy and laity became voluptuous, "greedy of filthy lucre,"—receiving honour one from another on unauthorized grounds of distinction,—and immoral in their conduct? When men mis-improve or neglect the means of knowledge which God has afforded them, he gives them up to vile affections and judicial blindness, so that they take light for darkness, and darkness for light. Their habits and characters being once formed under the guidance of lust and passion, every thing is viewed through a false medium, and the the simplicity of pure truth has no attractive charms. Whatever, under the abused name of religion, administers to pride, ambition, and sensual pleasures, best accords with their acquired habits and depraved principles.' p. 535-6.

'They who *do evil*, and live in a carnal, worldly element, cannot be



polity, they maintain, while it rests on Scripture and primitive antiquity, has the support of every consideration of expediency, taken from the thing itself, the nature of man, or the history of past ages. The profession indeed, of this large and increasing body of men, of attachment to the church, are equally warm with those of their adversaries; and by many will be thought to be more sincere—inasmuch as they are not so clamorous and violent, and as they breathe a better and more charitable spirit towards dissentients.

The conduct of these churchmen is strictly conformable with their professions. They are not ashamed of the doctrine of the church, nor oppressed with the duties she imposes upon them. They preach her doctrine plainly, frequently, and heartily. As they are bound in duty, they catechise the young: they visit the sick and console the afflicted; and they are themselves edifying examples of charity and devotion. From such conduct in her ministers, the church, we believe, has nothing to fear.

We are aware, indeed, that the finest speculation is overturned by fact; and all that we have said must stand for nothing, should it appear, from observation, that the church actually suffers from these her professed friends. If her doctrine falls into neglect, or her places of worship are deserted, or her forms of devotion are disused, or her ministers sink into contempt, or her utility, as an instrument of promoting religion and virtue, is made a matter of doubt, through the evangelical clergy, then it must be allowed their antagonists that they endanger the church. But how stands the case? To which party are these effects, so far as they exist, to be attributed? There is something invidious in all comparisons; and though those who seem to challenge it, have no reason to complain, we shall merely sketch one side of the picture, leaving every one to supply the other from his own observation. In parishes where the teaching is evangelical, the doctrine of the church is the subject of discourse; it is pretty well understood; and the faith and earnestness of the preacher are diffused among his parishioners. The church is crowded. While the devotional forms are made use of on the Lord's day with attention, and affection, and devotion, they serve also to keep alive the sacred flame amidst the distractions and cares of life. Here the minister is the object of good will and esteem. The aged bless him as their consolation, and the young as their guide. The utility of the church is inscribed on the intelligence, order, sobriety, faith, charity, and goodness, that every where meets the eye. If we presumed, therefore, to prescribe a remedy for the maladies that afflict our religious establishment, we should say, encourage and multiply the evangelical clergy,

In conclusion, it is to be hoped that the assailants of the Calvinistic doctrine will receive instruction from Dr. Tomline's fate. They may not be able to adduce weightier arguments than his lordship, or to put them in a stronger light; but they may at least avoid his inconsistencies. They may keep clear of impugning the doctrine of the church; they may preserve themselves from uttering contradictions; and need not incur the disgrace of opposing principles of which they are ignorant. All this they may do by perusing Mr. Scott's Remarks, and Dr. Williams's Defence. We would by all means advise them to take this little trouble,—and if they are not fully bent on appearing ridiculous or contemptible, they will follow our advice.

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Art. VI. *An Essay on the good Effects which may be derived in the British West Indies, in Consequence of the Abolition of the African Slave Trade: Including an Inquiry into the present Insular Policy of those Colonies.* By Stephen Gaisford, Esq. 8vo. pp. 236. Price 7s. Baldwin, and Hatchard. 1811.

AS long as the slave trade was continued, under the sanction of the British Government, it was natural for benevolent men to welcome every co-operator in the hostility against that abomination, with a gladness that would sometimes over-rate the merits of the auxiliary. Scarcely any voice would seem to sound unmusically, scarcely any pen to fail of drawing luminous lines, when exerted against so great and so obstinately patronized an evil. A cause which calls forth the strongest sentiments at once of compassion and indignation, and which is to be prosecuted in opposition to the will and decisions of very high power, is able to create such a spirit of confraternity among all its declared friends, that the most conspicuous are not reluctant to let a portion of their honours devolve upon co-adjutors of extremely subordinate ability, if they are not deficient in zeal. During the great and protracted combat concerning the slave-trade, many an individual was brought within the friendly notice of persons of eminent talents and importance, now living or recently deceased, and came to be mentioned by the public in connexion with their names, who would never have attained to this distinction and association on any other ground than that of declaring and co-operating in a cause, which had, in a remarkable degree, this power of dignifying its inferior agents.

This disposition to accept, at something above the rigidly impartial estimate, any honest protester against slavery and the slave-trade, continues to operate, in some degree, even subsequently to the legislative abolition of the traffic. The

decree is past—the deed is done. But exertions so prodigious and so protracted, were requisite to attain the object;—a feeling so nearly approaching to despondency sometimes accompanied them;—the last critical juncture, when the question was coming once more to a decision, was awaited by the friends of the good cause with such fearful anticipations, with such excruciating doubts whether in *England* so moderate a share of justice and humanity could be found;—the colonies have shewn, since the decision, so refractory a spirit, and such a *confidence of impunity*, (not, of course, derived from experience);—and, lastly, the actual practice of the traffic has continued to exist to such an enormous amount;—that many benevolent minds can hardly divest themselves of a certain haunting undefined feeling, as if the great object still remained in some degree of uncertainty and hazard. They can with difficulty verify to themselves the reality of a success so long denied; a success conferred at last as if by some capricious and reversible award of fortune, (since there was no *reason* for that award which had not existed long before), and a success practically frustrated in the sequel, by men who were too staunch, too systematic, and too practised in blood, to suffer themselves to be governed or intimidated by any such capricious decrees. These philanthropists feel as in the predicament of a nation that has made a conquest and a peace, in such a way that it cannot venture to disband any of its soldiers, or remit any of its suspicious vigilance.

Such being the case, every book of the tendency of the one before us will be received, even thus long after the decree of abolition, with a prejudice in its favour. The decided reprobation of slavery will appear to have a merit somewhat beyond that of merely judging right; and it must be very indifferent composition that will debar the writer the praise of reasonably good authorship.

It will not be possible to advance far in the perusal of Mr. Gaisford's book, without feeling that he will need the full benefit of this friendly prejudice. The diction will soon excite a good deal of curiosity and wonder. We are much against the practice of going on all occasions into superlatives; but we think that even after deliberation we should be inclined to say, it is the strangest lingo we ever read or heard. In the utter want of order and logical dependence in the train of thoughts, the composition is not so very dissimilar to that of many works of which we have occasion to tread the crude consistence. But the anomalous construction of sentences, the uncouth collocation of words,

and the samples of new coinage introduced here and there, place it almost out of all parallel or competition. It is not however unamusing to have an opportunity of seeing the two opposite extremes of any thing that declines from its best to its worst, by a very long gradation; and the curious reader may form his conjecture at the number of differences of English style, in the descending degrees of merit, that may find room between; for instance, the composition of Junius, and such as that in the following passages:

'The disposition of the colonists not to comply with its dictates,' (those of the Abolition Act) 'accompanied with the fruitless hope of clandestine importations of slaves, notwithstanding this prohibitory decree, may reduce, by a contest of contumacy against prudence, some of these colonies to a condition which will bring to pass the anticipated depopulation of whites: then indeed would the mother country feel a sound policy in having an improved coloured race at such a juncture. Colonial fidelity under all changes, and the protection of mother countries, are reciprocal obligations; and with these advantages the functions of society are not difficult to preserve in colonial communities. This is, however, alluding to the possibility of an event confessedly more agreeable cursorily to notice, than formally to anticipate. A crisis the drift of this essay is unexceptionably to caution against rather than accelerate; as the occurrence of it ought in no way or shape to be indispensable to the happiness or safety of any colonial class or colour, and is to be deprecated from an apprehension entertained, not indeed of the loss of these colonies by the change, but of the possibility of their connexions with the parent state, being thereby weakened in the expedient support of a national zeal, a natural allegiance and attachment so useful in colonial relations. An epoch certainly rendered far from being improbable, by a continuance of the protracted policy of the past, instead of a new order of things which West Indian colonial affairs immediately called for.' p. 38.

'Barbarous customs, which have disgraced polite nations capable of instructing the world by their wisdom, and fastening to the memory of their existence the meed of celebrity, for the most profound truths and enlightened philosophy.' p. 62.

'It would be choking reason to disbelieve the existence of the abuses of power in ancient slavery.' p. 65.

'Not, however, to dwell upon the principles of an institution at the beginnings of the same, let us trace the origin of slavery as far as reason and the evidence of nations assimilate with our design, and furnish our sources of conjecture.' p. 68.

'The individual unable to provide for himself, is not likely to provide for, nor indeed to be the possessor of a family, consequently his generation very soon passeth away, agreeably to evangelical denunciation.' p. 69.

'Having laid the origin of slavery at the threshold of society, I

must reconcile this hypothesis with the theory of facts deduced from the ingress of man into the social temple, the sole repository of human wisdom, yet, of all its other systematical efforts, the least able to elucidate the mystery of itself.' p. 69.

'Equally difficult it is also, for the enslaved exile to understand our language and ideas, and being destitute of a formation of mind or soul, to repose imperfect conceptions of either, or fasten the recollection of instruction, confidence beyond perpetual superintendence is unattached to their slavery.' p. 78.

'The fields of this country,' (the West Indies) 'are however the golden staff of its renown, to trace their rural policy, one must wade through the Augean mire of slavery, I would spare the reader and myself the unpleasing task; if I knew the way of exposing an unprofitable law, and deleterious system by keeping aloof in clean paths.' p. 80.

'Behold an expedience founded on the basis of right! an expedience unlike that of our slave-trade, established in one century, and falling to pieces in the next; but an expedience able to keep pace with perpetuity, and exist until invisible time, freighted with the annals of mortal transactions, shall have run its incomprehensible circuit; and the mysterious fiat of human existence being revoked, mortal affairs can be no more.' p. 23.

It is irksome enough to have the task of bringing out such a quantity of rubbish to public notice; but we have heard it intimated that the presumption is always against the equity of men of our craft, when they pronounce a book to be ill written, and omit to justify the sentence of formal proof. The excessive wretchedness of the composition of this volume is the more strange and the less tolerable, as the author demands to be regarded as a man of literary attainments. For he quotes the Latin of Horace, even that Horace who wrote in the Augustan age; and tells us how the Greek term corresponding to our word 'industry' is compounded, and what it therefore signifies. And such writing is the more unfortunate, as the book relates to matters of great interest, which must come again before the public; is the result of a good deal of observation and thinking; and contains, we suspect, a considerable portion of important truth.

This most confused medley of facts and miserably enounced observations, purports to have been thrown together in the West Indies; and its object is to illustrate the effects of the slave-trade on the condition of those colonies; to shew that the system of slavery itself, as maintained even subsequently to the abolition of that traffic, is carrying them rapidly to utter ruin; and to suggest some modifications by which the pernicious tendency of that system may be obviated, and its existence ultimately worn away.

Near the beginning of his work, the author remarks that the appearance presented by the West India Islands to an European, on his first arrival there, is that of territories in the earlier stages of cultivation, so very large a proportion of the land still lying in the state of a wilderness. To a reflective person this will be a striking and even awful aspect, when he considers that, according to the most probable calculations and conjectures, several millions of human beings have been conveyed from Africa to these islands,—that they are naturally a healthy and hardy race,—that the climate is congenial with their constitution, that the soil amply repays cultivation,—and that under a moral and political economy, even but moderately favourable to the prosperity of human society, colonies receiving such vast accessions, and possessing all these advantages, might have grown to a multitude capable of occupying and cultivating a space on the earth of far more than twenty times the extent contained in all these islands. What a transcendently malignant influence must have been concentrated on these devoted spots, to make them the scene of so signal a reversal of the usual economy of nature! What an energy of destruction must have unremittingly operated, when with so many advantages, and after receiving an influx of human beings numerous enough to have resulted, as our author without perhaps any great extravagance asserts, in a population capable of cultivating the American wildernesses from Cape Horn up to the northern region of snow, these colonies are still labouring for existence with such difficulty as to be compelled to resign many of their cultivated lands to relapse into desert! A thoughtful man would often be affected with horror in surveying the region which this state of things demonstrates to have been the scene of systematic oppression and murder.

Our author furnishes many illustrations of that ill success, which, speaking comprehensively, may be affirmed to have always attended the West India system. For ill success may justly be affirmed of that practical speculation in which the capital embarked, and the labour and talent, and life consumed, do not return any thing like the same proportion of advantage as that obtained in the average result of human means and exertion in other departments. Remarking on the enormous capital absorbed by these islands, he says the general condition and appearance of the colonies are such as to excite, in an inquisitive observer, the utmost wonder what can have become of it; since there is nothing in the habitations, or the style of living, or the

state of the plantations, that appears at all answerable to the vast property from Europe that has been vested or consumed, and of even the property that has a tangible existence in the colonies. He adduces what he regards as unquestionable evidence, to prove that little more than one half belongs to the ostensible holders, there being on the whole value, of fifty six millions, mortgages to the amount of twenty four millions. On the same evidence it is stated that in 1789 the average profits of the whole capital embarked in Jamaica were only *four* per cent. And so little is the case subsequently mended, that a prodigious number of bankruptcies and transfers of estates are taking place every year, while many estates are literally going to ruin.

The peculiar circumstances of the times must of course be answerable for a certain share of the calamitous account; but Mr. G. charges the main mass of the evil on the slave trade and on slavery. He furnishes statements tending to shew, that the first cost of slaves, the interest on that sum, and the cost of their subsistence, amount to such an expence as will render it absolutely impossible for the planter to make his capital more than very moderately productive at the best, unless the extent of West Indian cultivation were so much contracted as to raise the price of the produce in the European market. Along with this expensiveness of the stock of slaves, is to be taken the fact, very strongly and repeatedly insisted on by our author, that there is in slavery, especially a slavery so wretched as that in question, something so fatally repressive of all the active powers, that it is comparatively but a small measure of efficient labour that can by any possible severity be forced out of the reluctant and stupified subjects of the whip. Stating about two hundred and fifty to be a common number for the slaves on a plantation, he is of opinion that these do not perform actually a greater portion of labour than perhaps a twentieth, or much less than a twentieth part of that number of men on English farms, assisted by the English auxiliary means of labour.

'I fear no contradiction when I deliberately assert, after a due investigation and comparison, that the quantity of labour on a plantation of the preceding description does not equal the labour of an ordinary English farm: and under a free industry it ought generally to employ as few people. But the disadvantages of slavery, destitute of mind or soul to adopt agricultural machinery to accelerate or reduce its labours, consigned in consequence to the tedious process of the hand, accompanied with that laziness and disgust of labour inseparable from this political condition, mock the ordinary calculations of industry, and render a work done by slaves to be very scanty where the labourers have been very numerous.' p. 90.

He constantly asserts that great stupidity marks the character, generally, of the slaves; but unequivocally attributes it to their condition; and avows his disbelief of any native and invariable inferiority to the whites.

Sixteen years has been given as the term within which, under the ordinary treatment, a whole stock of slaves is supposed to die; that is, the stock being kept up to its original number, as many as that original number will have died. Mr. G. thinks fourteen years would be nearer the truth. But they must have perished at a much quicker rate, on plantations conducted in the manner in which he says many of them have been of late years. For he describes many of the planters as having been constantly under so severe a pressure of difficulty to make good their engagements, that an immediate bankruptcy would have been the consequence of their failing to transmit a given quantity of produce against a particular time, or by a particular fleet; when this quantity could not be furnished without a compulsion of extraordinary labour on the slaves. Planters of this order were among the loudest in their indignation against the abolition, as it was obviously incompatible with their plan and circumstances to prolong the life and strength of their mature slaves by sparing them, or, to rear the young ones under indulgent care and exemptions.

The generality of West India proprietors, however, according to our author, were and even still are hostile to the abolition; at the same time that the greater number of them were just as much indisposed to all measures of internal amelioration; and this notwithstanding the whole system was evidently verging fast to ruin.

The means of avoiding this ruin are not very satisfactorily illustrated by our author. He proposes that more of the proprietors of estates shall, out of benevolence, go and reside on them, and be very humane, and set examples of virtue, instead of being satisfied to riot in luxury at home, while they commit the slaves to some mercenary unfeeling manager. He would have much greater attention paid to the children of the slaves, who ought to receive the rudiments of education. Every facility should be afforded to enable deserving slaves to purchase their freedom. And he urges, that improved arrangements should be made to afford advantageous employment to those who are free, whose condition he describes as being at present extremely unfortunate and humiliating. He does not, however, very boldly and explicitly say, what is doubtless coming very fast to be acknowledged as the plain truth, that nothing of all



this will be done, unless the government on the eastern side of the Atlantic shall choose to will some of these things, and to enforce them peremptorily, with such an interference with the colonial legislatures, as will excite even a still louder outcry than that which stormed against the abolition.

There are many interesting remarks and points of information in this most singular farrago which we cannot particularize. Those who are not too much fretted by bad writing, to be instructed by a very considerable portion of good sense, will do well to read, or at least try to read the volume.

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Art. VII. *An Account of the past and present state of the Isle of Man ; including a topographical Description ; a sketch of its Mineralogy ; an outline of its Laws, with the privileges enjoyed by Strangers ; and a history of the Island.* By George Woods. 8vo. pp. 370. price 10s. 6d. Baldwin. 1811.

MR. WOODS states himself to have been led to the publication of this volume, by the difficulty which he experienced in procuring any sufficient information, in a printed form, before his visit to this singular island—singular, we mean, in reference to its laws, customs, language, and privileges. Subject to the British Empire, it has not yet adopted its institutions ; and we are at a loss to conceive the reasons for that anomalous policy, which can suffer one part of the kingdom to offer an exemption from penalties incurred in another.

This 'Account' is divided into three books containing—'a general and particular account of the Isle of Man'—'the constitution and laws of the Isle of Man',—and 'the History of the Island.' To these heads the various particulars are, with sufficient accuracy, referred. The mineralogy of the island is the subject of the 1st Chapter, and a general view of it is given in the following paragraph:

'The northern portion of the island is a light sand, resting on a bed of common clay : the greatest portion of the island consists of a barren soil, resting on grey wacké-slate, and on clay-slate : a small portion around Castletown is composed of limestone of transition : and the mountains are formed chiefly of strata of clay-slate, much intersected by veins of quartz, and which seem to rest on mica-slate, a mineral that occurs on the sides and summits of several of them, and which probably rests on granite. The dip of the strata, whether of slate, of lime-stone, or sand-stone, is almost invariably south-east. The chief metallic repositories are veins of lead and copper ores near Laxey, at Foxdale, and at Breda-head near Port Erin.'

Rats and Puffins seem to form the most important article in

**Manks zoology.** The latter are said to make excellent soup, and the former, after effecting a debarkation from the wreck of a Russian merchantman, declared war against the "poor puffins," who burrow in rabbit holes, and nearly exterminated the puffin race. The following method of settling a territorial dispute is exceedingly good. We wish that all national squabbles were adjusted as rationally.

'Noxious reptiles are not to be found. Whether they would be able to live and multiply is not agreed upon. Giraldus notes a dispute between the Kings of England and Ireland for this little domain, which was agreed to be amicably settled by the introduction of venomous reptiles from England which would not live in Ireland. The reptiles lived, and the King of England consequently took possession of it.'

This Island presents a dreary and sterile surface. 'It is,' observes Mr. W. 'destitute of woods, and of almost all trees not planted. Sometimes I observed a little brushwood, and at others have had pointed out to me places where bushes and hazel trees *used to grow*.'

The population is supposed to exceed 30,000. The climate is somewhat 'milder in winter than that of the neighbouring shores,' and the heat of summer, on the other hand, is not so great. The land is chiefly divided into small farms, from 150 to 200 acres each. The duration of leases is most absurdly limited by legislative enactment to 21 years, a system clearly fatal to the advancement of agriculture; but the mystery is solved when we find it attributed by Mr. Woods to the selfish apprehensions of the governors, that long leases would, by affecting the frequency of purchase, keep a few fines on alienation out of their pockets. About twenty shillings per English statute acre may be the average amount of farm-rent.

The cattle are turned to graze upon the uncultivated land which is common, and amounts to more than one-third of the island. We mention this unimportant fact merely for the purpose of introducing the following instance of brute sagacity.

"Horses being accustomed to take in larger mouthfuls and longer branches than the sheep, cannot eat the furze in its natural state, on account of the prickles. When confined to this sort of food, they trample upon the branches, and paw them with their forefeet, till the prickles become mashed together or rubbed off; and so completely do they perform their work, that the food thus prepared might be squeezed by the bare hand with impunity."

"Sleep in this country, are subject to as peculiar and fatal disease, called by the natives *Oun*, supposed to be owing to the eating of the *hydrotyle vulgaris*, marsh pennywort. Its leaf is said to corrode the liver; and no opening a sheep that has died of the disease, to be found attached

thereto, transformed into an animal, having apparent life and motions but retaining its primitive vegetable shape."

The manufacturers of the island export to the value of, from 5,000l to 10,000l, yearly in strong linens and sailcloth. The remainder of the annual exportation consists in herrings, 'varying in quantity with the success of the fishery, lead, or lead ore, fowls, butter, a few eggs, and some other trifling articles.' The Manks herring fishery employs nearly 100 fishing boats of about 16 tons each. The season commences in July, and ends with September. The numbers caught do not, probably, admit of calculation; but the average quantity annually cured is supposed by Mr. W. to be between eight and ten millions, being some years double this quantity, and some years only half. The present price of fresh herrings varies from 12s. 6d. to 20s. per maza of 30 score.

We pass over a considerable variety of matter which, though introduced with perfect propriety into the work, does not appear very susceptible of analysis, nor very important in itself. The 'attractions of the island,' except in the valuable instance of exemption from taxes, are not great. Living is cheap, but not cheaper than in more desirable parts of the British Empire. The Itinerary seems to present but little charm to the picturesque traveller. Mr. Woods has enlivened it by two or three good fairy tales, among which the *mauthe doog*—the 'spectre hound' of Walter Scott—makes a conspicuous figure.

There is some want of discrimination in the chapter on the constitution, but as far as we can collect, the government of the Island is now merely nominal. The legislative and judicial functions seem to be united, and a system of appeals to be established which must, we apprehend, prove occasionally vexatious. The government such as it is, is in the hands of the Governor, the Deemsters and the Keys,—apparently a sort of King, Lords, and Commons. Of the latter, the number is twenty four; and of the Deemsters—it could not well be less—only two. The revenue of the island was stated by the Duke of Athol in the year 1790 to amount to upwards of 8000l. per annum; but according to Mr. Pitt's statement in the House of Commons in 1805, it amounted to the gross sum of 12,000l. per annum, upon the average of the last few years.

The essays on the Manks laws contain a very sufficient exposition of their character and extent. The most interesting of their peculiarities is, that they afford protection to debtors against legal process on account of debts not contracted in the island. Some anecdotes, in connection with this privilege are related by Mr. Woods. A chapter is devoted to the sale of the island, a transaction which will probably be known, to the end

of English history by the name of the *Athol-job*. The last chapter details the history of the island.

With some deduction for a want of distinct statement in some parts of this work, we are disposed to consider it as a very respectable compilation.

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Art. VIII. *The Life and Original Correspondence of Sir George Radcliffe Knight, L.L.D.*, the Friend of the Earl of Strafford. By Thomas Dunham Whitaker, L.L.D., F.S.A., Vicar of Whalley, in Lancashire. 4to. pp. 300. Price 11. 1s. Longman and Co; Edwards, Halifax; Ford, Manchester. 1850.

MOST men who have much imagination and but little money, can recollect that, oftener than once in their lives, perhaps, it has occurred to them, what a number of concealed and lost deposits of treasure there are within the country, and probably within the county, in which they are living. Even within a more neighbouring space,—perhaps within their parish—there may be several unknown spots,—possibly in scooped up holes in walls that they have numberless times seen,—under stones or floors on which they have trodden, or in gardens from which they have had their cabbage and gooseberries,—where boxes or little jars of precious coins are lying, as useless as the jewels that Clarence dreamed he saw in the sockets of the dead men's eyes at the bottom of the sea. And for a moment or two they have indulged in a kind of fretting amusement, to think, what delightful luck it would be to fall on one of those idle juntas of golden and silver monarchs.

We presume that our inveterate insatiable antiquaries may be liable to lapse into a similar kind of musings respecting the undetected lodgments of old papers. Often must their imaginations be played upon, and pleased and vexed at once, by the Elysian but visionary forms of the lumber-rooms of manor-houses and castles—of the twilight garrets actually existing somewhere within the immense mass of English building—which contain trunks or boxes, with venerable dust thickly overspreading them, and black spiders standing sentinel in perpetuity over them, and which trunks contain antique registers, or letters, or topographical legends, or the rhyming literature of some extinct family. And these papers are perhaps not yet, oh! not even yet, so irretrievably worm-eaten as to be totally illegible. What distressing thorns in the history of a title might be supplied! How many pedigrees might be settled half-way up toward the Conquest? What light would burst forth on the important questions concerning a Popish foundation—or a royal progress—or the quarrels of two neighbouring districts—or the ancient convivialities of the old man-

sion of nobility—or which it was of the ancestors of the family once inhabiting it that went with Edward or Henry to the wars in France—or the real character of some subordinate statesman;—if we had but some supernatural instinct to lead us, or if but some auspicious accident would point us, to exactly the right garret, or trunk, or closet, of all the garrets, trunks, and closets in the country.—If any partial intelligence is obtained concerning the existence of such an inestimable deposit, there is no rest till it can be inspected; after it has been inspected, there is no rest till its contents are printed; and when they are printed, there is no ordinary strain of exultation in congratulating myself and the public, on the discovery, and the patriotic communication, of the hidden riches.

The present work is given to the public with no equivocal intimations of its importance. The title page announces the ‘Friend of Lord Strafford.’ We all know that Strafford was an exceedingly conspicuous man, and how should we have failed to know also that a very great man never makes a friend of a little one? As to the manner in which these letters have been so long preserved, to be brought out at last so opportunely to alleviate a famine of literature, the advertisement informs us, that Sir G. Radcliffe’s son, (his only child,) dying without issue, in Dublin, in 1679, a part of the paternal estate was sold to a family of the name of Elmsall, ‘by whom,’ says the Editor, ‘according to the best information, I have been able to obtain, these letters, &c. were discovered in an old neglected trunk or bureau, and have ever since been preserved with the care and respect to which they are entitled.’ The first announcement to him of their existence, was made by an antiquarian friend, who brought him extracts, as Columbus brought back samples of the productions of the new world. A desire was excited to obtain access to inspect the whole collection. The privilege was politely granted by the possessor; and—

‘on a careful perusal, I thought them too valuable to be left to the fate of many similar collections, which, having neither been printed nor placed in any great national repository of ancient papers, have either perished in the changes of family property, or remain perpetually exposed to that calamity.’

On the whole this volume may be considered as a sequel to the collection of “Lord Strafford’s Letters,” to the editor of which the contents of it were evidently unknown; and for that reason, had the quantity of matter permitted, it would have been expanded into a thin folio, in order to bind up uniformly with that magnificent work. By means, indeed, of Carte’s “Life of Ormond,” and “Thurloe’s State Papers,” this object might still have been accomplished, had not an aversion to the modern arts of book-making long since determined me, in every collection which I might lay before the public, to confine myself to original matter.’

And toward the end of the volume he pronounces it, 'a fortunate discovery' that 'has enabled him to lay this series of letters before the public.'

They are preceded by a genealogical account of the 'Radcliffes,' who resided in Lancashire, and 'were, in the reign of Queen Elizabeth and her successor, a religious family, somewhat tinctured with the prejudices of Puritanism. This appears in the characteristic fondness of that party for Old Testament names, as Joshua, Jephtha, Jonas, Caleb; all of which occur, and some more than once, in the compass of two generations.'—George Radcliffe was born in 1593, in the West Riding of the county of York, lost his father when about six years old, and was brought up under the care of a 'pious and excellent mother, to whose instruction and example was owing, under Providence, the serious and religious turn of mind which in youth and age, as well as under great diversities of fortune, the son appears to have maintained with undeviating constancy.' It is to her that a large portion of the series of letters are addressed.

The series commences from school, in the early part of the writer's fourteenth year, and goes on, with great sobriety and filial decorum, to a length of almost a hundred letters, recording his life and adventures up to the age of twenty-four. There is then a chasm of seven years, which we wonder greatly that Dr. Whitaker has not endeavoured to account for. The admirers of the preceding epistolary course will regret this blank as a very serious loss and misfortune; for it is probable the letters written during this interval would have afforded if they had appeared, very accurate and interesting information concerning the cost of five or six suits of clothes—concerning the price of lodgings—nay possibly even the rent of a house or houses; for in this interval he was twice married. His second wife was cousin-german to Sir Thomas Wentworth, afterwards Lord Strafford, with whom he now commenced a friendship, which continued to his Lordship's death, and was, Dr. W. says, 'equally useful and honourable to both parties.' He was become, in this interval, 'an eminent practising lawyer;' and, as appears from a series of letters to his wife, who remained in Yorkshire while he attended at Westminster during the terms, had a great deal of business on his hands. He was much employed and trusted in the private concerns of Wentworth; was constituted king's attorney in the Court of York when Wentworth was lord president; and when at length Wentworth became Lord Deputy of Ireland, he immediately obtained for Radcliffe the situation of principal secretary, 'an office regarded as equivalent to prime minister.' About the year 1645, when

the king's affairs were quite desperate, Sir George withdrew to France.

During his abode at Paris, years, anxiety, and want of those accommodations which his earlier habits had rendered necessary to him, brought on a stroke of the palsy; which had happily no effect on his understanding; and, as appears, very little on his spirits. With one side torpid and half dead, this faithful exile continued to the last actively employed in providing for his master's present wants, and promoting his restoration. That event, the object of all his hopes, and the cause of bitter disappointment to his surviving friends, he was not permitted to see: the particulars of his journey from Paris, and the immediate occasion of his death (most probably the journey itself), are nowhere related; but it is certain that he expired at Flushing, May 25, 1657, in the sixty-fifth year of his age, and was accompanied to his burial at that place by the Royal Party.

He was most indefatigable as a man of business, and appears to have been eager to occupy as many departments of it as possible. That he evinced no ordinary ability in this capacity, there could not be a more decisive proof than his being employed in preference to all other men by Strafford. In advert- ing to the foolish extravagance of praise bestowed on his elo- quence by some former writer, and indeed in the general estimate of his talents, Dr. W. is really more sober than could have been expected from an antiquarian editor. He considers Sir George as a man of sound, clear sense, and as making the utmost of that inestimable endowment by invincible diligence; but as not participating in any degree the commanding genius of Strafford, to whom it should seem that he maintained, with inviolable fidelity, that dutiful allegiance which correctly mea- sured and expressed their relation to each other, in point of talent. The editor notes one remarkable difference between them. Radcliffe, when transacting or writing upon business, was always grave and intent. Strafford, while pursuing his purpose with an energy and an efficiency scarcely ever sur- passed, could divert into easy vivacities; as if an eagle, in darting towards its object, should make a number of flourishes and gyrations from the pure excess and ebullition of energy. For conscientious integrity, it would seem that Sir George's character was invulnerable,—except on the political side. In one or two letters to Strafford, we were pleased to see him pos- sessing principle and courage enough to take upon him to admonish that formidable personage, on some points of moral propriety and religious importance. We are told that Strafford sometimes actually made him a kind of confessor, and un- reservedly disclosed to him such matters as oppressed his con- science. It is evident that the principles of religion had been early and seriously inculcated on Sir George's mind, and that he retained through a busy political life such a recollection of

them and promptitude to avow them, as have long since been out of fashion in his class.

But the biographical portion of this very slender volume (not, however, constructed, as the editor positively assures us, for the purpose of 'making a book,') is very brief, the substance of it consisting of Sir George's letters; with a number from Stratford, which, though for the greater part on topics of no great interest, and written in an incorrect, negligent, and almost rude phraseology, display all his characteristic sagacity, decision, and daring imperiousness. As to Radcliffe's letters, we think that after Dr. W.'s expressions about the good fortune of their discovery shall have been duly echoed by a few antiquaries, in the tone of felicitation to their editor, there will be nearly a perfect consent of all other readers that nothing more totally insipid and useless has ever yet been set to occupy a little space about the centre of modern quarto pages. They consist chiefly of little notices, in the driest style, of the most ordinary matters in the passing circumstances of life; such as the want or receipt of small sums of money, the costs of diet, the purchase of apparel, disappointments caused by carriers, the meeting with acquaintance, the perversity of my uncle, accompanied indeed with expressions of kindness, but generally in much the same form of words, to his mother. At a more advanced stage there are expressions of affection for his wife and son, deliberations whether they had better come to him in London, or stay for him to return to them in Yorkshire, notices of the load of unpleasant business in the management of some old lady's estates, an account of a slight imprisonment which he suffered for refusing to pay his share of the forced loan with which Charles made an experiment on the nation in 1627, with a piece or two of casuistry about how far he ought to persist in incurring inconvenience or danger in a resistance to the iniquity of government,—which deliberation ended in resolving, with the advice of friends, that if his Majesty should continue peremptory, Mr. Radcliffe should not. There nowhere appears any remarkable force of understanding, any brilliance or even sprightliness of thought, any ardour of sentiment, any striking narration. When writing from the college he never gives any account of his studies, or signifies any particular interest in any subject or book. In short, the matters he writes about seem to be generally, with the exception of his family, the least things he can be supposed to have to write about: It is true, as the editor observes, and gives the observation in a tone of importance it will not support, that a number of particulars characteristic of the times are afforded by such letters; as for instance, the prices of particular kinds of food and apparel—the much greater measure of frugality pre-



§16. Whitaker's *Life and Correspondence of Sir G. Radcliffe.*

vailing in those times than in the present, and some particular modes of it—the extreme slowness in the conveyance of letters between distant parts of the country, it requiring a much greater number of weeks than it does now of days for a communication between friends in the north and the south of England—and the manner of addressing and looking up to parents in those times, so much more expressive of deference than that prevailing in this age of licence, premature mannishness, and wasteful expense; this age of which, like Dr. W., we should be most passing glad to exchange the fops, the beardless coxcombs, the bucks, blades, and profligate prodigality, for even something several degrees less decorous in character, and economical in modes of living and amusement, than what is here exemplified in the youth and early manhood, the school and college life, of Sir G. Radcliffe. In good truth there is not the smallest occasion for the editor's appeal to 'even a modern father of rank and fortune, whether he can lay his hand on his heart and say that, as the companion and comfort of his old age, he would not prefer a son like George Radcliffe, to a disciple of our great classical seminaries at present, who brings away with him a much greater horror of inelegance than of vice.' It is admitted, we say, that these letters mark incidentally some few features of the simplicity, the frugality, the deference to elders and instructors, which that age may boast against the present, (for which, by the way, that age was in no small degree indebted to that *Puritanism* which Dr. W. detests); but at the same time we think there cannot well be a more striking exemplification of the utter contempt in which we are now come to hold that same lauded frugality, than that, in order to afford us a very few extremely slight incidental notices of the manners of those times, a quantity of as trivial letters as it is possible to conceive an educated person to write, should be made to constitute the substance of a guinea quarto. What amazement at any similar doings would not have been testified by the worthy George Radcliffe, and his tutor, and his kind mother, who were so exact and careful, even to the penny, about the cost of every thing! What total incredulity, and what scorn of the fortune-teller's silliness they would have felt, if such a destiny had been predicted of the homely written messages about health and the sundry little matters of business, which people who had occasion to eat, and wear clothes, necessarily had often on their hands. Besides, we have plenty of printed memoirs, letters, and anecdotes, illustrative of the state and manners of those times. Or if we had not, it would have been worth while to wait for the discovery of some *other* 'old trunk or bureau' than that of which the contents are here disambogued; and it would have been tolerably safe that none

of them could have thrown a stronger ridicule on the gravity with which an editor should announce their discovery as a fortunate event for the literary world.

As specimens we will transcribe two or three letters, chosen rather at random than with any pointed aim to verify what we have said of the collection.

The following was written in his fifteenth year:

‘ Good Mother, April 7th, 1607.  
‘ You might think it a very unnaturall part in me, having so good opportunitie, if I would not write unto you ; but lest you should thinke so, I could not at this tyme but write, although I have but small matter whereof to write. I received of George Armitage the carrier my hat, and the \* \* \* \* and the cloth that you carried the piggeons in. My master hath sent for some books to London, which will cost above twenty shillings, but I can not be without them. I have sente you heere your knife, which my master has caused to be new dressed, and a . . . . . which my mistress saith is yours, and gave it to me to send unto you. I hope to see my unkle come to day, and my uncle Lockwood said that if he could call on him he would come too. I would gladly see my cousin Charles ; I hope to see him ere long ; if he come he shall not come before he be looked for. I pray you commend me to my brothers and sisters, and all our good friends. Thus desyringē your daiye blessings I take my leave. ‘ Your obedient sonne G. R.’

We pass over several of just the same sort, to extract the ninth, p. 22.

‘ The opportunitie of this bearer at the long intermission of my letters, my deare and lovyng Mother, made me, att this tyme that I could not omitte this so fit an opportunitie. These, therefore, are to give you most humble and earty thanks for all your kindnes towards mee, having no better recompence to render for the same. We are all in good healtie (praysed be God !) here at Oldham. Mr. and Mrs. Hunte remember themselves unto you, and to my brothers and sisters, most kindly. I received by Thomas Donford, this bearer, a 6, 7, and 9 prints of ginger-breade, one to me, another to Robert, and another to Jerimye, and 5 pearres to my cousin Robert and mee from you, and 1 peare and 2 apples for Jerimye from you. We desire greatlye to see you at Oldham, according to your promise, for we . . . . ., My cousin Robert is well (God be thanked !) and remembereth his dutie most humbly unto you, and his most carefull parents. Thus, with my humble dutie and commendations to my kyne brother and sisters, desyringe your dalie prayers, I take my leave. ‘ Your most lovyng and obedient sonne, G. R.’

The epistles are not in the least improved in importance after the writer has attained the age of twenty, and, after having studied at college, has entered on his legal course at Gray's Inn. The following are perfectly fair samples:

‘ Loving Mother, May 29th, 1619.  
‘ I have received two letters from you, with a handkerchiefe from my sister Nettleton, which I have delivered to Mrs. Longley; she is now

very sicke, and hath been a fortnight or more & she was purposed to have gone down into Yorkshire this summer. I told her of 40s. received of Christopher Brookes, which she will not have repaid; but is sorry that it comes to you in such small payments. I have bespoken your sugar, cinnamon, ginger, and maces, which your godson Jo. Gib. will sende. I would sett out from hence a weeke after Midsomer day, and go by Oxforde.

Your Loving Mother,

I have received from you two letters dated the 3d and 17. of June. For a horse I think I shall conveniently provide me to be at Thornhill about a moneth hence. I have bought a convenient chamber, and paid for it so much money as I had received, and there remains xxvs. more to be paid in Lancashire at Bartlew tyde, which I humbly intreat may be provided against that tyme. For my quarterage I shall take uppe 8 poundes. Mrs. Longley is well recovered. (prayed be God!) and commends herself unto you. Your godsonne will provide you spices, and send them by Wm. Day.

As the writer gradually climbs up to a considerable height in official life, as well as years, the strain of his letters keeps an exactly due proportion to that of his earlier ones: that is to say, they are as insignificant as it can be imagined possible for any man of his attainments and station to write. Nor can we perceive any great value in the comparatively small number of those, (some of them of considerable length) written by Strafford, though they bear, as we have said, very palpable marks of his character. They relate chiefly to official details, and to persons and circumstances connected with those details; with a few passages indeed relating to the great national concerns of that interesting period. In the approach toward the fearful crisis of the public affairs, he displays, amidst oppressive bodily disorder, and a distracting multiplicity of business, the whole vigour of his character, in the decision of his orders, in the confidence of his anticipations, notwithstanding many ill omens, and in the severity of his invectives, which were directed with hardly less force against some of the conductors of the royal cause than against its most conspicuous enemies. It is strikingly evident that it was quite as necessary to the whole character of his mind as it was to his ambition, that he should be the predominant man both in council and action. By his unequalled energy he was always, and even involuntarily, advancing toward becoming so. And when that energy was partly rendered inefficient by the dissension, the jealousy, the thwarting, or the irresolution of those with whom he had to co-operate, his spirit broke with an impetuous indignant impetuosity, rebounding on itself and foaming against the obstruction in its course. At some moments his indignation was mingled with real distress, as in the following short letter

Cousin Radcliffe,

Sept. 1st, 1640.

Pitty me, for never came any man to so lost business. The army altogether unexercised and unprovided of all necessarys. That part which I bring now with me from Durham the worst I ever saw. Our horse all cowardly, the country from Barwicke to Yorke in the power of the Scott, an universall affright in all, a general disaffection to the King's service, none sensible of his dishonour. In one worde, here alone to fight with all thes evils, without any one to helpe. God of his goodnesse deliver me out of this the greatest evill of my life. Fare you well.

Your ever most faithfull and most affectionate cosin and friend,

North Allerton, 1st Septemb. 1640.—p. 203.

STRAFFORD.

About two months later, he writes thus:

I am to-morrow to London, with more dangers besett, I believe, than any man ever went with out of Yorkshire; but my hartte is good, and I find nothinge cold wth in me. It is not to be beleevd how great the malice is, and how intente they are about it: little lesse care ther is taken to ruin me than to save ther owne souls. Nay, for themselves, I wishe ther attention to the latter were equal to what they lend me in the former; and certainly they will racke heaven and hell, as they say, to doe me mischief.  
p. 218.

Near the end of the same letter there is a most characteristic passage, in the form of instruction for Wandsford, his friend, and relative, who had been appointed Deputy of Ireland after Strafford's recall to the assistance of his master in England.

Remember my service to the Deputy; show him this letter, it will [a word waiting] from me, that he must *tenir rigide*, and not suffer any gentlemen to grow insolent upon him, and that his old rule of moderate counsellis will not serve his turne in cases of this extremity; to be a fine well-satured gentleman will no doe it; we are put by that warde: I cannot write to him now.—p. 221.

The following note to Radcliffe, then in London, was written three days before Strafford's execution:

I thinke it best you stay where you are, and let us see the issue of to-morrow. Gentle George, let me have your prayers to God for the forgiveness of my sins, and saving of my soule. Meets, I trust, we shall in heaven, but I doubt not on earth. Howbeit, all men living I should be gladdst to spend an hour with you privately; if that might be admitted, that might be comfort to me; to see you at a distance but a trouble and a disturbance.

Sunday morning, 8 o'clock, 9th May.—p. 224.

The volume closes with a sort of brief political commentary on the history and characters of Radcliffe and Strafford. This, excepting the part which simply narrates the latter events of Radcliffe's life, might perhaps as well have been deferred to a future opportunity, when the editor's opinions shall have attained something like a consistent and decided form; for here they seem to be set forth in a very perplexed manner. For just

stance, it is a point assumed as not to be questioned, that Radcliffe was a man of very high and comprehensive integrity; and yet the editor is obliged to record, in so many words, 'his instantaneous conversion from a popular to a prerogative lawyer, and his consequent transition from prison to preferment—changes in which,' says he, 'interest or personal attachment, (as is too often the case with political men) had a larger share than the convictions of conscience. But he followed his patron, who had been taken off from the Country Party by a bargain with Buckingham, at a time when the Court had neither done nor forbore to do any thing which could warrant so quick a transition from distrust and opposition to confidence and support.' We should be glad to know how much more than a delinquency equivalent to this, would be required to vitiate, essentially, any other character than that of a politician. But not Radcliffe only—the 'Patron' himself whom he so gainfully followed, is to be accounted, on the whole, a man of integrity, notwithstanding this nefarious bargain with Buckingham, and notwithstanding his transformation, through the influence of mean self-interested motives, from a zealous and most powerful defender of the people against despotism, into the most relentless ally and agent, nay even prompter, of that very despotism when it was becoming still more audacious. Dr. W. is angry against the censurers of this notorious political apostate and traitor to the nation: and yet, with an unlucky sort of honesty, cites for the first time from one of the printed letters of Strafford, a passage which justifies the utmost acrimony to which any of those censurers ever gave utterance,—a passage which, by Dr. W.'s own admission, shews that Strafford wished to make the English government a perfectly arbitrary unlimited monarchy. He condemns, and most justly condemns, the illegal proceeding which consigned Strafford to the scaffold; and yet he states positively, (what himself would have considered, *if the two parties had been reversed*, as going far towards a justification,) that the case was an equal alternative between Strafford and the leaders of the popular party, for that if they had not deprived him of his head, he would have very speedily deprived them of theirs. Even the tyrant for whose sake he lost his life must no longer be spoken against; since, if we read the English history with as careful an attention to dates as Dr. W. has done, we shall find that Charles, even the benignant Charles I., was all concession, while it was the rebellious insatiable people that perpetrated the aggressions and encroachments. In short, it is evident that he was a 'real martyr,' these are our editor's words, 'a real martyr, not merely to his own rightful prerogative, but to the laws and liberties of England.' Yes, for the liberties of England: and this being

so, we think that however unjust it was to condemn him to death, he was at all events unfit to govern a great nation; for there must be something exceedingly out of order in the understanding of a man who will first demolish an object, and then provoke martyrdom for its sake.

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Art. IX. *An Introduction to the Study of Cryptogamous Plants. In Letters.* By K. Sprengel, D.M. &c. Translated from the German, 8vo. pp. 420. with ten plates. White. 1807.

THOUGH this work was published so long ago as 1807, its merit and utility are such, that we cannot resolve to conceal our neglect, by suffering it to pass entirely without notice.

While it cannot be denied that the study of cryptogamous plants, has been prosecuted with ardour, and furnished a source of great and abundant delight, to many who have devoted themselves expressly to the pursuit: it is equally true that as a means of amusement, as a relaxation suitable for the leisure hours of persons, the energies of whose minds are directed to other objects, it has almost entirely been overlooked. Why this should be the case it is not easy to explain. One of the most extensive uses of natural history is precisely this—that it presents the mind with varied opportunities for that recreation, which not only every rational being requires and endeavours to procure, let the price be what it may, but upon which in fact a considerable part of our pleasures depend. Nor is the minute observer who spends days and months in investigating the transformations of a microscopic animalcule, or in tracing the progress of vegetation in the seed of a moss, to be utterly condemned as wasting his time in frivolous employments. Acute and patient investigation even in the seemingly most neglected corners of Nature's dominion, is necessary to obtain a comprehensive view of the whole; and when this is once obtained, even transient observers may be made to participate in a large portion of the delight which every part is adapted to afford.

We are therefore under obligations to the author of the performance before us for having laboured so diligently to reduce the subjects of the department he has chosen, to scientific precision: and all who peruse his work will acknowledge that he is deserving of additional thanks, for the perspicuous manner in which he communicates the results of his observations. With this assistance, a person moderately initiated into the mode of botanically discriminating plants of the first orders, will be able to extend his researches to those comprised under the general term cryptogamia. If he does not disdain an organization equal in perfection to that of the tallest palm, because he can carry a

hundred specimens of it in a snuff-box; if he does not think it degrading to his dignity, as lord of creation, to look for objects of wonder and delight beneath his feet; he will find a source of pleasure opened, exceeding in variety the more obtrusive beauty of the phænogamous plants, springing up most vigorously when they languish, and as widely spread as the habitations of man.

Mr. S. confines himself in this work to the Ferns, the Mosses, the Hepaticæ and the Lichenes, purposely omitting the Fungi and Algæ. Each of these he introduces by remarks on their geographical extent, and geological or mineralogical stations, then considers their general economy and structure, and mode of propagation, and lastly their classification. Though he advances his opinions, particularly where they differ from conceded authorities, with much modesty, yet his manner evinces a conviction of the right to think for himself, since he has seen for himself; a right which will be the more readily acknowledged, as he appears to have observed without prepossession, and with a considerable degree of that scientific scepticism which is indispensable in the pursuit of truth. Many authors who have written on this subject, particularly when treating of the fecundation of the cryptogamic plants, have been so determined to find out parts analogous to the stamina and pistillum, that, after having wearied themselves with guessing, they apply the appellations to organs which have no such destination. Even Hedwig has been occasionally mistaken. Mr. S. gives us less decided results; but his observations are probably the more correct. His remarks on the classification of the different species, and his character of the genera will be found valuable even though all the genera be not received; and his hints on the extent and situation of these beautiful but neglected vegetables, appear to us so interesting, that we willingly curtail our own account of the work to give our readers an opportunity of judging for themselves. In justice to the author, we must however notice, that this is not the most perfect part of his performance, and our manner of extracting it necessarily renders it still less so.

‘The islands between the tropics are the only true native countries of the Ferns.

‘Of from five to six hundred species of Ferns known to us, more than one half are natives of the Antilles; Plumier has collected in Martinique and St. Domingo alone, a hundred and sixty species, to which Swartz has added upwards of a hundred new ones from Jamaica, after Browne and Sir Hans Sloane had discovered there as many before him, but without having given perfect descriptions of them. The Philippine and Caroline islands cannot fail to possess an immensely rich treasure of Ferns; and it is really a matter of regret that, since the Jesuit Kamel transmitted from thence some species to the rich apothecary Petiver, who published them in his work, the treasures of those fertile islands have not been examined by any

scientific botanist. The two Forsters, though Ferns appear to have less engrossed their attention than other vegetables, found nearly two hundred species of them on the islands of the South Sea. From the Moluccas and the isles of Sunda we find some Ferns in the work of Rumpf and Rheede; but unquestionably many remain perfectly unknown to European botanists. And that a vast treasure of these plants still awaits the collector at Madagascar, may be easily guessed by those who are acquainted with the climate of that fertile island.

On casting a view over our northern regions, we find that Sweden affords only twenty-seven species. Of Germany the catalogue is rather richer, the number of its Ferns amounting to nearly forty species. England, on the other hand, on account of its more temperate climate, can boast of a far greater number. Thus the Number of Ferns appears to increase in proportion to the greater warmth and humidity of the countries.

In Siberia and other great continents of Asia, Africa and America, the number of Ferns is proportionally small. Michaux, in his extensive tour from Florida to Hudson's Bay, found only between forty and fifty species. They are rather more plentiful in the streights of Panama and in Guiana, where considerable heat and moisture combine to favour their growth.

The Ferns, therefore, next to the Palms, are the tenderest fosterlings of nature, and stand the most in need of her parental care; being seen to thrive only in countries particularly favoured by Flora.

We find the same care shown in determining their places of growth. By far the greater part of Ferns are met with in moist spots; out of which they will not thrive. Almost the sole exceptions are, *Aspidium Filix mas* and *Pteris aquilina*; both of these not only thrive in any soil, but are found in abundance on the most arid heaths.

In all tropical islands the Ferns occur only in shady woods, and on the borders of brooks and springs; *Asplenium obtusifolium* is, indeed, found in the midst of the clear fountains and springs of Martinico. The only exceptions to this are, *Acrostichum furcatum*, and *Adiantum aculeatum*. The tropical Ferns, moreover, are partial to the trunks of old trees covered with moss, which they climb up and completely overspread, leaving no appearance of their roots; or they are suspended from the branches in the same manner as *Parmelia jubata* is in our thick forests.' p. 20—25.

In their places of growth, and for geographical extent, the mosses are very remarkable; for although, like the Ferns, most partial to shady and moist places, they are found to thrive also in very different kinds of soil, and even exposed to the intense heat of the sun in arid situations.

The mosses grow most luxuriantly in morasses, especially in such as are surrounded by trees: in the northern countries these are quite replete with different species of moss, which grow still more luxuriantly if the soil contain iron-ochre or marcasite. These morasses seldom dry up entirely in summer, and are rarely frozen in winter, owing to their being covered with deep snow, and to the higher temperature caused by the sulphur and asphaltum. Such soil furnishes turf and peat, a material for fuel which occurs only in northern climates and in alpine tracts. In Sweden, and also in Canada, Germany, and Siberia, such peat, or turf-bogs are replete with *Sphagnum obtusifolium* and *acutifolium*; indeed, they are almost entirely formed by these two mosses.



‘Even the rivers, brooks and springs are favourite residences of several mosses. All the species of *Fontinalis* occur in the clear waters of rivers and wells; *Fontinalis antipyretica* is particularly partial to the proximity of waterfalls; it strikes its roots on the stones washed by the fall, and the vigour of its vegetation appears to be proportionate to the violence with which the waters break around it. Other species, grow exclusively in watery situations, or where they are exposed to be inundated.

‘It is a circumstance sufficiently well known, that innumerable mosses inhabit the stems and branches of old trees, and that the species of *Orthotrichum*, *Neckera*, *Leskea*, *Hypnum*, and some others, particularly delight in these situations, and may therefore be termed parasitical. Here, too, the Lichens prepare the mould necessary for the vegetation of mosses.

‘Mosses are contented with a much lower temperature and rougher climates than most other vegetables. The periods of their most vigorous growth and propagation are the autumn and spring; we, therefore, find them in far greater abundance and vigour in alpine regions, which favour their growth too by the humidity continually precipitated from the air, and by the thin layer of light mould they afford them. In Germany and Switzerland the steep rocks of the alps are clothed by mosses from the height of 3000 to 5500 feet: but at this last elevation they cease, either from the eternal snow, or that the rocks are too naked to afford them nourishment.

‘In the polar countries where the soil never thaws more than for the depth of four inches, Mosses and Lichens are the only vegetable inhabitants. The northern border of Siberia towards the coast of that sea is, for the width of some hundred versts, an immensely extended morass; destitute of trees, where, in the middle of summer, the thaw never penetrates more than a span deep: here the whole soil is covered by mosses, which thrive although their roots are only just above the eternal crust of ice, on which, even in summer, you can travel in sledges drawn by reindeer, as far as the coast of the Icy Sea. In Spitzbergen, according to Martens, the rocks of schistus, rising out of the everlasting masses of ice are thickly closed with mosses. In Greenland they constitute the most numerous class of vegetables.

‘The northernmost Lapmarks of Sweden and Norway are the true native country of the mosses. The circumstances are similar in North America; the higher up to the north, the greater number of mosses is to be found. According to Michaux, in Florida and Carolina there are few, in Pennsylvania more, and most of all in the swamps and forests from Canada to Hudson’s Bay.

‘In the southern hemisphere also the mosses particularly extend towards the pole. There are only fourteen species enumerated in Thunberg’s *Flora Japponica*, and all of these, with the exception of two are common in Europe. But in Patagonia and Terra del Fuego almost the whole of the swampy soil is covered by mosses: it is therefore a matter of regret that Forster, who speaks in high terms of the abundance of mosses in Terra del Fuego, interested himself so little about them, and collected so few.

‘Though the colder climates are particularly favourable to the mosses, yet they are known to thrive even between the tropics, provided they find a proper place of growth on alps or in shady swamps. What a rich booty in mosses fell under the observation of the excellent Swartz during his

stay in Jamaica and other West India islands! What a number of new species were brought by Commerson from the Mascarennas; and by Sonnerat from Madagascar! We have therefore ground to conjecture that even in Africa, which has hitherto furnished us with the smallest number of Mosses, an incalculable host of new species may perhaps be concealed from the eye of the botanist, on those alps which are supposed to exist beneath the equator, and are hid down in our present maps under the appellation of the Mountains of the Moon. pp. 224—232.

The LICHENS abound in every part of the world; the most barren rocks in the northern-most regions and the vicinity of glaciers, where eternal ice prevails, are inhabited by these wonderful vegetables; and the barest and hardest masses of granite and porphyry receive from them the first rudiments of vegetation. Braving the inclemencies of every climate and season, Lichens are the never-failing companions of the travelling botanist; in the most elevated, cold, and inhospitable alpine and polar regions, these desert him last; even on the loftiest mountains of the temperate regions, on the verge of eternal snow, the eye of the botanist is still soothed by the brilliant *Peltidea crocea*, and in the North, by the beautiful *Peltidea polaris*, *Parmelia chlorophana*, *Lecidea*, *Wahlenbergii*. There are even a considerable number of Lichens that seem to thrive the most vigorously on the loftiest alps! their more simple, half-organized, structure resisting the intense cold, occasioned by the adjoining perpetual ice, which is sufficient to destroy all vitality in the more perfectly organized beings.

The primitive mountains, the fundamental pillars as it were of our globe, have proper Lichens that cover the barren surface of their masses of porphyry and granite.

Calcareous rocks, and old walls coated with lime, are inhabited by *Parmelia saxicola*, &c.

Our breccias and rocks of quartz are covered with *Lecidea atrocarpa*, &c. Lichens particularly abound on such soils as are unfavourable to other vegetation. Most species of *Bacomyces* grow on arid heaths; *Peltidea venosa*, *Parmelia limosa* and *subtilis*, on mud; *Lecidea miscella*, &c. on moist coarse clay.

Mosses beginning to decay afford a habitation particularly suited to Lichens, where they form incrustations in such a manner, as to exhibit a sort of firm stony rind surrounding their stalks. In such situations we find, among others, the gelatinous *Parmeliæ*. One Lichen grows even on a species of *Jungermannia*, viz. *Lecidea Jungermanniæ*, and some are also parasitical on other Lichens.

But the habitation the most congenial to Lichens is the bark of trees, and they are not unfrequently seen to partake of the qualities of that part. The youngest and smoothest barks are occupied by *Opegrapha*; while the larger *Parmeliæ* are usually found only on the rugged and cracked bark of old trees, and on decayed wood.

Many Lichens take up their abode under water, on the surface of stones; even in mines under ground, Humboldt discovered several species, comprehended by Roth under the name of *Rhizomorpha*.

In this manner are the Lichens dispersed all over the face of the

globe. Placed almost on the lowest degree of organization, they often require nothing for their conservation but the moisture of the atmosphere, precipitated on the naked masses of rock. But on these rocks, by their decay, they form a stratum of mould, favourable to the growth of the more highly organised Mosses and Jungermannias. Scarcely is there a tree found in the torrid as well as the frigid zone, that is not, at some period of its existence, covered by Lichens; for, unconfined to any particular climate or degree of latitude, wherever there occur mould, stones, rocks, or trees, Lichens are sure to be found.

'These plants merit the attention which has of late been bestowed upon them, if in no other respect, yet certainly on account of the various economical uses to which they are applied, such as in dyeing, and even as affording food both for man and beasts.'

The translation, though occasionally negligent, is evidently done by a person acquainted with the subject. The work is well and correctly printed; and the plates neatly executed and carefully coloured. We can give it no higher recommendation than to say, that it is a work deserving a place by the side of Dr. Smith's *Introduction to Botany*,—to which, (though very different in plan), it may be looked upon as a continuation.

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Art. X. *The Life of the Rev. John Haugh, D. D.* Successively Bishop of Oxford, Lichfield, and Coventry, and Worcester: formerly President of St. Mary Magdalen College, Oxford, in the Reign of King James II. Containing many of his Letters, and biographical Notices of several Persons with whom he was connected. By John Wilmot, Esq. F. R. S. and S. A. royal 4to. pp. 387. Price 1l. 11s. 6d. Sold by White and Cochrane, Longman and Co., and Cadell and Davies. 1812.

IT may not be easy to decide what is the discreetest course with respect to the exterior equipment of a biographical work, when the person to be celebrated lived rather a long time since, and, though highly respectable, did not possess that kind of eminence which is to remain visible through all time. In such a case, the principle of fair proportion would seem to recommend a book of very moderate show and presence, a modest duodecimo, or octavo at most, with an ordinary neatness of execution, and a forbearing demand on the purse. The propriety of this will seem to be much enforced by the consideration, that there have been many very great men whose records occupy a very narrow space in books; and it seems a kind of irreverence to the memories of such men that all the amplitude and eclat of literary exhibition, which ought to have been theirs if history had not been so scanty of information concerning them, should

be conferred on those whose importance was at once of much less magnitude and of a more temporary nature. If there are not materials for constructing superb monuments to many of those greater men, the *space* at least ought to be left which those monuments should have occupied—and not filled up by disproportioned and pompous ones of their inferiors. If what was once a majestic oak, is now reduced to a branchless mouldering trunk, it would be a kind of injustice in taste to let comparatively ordinary trees encroach so close around it as to overspread it.

We were going, on the other hand, to specify reasons why the biographer of a person whose importance was not of the first rate, and is receding fast from our view, may think himself aiming at public utility in an earnest effort to renew the celebrity of such an individual by means of a book, adopted to catch attention by a conspicuous splendour of its exterior. But we shall perhaps better consult our limits, and mind our proper business, by coming directly to the work of Mr. Wilmot, and noticing in the first place the remarkable richness of its typography and engraving. It has in these respects a degree of beauty which will arrest the reader's attention again and again, and not let him grow insensible of it through familiarity.

The Preface, which is not ostentatious, states the sources whence the author, or as he modestly denominates himself, the editor, has derived his materials, and some of the causes of the scantiness of the biographical memoir.

'The private, unambitious life which Bishop Hough preferred, and which he enjoyed for many years, was little calculated to afford materials for biography, or to furnish that fund of incident and anecdote which the lives of most public men supply: besides, the length of time which has elapsed since his death, now nearly seventy years, has greatly increased the difficulty of acquiring particulars of his public as well as his private life, and might alone have furnished a sufficient apology for the scanty materials, which the Editor of this work has been able to collect.

'But, in addition to the difficulties occasioned by this distance of time, we have likewise to combat the great modesty of Dr. Hough, and his peculiar unwillingness to have any thing which proceeded from his pen made public. We are informed by a late Antiquarian, who had an opportunity of reading several of his Sermons (which he calls 'very excellent') that such was the good Bishop's antipathy to the publication of these, or of any other of his writings, even after his decease, that he gave a strict charge to the contrary.'

That is to say, it was the venerable bishop's sincere and deliberate judgment that what he might have written, whether

in the form of letters or any other form, had not the qualities which ought to be found in all writing which demands, by means of the press, to be diffused through the nation, and preserved to a distant futurity: and his amiable serenity of mind, it is probable would have been not a little disturbed, if he could have foreseen the use that was to be made of his familiar letters, and of fragments of his discourses, seventy years after his death. It strikes us, and has in several former instances struck us, as somewhat odd, that the very first requisite in a biographer should be a total contempt of the judgement of the person to whom he means to do honour. Mr. Wilmot thinks that nothing would have been more silly, than the expressions which he knows the worthy bishop would have earnestly uttered in his last hours, had a design been then intimated to him of doing what is now done;—and yet it is nevertheless asserted that he retained the soundness of his understanding to the last. The trade of literature was not at that time in such a state as to give him any cause for apprehension, or he certainly would have reclaimed his very letters into order, to see them with his own eyes on his own fire, fairly and for ever put out of danger.—Biographers and editors will, of course, be much at variance with our notions and wishes concerning this matter; but we are most certain of the approbation of men whom they profess to regard as their betters,—of all such worthy, and modest men as Bishop Hough.

This prelate was born in 1651, and after a successful progress in literature and ecclesiastical preferment was elected by the fellows of Magdalen College, Oxford, to be the President of that college. This event, with its consequences, appears to be the only thing that has given him a distinction in our history above so many other men of worth, learning, and moderate talents; that have held and graced the higher situations of the church, without having left any permanent traces of great individual importance. It is true they have rarely been inclined to adopt the expedient which would have been infallible for this purpose. They have seldom chosen to resist the mandates and the minions of a tyrant.

Dr. Hough fortunately rose to the station we have mentioned in the short reign, and in the latter part of the short reign, of James II. "Fortunately," as an opportunity was afforded of obtaining great honour at small cost. The occasion was excellent for evincing a bold and firm mind, and yet the season was such, that a dignified ecclesiastic was not likely after all to come to any grievous harm. A large portion of the memoir is occupied, not im-

properly; with this remarkable transaction,—a transaction which contributed very much to aggravate that national alarm and indignation which at length expelled the tyrant, and ought to have expelled him much sooner.

In March, 1687, the Presidentship of Magdalen College being vacant by the death of Dr. Henry Clarke, the Senior Fellow and Vice-president, Dr. Charles Aldworth, gave notice in the Chapel the 31st of that month, conformably to the statutes of the College, that the election of a President would take place on the 13th of April: but the Fellows being afterwards informed that his Majesty, King James the Second, had granted Letters Mandatory requiring them to elect Mr. Anthony Farmer who had not been Fellow, either of this or of New College, as indispensably required by the statutes, who had also given strong proofs of indifference to all religions, and whom they thought unfit in other respects to be their President, thus presented an humble Petition to the King representing, “that by the statutes of their Founder, he was not admissible to that office, &c. beseeching his Majesty either to leave them to the discharge of their duty and conscience, according to his late most gracious Toleration, and to their Founders statutes, or to recommend such a person as might be more serviceable to his Majesty and to the College.” p. 5.

These Letters Mandatory were not delivered to the Vice-president and Fellows till within four days of the end of the period limited by the statutes for the election; and no answer to the Petition having been received, except a verbal notice from Lord Sunderland “that his Majesty expected to be obeyed,” they met on the last day of the time limited, and, with all the appointed formalities, elected Dr. Hough, as “a gentleman of liberality and firmness who by the simplicity and purity of his moral character, by the mildness of his disposition, and the happy temperament of his virtues, and many good qualities, had given every one reason to expect, that he would be a distinguished ornament to the College, and to the whole University.” He was solemnly installed in the Chapel, and took the oath directed on the occasion.

It was quite of course for his Majesty to ‘fly out,’ as his brother Charles used to express James’s angry explosions. Many representations were made to him in vindication of the proceedings of the offenders, and in evidence of the impossibility of their having complied with his mandate without violating the fundamental laws of their institution. But all in vain. The King’s commissioners for ecclesiastical causes declared the election void, and decreed the ejectionment of the President; and his Majesty’s next mandate commanded the election of another person who was a Roman Catholic. Mr. Farmer’s conduct having been in-

contestably proved to be 'irregular, indecent, and very vicious.' Compliance being again declined, it was resolved to try on the nerves and souls of this contumacious society, the effect of a portentous phenomenon, the real veritable present visage of an incensed monarch,—and this visage was actually conveyed to Oxford, along with the whole of its owner, to glare upon them. But, by the hardihood with which they sustained this lurid aspect, one would be tempted to fancy they had previously undergone the effect, a benefit for once, of seeing the countenance of Medusa; so obstinately unmoved did they remain even though the force of an awful spectacle was aggravated by tremendous sounds. Never, in any other instance, were such imperial utterances thrown away.

The King said among other things, "Ye have been a turbulent College. I have known ye to be so this twenty-six years. You have affronted me in this; get you gone; know I am your King, and I will be obeyed; and I command you to be gone: go and admit the Bishop of Oxford Principal, what d'ye call it, of the College (one who stood by said, President), I mean President of the College. Let them that refuse it look to it. They shall feel the weight of their Sovereign's displeasure." This he repeated, and added, "Get you gone home I say again, and immediately repair to your Chapel and elect the Bishop of Oxford, or else you must expect to feel the weight of my hand." p. 15.

The affair was prolonged by some ineffectual negotiations, in which the Society were assisted by the worthy and celebrated William Penn, who was in considerable favour with James, and always endeavoured to turn his influence to an useful and benevolent account. The unequal contest was soon brought to a conclusion by a decisive act of authority. A royal commission cited the Fellows and their 'pretended President' to appear before them; and, after a kind of conference, or rather accusation and trial, (in which the calm and dignified firmness and intellectual promptitude of Dr. Hough were very eminently displayed,) confirmed and violently enforced the decree of ejection. On which he pronounced, with deliberate coolness, the most memorable words he ever uttered: "My lords, you were pleased this morning to deprive me of my place of President of this College: I do hereby protest against all your proceedings, and against all you have done, or hereafter shall do, in prejudice of me and my right, as illegal, unjust, and null; and therefore I appeal to my Sovereign Lord the King in his Courts of Justice."

When James, near the end of his career, was terrified by the appearances which threatened him from Holland, into

some expedients for conciliation he gave to the Bishop of Winchester such a general commission with respect to the settlement of the College, as the Bishop chose to consider as authorizing him to restore Dr. Hough to the station, and the Fellows, who had also been expelled for their fidelity to themselves and him, to the privileges of their establishment.

The whole of Dr. Hough's life after this transaction, a space of more than half a century, appears to have been an almost uninterrupted course of health, serenity, and unostentatious goodness, perfectly free from ambition, and clear of all the passions and vexations of party in church or state. He is said to have had the offer of Canterbury, and we have really no difficulty to believe, that it cost him but a very slight effort to decline this golden summit of the ecclesiastical eminence. He became bishop of Oxford about the fortieth year of his age, and died bishop of Worcester fifty-three years afterwards. He lived happily in the married state from about his fiftieth to about his seventieth year; and his recollections of his departed wife, throughout the long period that he survived her, are expressed in the genuine language of tenderness and regret, mingled with pious anticipations of reunion. Almost all the amiable virtues seem to have met in such harmony as to constitute a very extraordinary unity of character; and, in default of great energy and talent, it derived from a devotional spirit a dignity and elevation, which not the talents and energy of even Warburton could confer, in the absence of this nobler attribute.

Mr. Wilmot's part of the work is free from all offensive pretension,—written in a plain style, and with much forbearance of general observations. The memoir is unavoidably very meagre, and to give it a tolerable appearance of length, recourse is had to the expedients of epitaphs, will and codicil, and the description and praises of the Bishop's monument by Roubiliac in Worcester cathedral, which is indeed a very fine one, and which is here represented in two exquisite engravings. The other engravings, of remarkable beauty, are two portraits, one from a picture taken when the Bishop was forty, the other from a picture which represents a more pleasing countenance at the age of ninety-one.

There are a few extracts of sermons, in which several passages occur, the doctrine of which we could have wished more strictly conformed to the articles of the Church of England. At the end of the volume is one of the Bishop's



last charges to his clergy, given entire; and it displays such a serious earnestness about the substantial business of the Christian ministry, as we wish there were any chance of seeing generally imitated in the charges of the venerable preacher's successors.

As to the Letters, which constitute three fourths of the contents of the book, we must honestly say that we wish about one in twenty had been selected, and all the rest surrendered to the fate from which the writer would have protested against rescuing even one of them for an appearance in print. They are for the most part mere written chit-chat, about ordinary personal concerns and local incidents, addressed chiefly to two ladies, old friends of the bishop. The language is very neat and easy, sometimes elegant, the compliments are prettily, without being very artificially, turned, and there is a great deal of the truest kindness and benevolence. But the wonder, the insuppressible wonder is, what is become of literature, of theology, and of the great affairs of the moral world. The ladies addressed are persons of education, and fortune, no strangers at Court, and familiarly acquainted with ever so much high life; but from the abstinence of these letters, of a bishop and scholar, from all intellectual matters, we cannot help drawing a very unfavourable surmise, as to the state of mental attainments and habits allowed at that time as compatible, in females, with respectability and rank. Did Dr. Hough never correspond with contemporary scholars, high liberal ecclesiastics, or statesmen, with whom important questions were to be discussed, and therefore some use made of the most valuable acquisitions of a long life? What a relief would a few letters of this kind have been, here and there, in this most tedious course of polite gossip about cousins, and visits, and godsons, and her ladyship's summer journies, and the changes of family residence, and the matches of young lords with heiresses. It is fair, indeed, to acknowledge, that it is no fault of the Editor's, that such a relief is not afforded; for he has made great efforts to obtain any and all letters of the bishop, of which he could discover any trace of the existence: but it is his fault that, having failed to recover what may be presumed to have been the valuable part of the bishop's correspondence, he should not have declined offering a temptation to the waste of precious time among benevolent trifles and graceful nothings,—and to waste it under the kind of sanction that will be naturally taken from the circumstance, that the paragraphs we are reading were

written by a distinguished, learned, pious, and every way excellent prelate.

Just here and there, occurring very rarely in this unseasonable printed length of little easy gossip with his female acquaintance on temporary matters, there is a brief passage of some thought and interest. One of these comes out with a most prominent appearance at page 272, in answer to a recommendation from one of these friends to read Mrs. Rowe's *Letters from the dead to the living*, which, being published anonymously, were by the bishop attributed to a writer of his own sex.

'I have read the letters you recommended to me. The manner in which they are written is agreeable enough, and I really believe the Author to be a sober, honest, virtuous person; but some of his philosophical notions are a little out of the way, and by no means elevated to the dignity of a blessed Spirit. The Elysian fields were too much in his head, and he gives the eyes and ears more employment than an exalted understanding is willing to allow them. Surveying the works of God will undoubtedly be the noblest entertainment to an inquisitive mind, and carry its admiration of infinite wisdom and power and its love of infinite goodness, to the utmost height; but the beauty of outward forms, the harmony of instruments and voices, and above all the splendour of other planets, their magnificent buildings and delightful prospects, are more suited to the low ideas, which our present narrow capacities dispose us to consider, than to any thing that Christianity sets before us, or indeed, that a reasonable soul would condescend to take up with. If I had the honour of conversing with you, I could spend more time in further reflections, especially on the fifth Letter, but at present we will add no more than that, I am &c.'

The good bishop is very successful often at a compliment, somewhat in what may be called the old court style, but with a lighter, easier, neater turn of expression than the politenesses of Richardson's personages, and with a most evident sincerity of kindness. Now and then he gives little amusing notices of some of his occupations, but generally his least important ones. A little sparkling of genius thrown over these sketches, would, in a few instances, remind us of the descriptions of diminutive employments in the letters of Cowper.

A very exemplary strain of thankfulness and humble submission to Providence is maintained through every recorded part of the bishop's life. And these sentiments are disclosed in a very interesting manner as he advances into extreme old age, and consciously approaches the last scene. Two months before his death, he writes thus to a clergyman, one of his friends:

‘I apprehend I shall not live to see much more of the coming year, though I wear out leisurely, and am free from sickness and pain; but strength declines and memory fails. The moderate degree of understanding which God was pleased to give me does not impair. The famous Mr. Waller was of opinion that age improved it; I am sure experience does. But as the contrary often falls out, I have strictly charged those about me, that when they discover symptoms of such a change, they suffer no consideration to conceal it from me.’—‘I have no doubt but that, when our gracious Redeemer comes in all his glory to judge mankind, you and I, with all faithful people, shall, through the mercy of God, and his Merits, find a place at his right hand. What our portion may be in his kingdom, is known only to his father, and himself, but this is revealed to us that there are pleasures above our conception and durable to all eternity.’ p. 86.

In the same spirit of tranquil resignation and hope he wrote to Lord Digby only fifteen, and to Bishop Gibson only four days before his death. And the serenity continued to the last hour.

‘It appears that this venerable prelate could not withstand the remarkably severe weather in March and April of the year 1748. His constitution, however, struggled against it for a few days after he wrote this last letter to the Bishop of London; but at length, he expired without a groan on the 8th of May, surrounded by some of his friends and neighbours, who attended him in his last moments, to whom he said, “We part, to meet again, I hope, in endless joys.”’

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Art. XI. *The Mosaic Creation: illustrated by Discoveries and Experiments derived from the present enlightened state of Science: to which is prefixed the Cosmogony of the Ancients: with Reflections, intended to promote Vital and Practical Religion.* By Thomas Wood. 8vo. pp. 436. Price 8s. Baynes. 1811.

HOWEVER ingenious the design of this Inquiry may be, an attentive perusal has not qualified us to say, that it is quite faultless in point of execution. Mr. Wood, we think, is rather too popular. Instead of indulging his readers with profound and original criticism, he has presented them with a collection of facts that elementary treatises of the most portable description could easily supply. On this account we must confess, that the expectations we had formed from the author's *annonce* have not been altogether realized. In a volume having to do with “ancient cosmogonies and the enlightened state of science,” it was really somewhat superfluous to insert a minute explanation of the geographical terms—*island—ocean—lake, &c. &c.*; together with a great deal of matter equally interesting, such as that—*resin* is useful in painting—*turpentine* in medicine—‘with *resin* the *bowys*, and strings of musical instruments are rubbed, to render *them* more sonorous;—‘flowers please comfort’—and ‘fruits are eaten either raw, boiled, roasted, or pickled, &c. &c.’

It is proper to remark, however, that this censure extends only to a small portion of the volume. The greater part of it, consists of a very

agreeable and interesting detail of the general facts of astronomical science, and natural history; in which are intermingled moral and religious reflections, tending to excite the feelings of grateful and devout admiration. On subjects of this nature, Mr. W. seems at home; and we highly approve the attempt of supplying the spiritual improvement of philosophical investigations.

The first chapter is on the "Heathen Cosmogony," and states the absurd opinions entertained by ancient philosophers, concerning the origin and creation of the world. It is a remarkable fact (which we are a little surprised at not finding distinctly noticed by our author) that the proper idea of *creation*, never possessed the minds of the most enlightened pupils of nature. All their systems of cosmogony, attributed to the gods only the power of arranging, not of *making* the universe. Hence matter was thought to be eternal by some, and by others so identified with the Deity, as to exclude the notion of any separately existing principle. It was reserved for the pure philosophy of revelation to teach us, that "the things which are seen, were not made of the things which do appear."

The second chapter includes seven distinct sections, the first of which is a disquisition on the existence and perfections of God. The doctrine of the Trinity is here scripturally defended, and its authorities clearly adduced. Why Mr. W. in classifying the natural and moral perfections of Deity, has referred *omnipotence* to the former, and *power* to the latter class, we are unable to explain. The succeeding lectures treat on the 'creation of light,'—'the atmosphere,'—'the earth and seas,'—'the sun and moon,'—'fishes and fowls,'—'quadrupeds and man.' This method of arrangement, founded on the Mosaic account, has enabled the author to exhibit a valuable compilation to the young and devout inquirer; but has at the same time betrayed him into occasional repetitions.—The last chapter is on "the institution of the sabbath."

Before we close our account of the work, it may be proper to give an extract or two. The following contains a piece of information, which to some of our readers, may possibly be new.

'The names of our days are of Heathen origin. The seven planets were anciently looked on as presiding over the affairs of the world, and to take it by turns, each one hour at a time, according to the following order; Saturn first, then Jupiter, Mars, the Sun, Venus, Mercury, and last of all the Moon: hence they denominated each day of the week from the planet, whose turn it was to preside the first hour of the *nuthemeron*.—Thus, assigning the first of the twenty-four hours of Saturday to Saturn, the second will fall to Jupiter, the third to Mars, and so the twenty-second will fall to Saturn again, the twenty-third to Jupiter, and the last to Mars. On the first hour of the next day it will fall to the sun to preside; and by the like manner of reckoning, the first hour of the next will fall to the moon, &c. Hence the days of the week came to be distinguished by the following names, and to assume the following order—*Dies, Saturni, Solis, Luna, Martis, Mercurii, Jovis, Veneris*: hence amongst us the Saxon names, respectively answering these.' p. 97.

In another part of his volume Mr. W. thus illustrates a passage in Hosea.

In this beautiful text of scripture (Hosea xiv. 5-7) we see the spring and fountain of prosperity and happiness, are the favour and blessing of God, represented by the dew. The dew is refreshing and fructifying, gives to the fruits of the earth, growth, verdure, fragrant and usefulness; so—shall the church be under the influence of the spirit—*Israel shall grow* as quickly and be as fair and beautiful as the lily, being possessed of, and shining in the beauties of holiness. *He shall East, forth his roots* as lofty cedars in mount Lebanon—*his branches shall spread* be increased and enlarged on every side, which signifies either the increase or fruitfulness of the members of the church. *His beauty shall be as the olive tree* which is always green, even in winter; and is an excellent figure; by which the abiding verdure and pleasantness of the graces of the righteous even in the trying season of affliction are exhibited. *And his smell as Lebanon.* There were very many cedars, sweet shrubs, and variegated flowers on mount Lebanon, which diffused a most fragrant smell, and perfumed the surrounding air. By this is signified the graces of the people who live in union and friendship with God, and abide under his peculiar blessing. Thus fragrant, they shall be acceptable to those with whom they converse; their tempers, words, and actions, shall gain them much esteem; and their fame, honour and reputation shall be spread all around. God will bestow on his faithful people, such influences of his spirit, as shall make them, beautiful, steadfast, acceptable; and useful in the world. pp. 155—177.

There is nothing advanced in the preceding strictures, we hope, which will be held to imply that the merits of this work, do not considerably preponderate over its defects, or that, viewing it as a whole, we are not disposed to regard it as doing credit to its author's industry and acquisitions. The religious sentiments, it is scarcely necessary to add, are uniformly scriptural and devout.

Art. XII. *The Conduct of Man.* A Didactic Epistolary Poem. 8vo. pp. 164. Chapple. 1812.

Art. XIII. *The Nature of Man.* A Didactic Epistolary Poem. By the author of the *Conduct of Man.* 8vo. pp. 90. Chapple. 1812.

A FEW extracts from the Introductory Epistles to these "Didactic Epistolary Poems" will form our best apology for declining to enter into a minute investigation of their merits.

\* How feels the Briton when abroad they sing  
Rule great Britannia, or God save the King?  
Methinks my countryman, with honest smile,  
Exclaims, "No country is like Britain's Isle!  
"O, let me see it, Fate, before I die,  
"Or now destroy me, while my blood runs high!"—  
To rugged Swiss, who serves for foreign pay,  
Play *Ran des Vaches*, and he will run away,  
Forsaking luxury, his heart so thrills  
To see his country and its snow-capp'd hills.—

Behold an Indian unto Europe brought.  
All things insipid seem unto his thought;  
But in his view should tree exotic stand,  
Which was familiar in his native land,  
With joy he cries, entwin'd around the tree,  
"My Country rear'd thee, and thou'rt all to me!"

*Int. Ep. to the Conduct of Man, a Didactic Epistolary Poem. p. 3.*

'Love! Love! O Love! celestial passion! pure!  
With world coeval! and with world t'endure!  
Thou which is every corner of the earth  
Hold'st away, in plenty, as in scenes of dearth!  
Thou which art found in mountain, forest, glen,  
As in rich cities amidst hum of men!  
Thou which we trace throughout great nature's whole,  
Rough set in instinct, purified in soul!  
Thou power supreme in air, on land, in sea,  
All blessed Love! the world exists thro' thee!—  
'On thee alone unfading bloom is fix'd,  
Thou Love! the same this century and next;  
The same at present, as when first, so grand;  
Thou fell to earth from the Creator's hand;  
The cities, forests, mountains come to harm,  
No fall of matter can give thee alarm;  
And, O sweet Love! when thou mak'st blood run high,  
My God! how fine to think of thee, and die!—

*Int. Ep. to the Nature of Man, a Didactic Epistolary Poem. pp. 1, 4, 5.*

Human nature is under immeasurable obligations to a poet-wright who expresses himself with so much force and perspicuity, and who has no doubt reflected, with a secret pride, on that memorable line—

'Let those teach others who themselves excel.'

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*Art. XIV. An Account of the Character and Peaceful Death of Pretor Whitty; who died at Sherborne in Dorsetshire, April 14, 1811, aged sixteen years and seven months. By John Bullar. sm. 8vo. pp. 64. Price 2s. Longman and Co. 1811.*

WE have been much gratified by the perusal of this modest narrative, and are anxious to give it the full benefit of our most unqualified approbation. The reader will find in it, an accurate delineation of the divine agency on the heart of a youth of good natural abilities, and liberal education, from the time when it appeared to the observer merely by an external attention to religious exercises, till it was completed by that faith in the atonement which gives its possessor the victory over death. This account is not tricked out by rhetorical embellishments, nor are the events narrated, of that violent class which some well meaning religious readers are perpetually in quest of. It is a common history, but it is also an important one.

In the course of the narrative Mr. B. has introduced several of his young

friend's letters, which strongly indicate the value and sincerity of his Christian profession. One of them is as follows.

My dear sir,

Sherborne, Dec. 22, 1810.

I feel a pleasure in writing to you, but, being very ill qualified for letter writing, I am averse to the task. I am very much indebted to you for those two excellent little books, which you were so kind as to send me. The account of Mr. Cowper I have perused to day, and find no fault but with its brevity. Do not suppose that accounts of the deaths of wise and pious men tend at all to depress my spirits. There is something peculiarly pleasing in accompanying such persons through all the stages of affliction and pain, and in seeing how they are supported, as nature sinks and disease increases, and even in the article of death itself, by the invisible hand of God. With what pleasure do we shut the book, and say: "Let me die the death of the righteous, and let my last end be like his!" I hope it had pleased the Almighty Disposer of events, previously to my indisposition, to give me some desire after an interest in Christ: but I did not feel that love for God, and desire to serve him, which I hope I now feel. I think I shall ever have to bless his holy name, that I have been afflicted. It is a good thing, to be instructed in the school of affliction: there we learn many things, which, in a time of health and prosperity, we should have slightly passed over, and soon have forgotten. Pray for me, that I may never forget the goodness of God, or be drawn off, by temptation, from following the road that leads to eternal life. pp. 24, 25.

Art. XV. *Miscellaneous Poems*; by George Daniel. 12mo. pp. 130. Price 6s. 6d. Sharpe and Hailes. 1812.

MR. DANIEL seems to have taken laudable pains to qualify himself for the task of writing verses; and accordingly not only discovers a tolerable familiarity with some of our most accessible poets, but has really acquired the habit of arraying common place thoughts in a pleasing and approved poetical dress. It will create no very strong prejudice in his favour, however, to find him making his first attempts in the department of satire. If it be true, that the most encouraging omen in a youthful mind, is a devoted admiration of real or supposed excellence; we can scarcely hesitate to admit the counterpart of the proposition, that an early perception of deformity is an almost unconquerable obstacle to high attainments.—We would not be supposed to insinuate, however, that Mr. D. has much to answer for on the score of abuse of talent.

Art. XVI. *The London Vocabulary*, English and Latin designed for the Use of Schools, by James Greenwood, formerly Sur-master of St. Paul's School. The twenty fourth edition. Revised and arranged systematically by Nathaniel Howard, &c. Rivingtons. 1812.

TO have gone through twenty four editions, a work must be supposed to possess some original merit; and in fact, this little work is the descendant of one of our oldest school vocabularies. About the middle of the seventeenth century, John Amos, generally called Comenius, from

Komensky the place of his nativity, who had been compelled by persecution to emigrate from his bishopric, Fulneck in Moravia, was invited to England to regulate some of the public schools; a work for which his extensive learning and acquaintance with similar institutions, not only in his own country, but in Poland, Sweden, and Transylvania, eminently qualified him. Besides several regulations which still exist, though variously modified, he introduced into them his *Orbis pictus*, a kind of Encyclopædia with cuts and references, in English and Latin. The text of this work is the foundation of the present vocabulary; but it is with regret that we miss the old plates however rude. Pictures are an excellent mode of conveying instruction to children, and applicable at a much earlier age than is generally imagined. The pupil, accustomed to graphic representations of objects, rapidly learns to discriminate those which afford the correctest idea of things with which he is acquainted, and becomes a judge of accuracy in drawing, before his taste can be influenced by prejudice, or his decisions warped by authority. We are therefore surprised that Comenius's idea has not been more improved upon in this country. Of late a very judicious attempt has been made in "the book of trades," but on the continent it has been carried to a much greater length. Baseldon, whose experiments in pedagogy were frustrated by the trash with which they were combined, gave a beautiful specimen in his *Elementer-work*, for which the plates are exquisitely engraved by Chodowiecki; and Bertuch's *Picture-book* is a never failing source of amusement and instruction in the nurseries of France and Germany. As an assistance in acquiring a knowledge of languages, such representations most effectually supply the defect of conversation in a foreign idiom. It is much more easy for a child to attach the word *caput* to the idea conveyed by a representation of a head, than to learn that the English word head and the Latin word *caput* convey the same idea. Pictures also afford a ready and pleasant expedient of rehearsing a lesson; and may be made to serve for language, in the same manner as outline maps are made use of in geography. The omission of them therefore, in the London Vocabulary, relinquishes a principal advantage of the book. In point of arrangement, however, this edition is considerably improved, —and there are a number of useful notes.

Art. XVII. *Sleep, a Poem in Two Books.* With other Miscellaneous Poems, to which is prefixed a Dissertation on Poetical Composition. By William Grisenthwaite. 12mo. pp. 82. Baldwin. 1812.

AS it appears from the Preface that no very urgent despatch was made use of, either in the composition or publication of this little volume, we are rather surprised it should at length make its appearance with so very few marks of elaboration about it. In point of plan, the principal poem in the collection is disorderly in the extreme. It can only be looked upon, in fact, as an unconnected assemblage of thoughts and images suggested by some association more or less remote, with the word which stands foremost in the title page; and a melange of this kind, it is obvious, pursued through two books, is in no small danger of producing such an exemplification of the monosyllable, as an author can scarcely be supposed to contemplate without dismay. —It was quite unnecessary to print the preliminary dissertation.



Art. XVIII. *Essay on Florin Grass*; shewing the Circumstances under which it may be found in all Parts of England; its extraordinary Properties, and great Utility to the practical Farmer; tending to prove that as, unlike all other Grasses it endures without injury the extremes of heat and cold, wet and drought, and is indifferent to depth or richness of soil, it is admirably adapted for cultivation in young plantations and waste lands. By William Richardson, D.D. 8vo. pp. 58. Phillips, George Yard, Lombard Street. 1810.

THE title of this pamphlet, which we have transcribed at length, is sufficiently indicative of its contents. It is an eulogium on the properties of the *Agratis stolonifera* of botany, (which has generally been esteemed a hurtful, or at best a useless plant,) by a reverend agriculturist of Clonsilla in Ireland, who has been very assiduous in cultivating it himself, and in recommending it to general attention. Having never had opportunities of witnessing experiments upon this grass, we are unable to decide how much of our author's patronage may be attributed to some accidental prepossession, or what share of it is the result of a more intimate acquaintance with its utility than others have had the privilege of acquiring;—not can we, without injustice to one or the other party, either place implicit credit in the assertions of his opponents, or ascribe the whole of their enmity against the poor Florin to the propensity inherent in the human mind of decrying what appears to be too highly praised. We are well convinced by our own observations of the truth of our author's assertions with respect to its universal prevalence in almost every neglected spot. Situations where no other grass would flourish—abandoned quarries, solitary roads, the northern sides of buildings, shaded plantations, &c. certainly do produce the plant in question abundantly; and, we apprehend, there is no part of the kingdom where an ample supply of its stolons, or suckers, might not be readily obtained. A plant growing naturally so readily, may be premised readily to admit of a cultivation, which would increase its propagation almost any where to an amazing degree, particularly as it is evidently gregarious. And its time of vegetation being continued through nearly the whole winter, crops may be obtained late in the season. Its shoots, like those of most plants which increase extensively by stolons, are extremely tenacious of life, every joint resembling, in some degree, the bulb or tuber of some other vegetables, and the hay (if it can be called so) retaining this principle, is uninjured by wet or the vicissitudes of the weather at the time that it is collected. But our author does not shew, that when this principle is extinct, it is superior or equal to common hay from grasses and plants more rapidly dried. In the usual process the healthy plant is almost instantaneously killed; and its joints, in their full perfection, insipid, and thus preserved from further change, in a manner somewhat similar to the making of malt. But the Florin hay long retaining a lingering vegetation, will gradually pine away and undergo changes previous to the ultimate extinction of the vital principle; which must leave the remainder in a very different condition. If, however, the plant be, as our author asserts, grateful and nutritive to cattle, this consideration would only increase the necessity of consuming the fodder within a reasonable time of its being cut down. At any rate the subject merits the attention of such as are likely to be benefited by it, and have

an opportunity of trying its merits : and Dr. Richardson deserves no small praise from the agricultural interest of the kingdom, for having pressed his point with so much perseverance and enthusiasm.

Art. XIX. *The Deity of the Saviour the Riches of Christianity.* A Sermon, preached at the Rev. A. Douglas's Meeting, Reading, on the 8th of December, 1811. By B. Davies, D. D. 8vo. pp. 49. Price 1s. 6d. Black, Parry, and Kingsbury. 1812.

IN this sermon, the respectable and pious author illustrates, in a series of propositions, the vast importance of the Deity of Christ, in the Christian system. This doctrine, he observes, stamps a peculiar dignity on divine revelation, exalts our conceptions of the love of God in human redemption, forms the proper basis of the expiation of our sins, accounts for the style in which the love of Christ is celebrated in the New Testament, invests him with dignity and glory as our advocate with the Father, makes our relation to him a source of honour and happiness, and raises the Christian religion above every other scheme of philosophy or religion. In elucidating these heads, our author makes it appear, that the divinity of Christ is not a point of mere speculation, but of great practical consequence; since it materially affects every branch of Christian doctrine. We cordially recommend this devout, scriptural, and judicious discourse, to the attentive perusal of all who believe in the deity of Christ : it will teach them to make a proper use of their orthodoxy.

Art. XX. *Tratado sobre el Ganado Merino, y las Lanas finas de España.* Por D. Guillermo Bowles. Or *A Treatise on Merino Sheep, and the fine wools of Spain.* By William Bowles. Rendered into English by E. D. Edited by T. R. 4to. pp. 30. T. Boosey. 1812.

WHAT a reader chiefly looks for in a pamphlet of this kind is accuracy and fulness of statement. In regard to the former particular we have no fault to find with the tract before us : but we think it was possible to have comprised a good deal more information in the compass of thirty quarto pages. Why, for instance, should Mr. Bowles's *Spanish* be given, in addition to the English translation? and why are so many things said over again in the 'genuine letter,' which is appended 'from a gentleman in Spain,' giving an account of the sheep walks, and other curious particulars little known relative to *that country*? The preface, besides a short memoir of the author of the treatise, (who it seems was an Irishman by birth, and died at Madrid in the year 1780) contains a good deal of speculation on the *degradations* of introducing, not merely the Merino sheep, but something resembling the Spanish system of annual migration, into this Island.

Art. XXI. *Poems of Eugenio.* 8vo. pp. 28. Sherwood, Neely, and Jones. 1811.

IF climate has any influence upon genius, the volume before us holds out very slender encouragement to our young versifiers, to try the effect of a voyage to India, — in the interior of which country it is stated to have been composed. A more silly song than the following we dare to

affirm has never been manufactured in any part of the globe since the institution of metre.

' A youth he told a piteous tale,  
He prais'd my eyes so bright and blue ;  
But yet his suit could scarce prevail,  
For how could I believe it true ?

' And yet his words they did not fail  
To make impressions soft and true ;  
It pleas'd poor Cath'rine of the vale,  
He prais'd her eyes so bright and blue.

' Surely from this it must appear  
The winning art of love he knew ;  
Sweet is praise to women's ear—  
He prais'd my eyes so bright and blue.' pp. 65—66.

Art. XXII. *Cicero de Senectute et de Amicitia*, from the text of Ernesti, with all his notes, and citations from his Index Latinizatis Ciceronizæ : with the explanations of various passages from Gesner's Latin Thesaurus, and from books of more recent date, as well as from Grævius and all the commentators cited by him : &c. And an appendix, &c. By E. H. Barker of Trinity College, Cambridge. 12mo. pp. cliii. Longman and Co. 1811.

THIS edition of Cicero's delightful dialogues on old age and friendship, is printed in a very neat and convenient form, and with a correctness which does great credit to the press from whence it issues. Of the notes, so amply set forth in the title page, many are valuable and instructive, and will be found serviceable to the young student, not merely in assisting him to interpret his author, but to think for himself. At the same time we must be allowed to doubt whether they are not unnecessarily multiplied. A considerable part of the appendix, especially, is extremely irrelevant to the business of the book, and is written too, in the worst style of affectation and bombast.

Art. XXIII. *The Church in Danger : A Serious Letter to the Right Honourable Spencer Perceval, First Lord of the Treasury, Chancellor of the Exchequer, and of the Duchy of Lancaster.* Earnestly recommended to the perusal of all the Members of both Houses of Parliament, and of every true Friend to the Constitution in Church and State. By a True Friend to the Church. 8vo. pp. 38. Price 1s. 6d. James Black. 1812.

THIS is altogether one of the most ingenious compositions that our political literature has for some time produced. Its object is to throw discredit on the principles and conduct of the Honourable and Learned Gentleman to whom it is addressed ;—and in order to do this, the writer, instead of coming forward in an attitude of hostility, assumes the garb of a friend and flatterer, advances in his behalf representations and statements which are not a little mischievous to his interests, and welcomes as admissions, what are usually imputed as charges. The irony is upon the whole neatly sustained, and the 'serious' opinions of the writer have a tone of liberality that we should be truly happy to see more extensively diffused.

## ART. XXIV. SELECT LITERARY INFORMATION.

*\*\* Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Speedily will be published, handsomely printed, in three octavo volumes, the letters of Junius, Philo-Junius, and the letters of Sir William Draper and Mr. Horne to Junius. With a great variety of letters written by Junius, which appeared under many other signatures in the Public Advertiser from the year 1767 to 1772, and the author's private and confidential correspondence, from the year 1769 to Jan. 1773, with the late Mr. H. S. Woodfall, the original publisher of his works, with notes biographical and explanatory of the Political History of one of the most interesting periods of the present reign. To which will be prefixed a preliminary essay on the writings of Junius, and observations on the pretensions of the many persons to whom these celebrated letters have been attributed. The whole illustrated by fac-similes of the hand-writings of Junius, Mr. Wilkes, Mr. Horne, Mr. Dunning, and several other gentlemen, whose names have been mentioned as the author of the letters.

A British Cabinet Bible, will be published in the course of a few months, embellished with engravings from drawings, by R. Westall, Esq. R. A.

Sir Humphrey Davy, professor of chemistry at the Royal Institution, has in the press, a volume of the Elements of Chemistry.

Miss Maria Edgeworth has in the press, a fourth and fifth volume of Tales of Fashionable Life.

The Rev. J. Joyce is printing two volumes of Dialogues on the Microscope, uniform with his Scientific Dialogues.

Dr. Stokes, of Chesterfield, will shortly publish, a Botanical Materia Medica, in four octavo volumes.

A new octavo edition of the whole works of Dr. Watts, as published by his executors, is now in the press, and is intended to be published by subscription in volumes, the first to appear in July next.

Mr. James White, of Exeter, has nearly ready a third volume on the Diseases of the Horse.

Mr. G. Dyer, has in the press, in two volumes, a series of Poems, and disquisitions on Poetry; intended as a sketch of the author's studies and pursuits in different periods of his life.

Mr. Adams, of Albemarle-street, has in the press, a treatise on the Morbid Affections of the Eye and its Appendages.

Dr. Crombie's Work on Latin Synonyms, is nearly ready for publication.

Miss Vandell has in the press, in a quarto volume, the Pleasures of Human Life, a poem.

Mr. Burns speedily will publish, a second part of his Inquiry into the Moral Tendency of Methodism.

Lord Byron's Satires are in the press, including hints from Horace, and the curse of Minerva, never before published.

The Rev. Thomas Belsham, has just sent to press, Memoirs of the late Theophilus Lindsey, which will be comprised in an octavo volume.

Mr. Barber's Fac-simile of the text of the Greek Psalter, as it is preserved in the Alexandrian M. S. is expected to appear next month.

Professor Stewart of the East India Company's College, is preparing a History of the Kingdom of Bengal, from the earliest period of authentic antiquity, to the conquest of the country by the English, in 1757.

China, its Costumes, Arts, Manufactures, &c. from the French of M. Batou, minister and secretary of state in the two preceding reigns, is in the press, in four octavo volumes, with seventy-nine plates.

A Dictionary of all the living authors of Great Britain, is preparing for the press, containing biographical particulars of each writer, and a catalogue of their respective works, with remarks.

Edward Wakefield, Esq. has nearly ready for publication, a Statistical and Political account of Ireland, in two quarto volumes.

Mr. Charles Phillips, Barrister, has in the press, the Emerald Isle, a poem, with notes, founded on the Consolations of Erin.

Charles Butler, Esq. shortly will publish, some account of the life and writings of James Designe Bossuet, Bishop of Meaux, in a small octavo volume. Also, a Succinct History of the revolutions of the principal states that composed the Empire of Charlemagne, from his coronation in 814, to its dissolution in 1806.

Translations of the popular Comedies of Aristophanes, are preparing for the press, by a gentleman of Cambridge.

The ninth volume of the Harleian Miscellany, which is the first supplementary volume of the new edition by Mr. Park, will appear in the course of this month.

A second edition of Mr. Ritson's English songs, with their music, and with additional songs and notes by Mr. Park, in three crown octavo volumes, is nearly ready for publication.

Mr. Edgeworth is printing an improved edition of Professional Education, in octavo.

Mr. Heywood has sent to press, a very much improved edition of his Digest of the Law relating to County Elections.

In a few days will be published, in octavo. The Planter's Kalendar; or the Nurseryman and Forester's Guide. By the late Walter Nicol. Edited and completed by Edward Sang, Nurseryman.

To be published on the 1st of May. The first volume of a new edition of the Biographical Dictionary, in octavo; edited by Alex. Chalmers, F.S.A. Vol. 2. will be published on the 1st of June, and the other volumes in succession monthly.

Miss Burney has nearly ready for publication, a novel in five volumes, entitled "Traits of Nature."

A new edition of Chateaubriand's Travels in Greece, Palestine, Egypt, &c. will be ready in a few days.

Mr. Shoberl is proceeding diligently in the translation of Chateaubriand's Spirit of Christianity, or Beauties of the Christian Religion. It will be accompanied by a preface and notes, from the pen of the Rev. Henry Kett, of Trinity College, Oxford.

Several copies of Graham's Review of Ecclesiastical Establishments in Europe, have lately been found in the hands of a private individual, to which a preface, with introductory remarks, adapted to the present time, has been added by Mr. Shoberl, and the book will be ready for sale some time in May.

On the 1st of May will be published, No. 1, of a new Quarterly Publication, entitled, The Christian Philosopher, in-

tended to promote the interests of religion and literature,

Mr. Holloway, author of the "Peasant's Fate," &c. &c. &c. is about to publish a poem, with notes, entitled "The Country Pastor; or, Rural Philanthropist."

Mr. Ogle of Edinburgh, means soon to publish an additional volume of Traill's works, from his manuscripts.

Captain George Thomas, of the third regiment of Royal Bucks, Local Militia, is printing a work entitled "The Local Militia Paymaster," comprehending the most essential abstracts of the new Local Militia Laws, together with tables of calculations for the non-training and training periods, pay and attendance for all ranks, &c.

Mr. Maxwell proposes to publish the Aquatic Tourist, being a particular description of the towns, villages, country seats, places of amusement, antiquities, &c. from Westminster Bridge, to Windsor.

Mr. Hooker's expected work on the British Junger-mannia, containing coloured figures, with descriptions of this most beautiful, but neglected branch of British Botany, is about to appear in monthly numbers.

An eminent member of the Church of England, is engaged on a work on the Characters of Caiaphas and Barnabas, in which an attempt is made to exculpate the Jews from the charge of having crucified our Saviour, and prove the same to have been wholly and solely the act of the Roman government.

W. Richards, Esq. of Lynn, is engaged in a work to be entitled the Welsh Non-conformist's Memorial.

Mr. Edward Malton, is preparing for the press, a work entitled, A "Review of the Financial Operations of the Court of Brazil; with Observations on the State of Public Credit in that Country, and on the measures of Count d'Aguiar and M. Targini."

Keith Hall, has in great forwardness for the press "A Translation of Michaelis's celebrated work on the Mosak Law," which several eminent Biblical scholars have strongly recommended to the attention of Theological students, as containing the most complete view of the Jewish Polity, that has ever been given. The first part we understand will soon be published.

A critical account of the life, character, and discourses of Mr. Alexander Morus, the celebrated preacher and pro-

essor in Geneva and Holland, and afterwards minister of Charenton in France, is in preparation: in which the attack made upon him in the writings of Milnes, will be particularly considered. To which will be subjoined a translation of some select sermons of Mores into English. By a minister in Scotland. They

will, together, make a small octavo volume, and will be published in the spring.

The Rev. C. Latrobe has in the press, letters on the Nicobar Islands, written to the Editor, by L. G. Haensel, seven years a Missionary of the United Brethren at that station.

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**ART. XXV. LIST OF WORKS RECENTLY PUBLISHED.**

**AGRICULTURE AND RURAL ECONOMY.**

An account of the systems of Husbandry, adopted in the more improved districts of Scotland; with some observations on the improvements of which they are susceptible drawn, up for the consideration of the Board of Agriculture, with a view of explaining how far those systems are applicable to the less cultivated parts in England and Scotland. By the Right Hon. Sir John Sinclair, Bart. President of the Board of Agriculture, with sixteen engravings, octavo, 18s.

Memoirs of the Caledonian Horticultural Society. Number 1, to be continued quarterly, octavo, 3s.

**ASTRONOMY.**

An elementary treatise on Plane Astronomy. By Robert Woodhouse, A. M. F. R. S. Fellow of Gonville and Caius College, Cambridge, octavo, 15s. fane paper 1l.

**COMMERCE.**

An epitome of Foreign Exchanges, exhibiting the nature of exchange with all parts of the world, and the manner of calculation. To which is added, a correct table of moneys of the world, real and imaginary, with their value in British sterling. 18mo. 2s. stitched. 2s. 6d. bound.

Hints and Observations respecting the negotiation for a renewal of the East India Company's exclusive privileges, extracted from the papers printed by order of the Court of Directors, 1s.

The History of European Commerce with India. To which is subjoined a review of the arguments for and against the trade with India, and the management of it by a chartered Company, with an appendix of authentic accounts. By David Macpherson, author of the Annals of Commerce, &c. with a map, quarto, 1l. 16s.

A general view of the Coal Trade of Scotland, chiefly that of the river Forth and Mid Lothian. By J. Bald, octavo, 6s.

Observations on the circulation of Individual Credit, and on the Banking System of England, octavo, 4s.

**EDUCATION.**

The Origin, Nature, and Object of the New System of Education, 5s.

An address to the Public, in recommendation of the Madras System of Education, as invented and practised by the Rev. Dr. Bell, F. R. S. Ed. With a comparison between his schools and those of Mr. Joseph Lancaster. To which is added, the third edition of a Sermon on the same subject, preached in the Parish Church of Hartlepool, in the County of Durham, on Sunday, August 26, 1810. By the Rev. J. N. Hollingsworth, A. M. Perpetual Curate of Hartlepool, and Vicar of Haltwhistle, in Northumberland, 2s. 6d. The Address separate 1s. 6d.

The Barvington School; being an Illustration of the Principles, Practices, and Effects of the New System of Instruction, in facilitating the religious and moral Instruction of the Poor. By Sir Thomas Barnard, Bart. octavo, 4s. Printed for the Society for bettering the condition of the Poor.

Impartial Considerations on the present state of the question between Dr. Bell and Mr. Lancaster: with remarks on the first article of the Thirty-seventh Number of the Edinburgh Review, 2s. 6d.

**FINE ARTS.**

Pictureque Representation of the Manners, Customs, and Amusements of the Russians: illustrated by one hundred copper-plates, beautifully coloured from the original drawings; with an accurate explanation of each plate in English and French. By John Augustus

Atkinson, 3 vols. imperial folio, 15l. 15s.

## GEOGRAPHY.

A general Atlas of the World; containing distinct maps of all the principal Empires, States, Kingdoms, and Principalities, throughout the World; engraved and carefully selected from the most approved authorities. By James Wallis. With the maps coloured, folio 2l. 2s. half bound.

A Geographical Exercise Book, designed for the Use of Schools and private Families. By C. Robertson, Surry-house Academy, Kennington-cross, 3s.

## HISTORY.

A new Chart of History, exhibiting the most material Revolutions that have taken place in the principal Empires, Kingdoms, and States: from the earliest authentic records, to the commencement of the present year. With a description: in which are contained some strictures and remarks on Dr. Priestley's Chart. By Francis Baily, price coloured 10s. 6d.

## MISCELLANEOUS.

Three letters on the Subject of the British and Foreign Bible Society; addressed to the Rev. Dr. Marsh, and John Coker, Esq. By the Right Hon. Nicholas Vansittart, 2s.

An Examination of Dr. Marsh's Inquiry relative to the British and Foreign Bible Society, in a series of letters to the Rev. Dr. Clarke, Professor of Mineralogy in the University of Cambridge. By the Rev. William Dealtry, A.M. F.R.S. Fellow of Trinity College, and Examining Chaplain to the Bishop of Bristol, 3s. 6d.

Tracts, Philosophical and Mechanical. By John Whitehurst, F.R.S. Author of an Inquiry into the Formation of the Earth. With a portrait and four folio plates, quarto 9s.

An Analysis of the Genealogical History of the family of Howard, with its Connections, 4s. 6d.

Temper; or, Domestic Scenes; a Tale. By Mrs. Opie.

## PHILOLOGY.

A Dictionary of the Idioms of the French and English Languages.—By a Society of Masters, 12mo. 7s. bound.

A Collection of an Indian copy of the Hebrew Pentateuch, collected by the Rev. C. Buchanan, D.D. By Mr. Yeates, quarto 9s. 6d.

A Greek Grammar, and Greek and English Scripture Lexicon, containing all the words which occur in the Septuagint and Apocrypha, as well as in the New Testament. By Greville Erring, Minister of the Gospel, Glasgow, royal octavo, 15s.

## THEOLOGY.

Lectures upon Portions of the Old Testament, intended to illustrate Jewish History and Scripture Characters. By George Hill, D.D. F.R.S. E. Principal of St. Mary's College, St. Andrews, one of the Ministers of that City; and one of his Majesty's Chaplains, octavo, 12s.

Sermons on Important Subjects. By Owen Manning, B.D. Late Prebendary of Lincoln, Rector of Peperharrow, Vicar of Godalming, and Author of a History of Surrey, and also of a Saxon Dictionary, 2 vols. octavo, 16s.

The Rights of Conscience, asserted and defended, in Reference to the modern Interpretation of the Toleration Act: A Discourse delivered at Essex-Street Chapel, February 5, 1812; being the Day appointed for a General Fast. To which are annexed Notes, and an Appendix illustrative of the Toleration Act. By Thomas Belsham, octavo, 2s.

The Scripture Atlas; or, a series of Maps to illustrate the Old and New Testament; drawn from the best Authorities, ancient and modern, by eminent Artists, royal quarto, 2l. 2s. half-bound—coloured 2l. 12s. 6d.

## VOYAGES, AND TRAVELS.

Some account of a Journey into Albania, Roumelia, and other Provinces of Turkey, during part of the years 1809, and 1810. By J. C. Hobbhouse, quarto, 1l. 5s.

Observations and Remarks during four different Excursions made to various parts of Great Britain, in the years 1810 and 1811. By Daniel Carless Webb, octavo, 10s. 6d.

A Narrative of a Passage from the Island of Cape Breton across the Atlantic Ocean, in the Winter of 1799, with other interesting Occurrences, in a Letter to a Friend. By John Luce, 2s. 6d.

# THE ECLECTIC REVIEW,

FOR JUNE, 1812.

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Art. 1. *Correspondance inedite de Mad. du Deffand avec d'Alembert Montesquieu, le President Henault, la Duchesse du Maine, Mesdames de Choiseul, de Staal, le Marquis D'Argens, le Chevalier D'Aydie, &c.* 3 vols. 8vo. à Paris. 1810.

Art. II. *Letters of the Marquise Du Deffand to the Hon. Horace Walpole,* afterwards Earl of Orford, from the Year 1766 to the Year 1780. To which are added, Letters of Madame du Deffand to Voltaire, from the Year 1759 to the Year 1775. Published from the Originals at Strawberry-hill. 4 vols. 12mo. Longman and Co. 1810.

THESE volumes possess various claims to public notice; but are chiefly interesting as they furnish materials for drawing the picture of that state of society which existed in France, during the fifty years which immediately preceded the Revolution, and while the seeds of that great event were growing up to maturity.

It is well known, that in France, during the last century of the monarchy, the pleasures of *company*, as the phrase runs, bore a higher value, and were more carefully studied, than under any other modification of social life with which we have yet become acquainted. The causes of this it would not be uninteresting to trace, were this the proper place for the inquiry. It is essential, however, to remark, that the mode in which these pleasures were cultivated in France, set the vogue, at that time, to all the other nations of Europe. Nothing was so much admired as the charm of French manners. French wit, and French breeding, were the wit and breeding which every body praised, and copied after. The admiration which Frenchmen saw foreigners thus liberally bestowed upon this feature of their social character, contributed to heighten their own passion towards it. Circles of visitation occupied a great portion of the time of the superior and instructed classes; and a knowledge of these circles gives a



pretty good insight into the characters and pursuits of those who frequented them.

Of this society, no specimen could be more instructive than that which drew itself around Madame du Deffand. She had long been celebrated as a woman of beauty and pleasure; and, notwithstanding her licentiousness, was regarded as a person of the most finished wit of any who decorated Parisian society. She was related, also, to some of the noblest houses in the nation, particularly to that of the Duc de Choiseul, by whose family she was greatly caressed; and her parties, accordingly, were composed of persons who were among the most distinguished for birth and talents that France at that time produced.

In the Letters which are here presented to us, we are made to perceive the ideas which circulated among these privileged beings—the sort of temper which they possessed—the objects which they pursued—and the performances of which they were capable. The collection, the title of which stands first at the head of this article, was published at Paris, and is chiefly made up of the letters of Mad. du D's. friends—her own forming but a very moderate part. To this collection a short, but not a very correct, account of her life is prefixed. The second of the publications we owe to her connection with the Hon. Horace Walpole, well known as among the most brilliant of our English wits, and who, though a younger son of the famous Sir Robert, succeeded in his old age to the title of Lord Orford. On visiting Paris, Mr. Walpole, like all strangers of distinction, was introduced to Madame du Deffand. He pleased her. Acquaintance improved into intimacy; and, on her part, into a fancy of the fondest friendship. We call it a fancy, because she was, in our opinion, of a character with which real friendship is totally incompatible. Horace Walpole, however, seems to have thought differently, and manifested towards her a real esteem and tenderness, without losing a very strong sense of her improprieties. A brisk correspondence was the result of their intimacy: and we are indebted to the friends of Mr. Walpole for a very interesting series of the letters of the lady. Of Mr. Walpole's, only scraps are given in the notes. It would appear that Mr. Walpole himself was extremely anxious to guard against the chance of their being published, at the time, in France; and prevailed upon Mad. du Deffand to return them. He was not quite satisfied, it seems, with the purity of his French; and his disinclination to their notoriety was strengthened by several minute circumstances, regarding the tone of French society. For these considerations, however, all ground is now removed. The minute delicacies of the French language, which did not hinder

Mr. Walpole from expressing himself in French with a clearness and force which delighted Mad. du Deffand, can detract nothing from the pleasure of perusing those letters in England, nor from the reputation of the writer; and the volume of Mr. Walpole's correspondence which we already enjoy, must give every man of taste a passionate desire to see what he wrote to so eminent a correspondent as Mad. du Deffand. If in these letters men and things are spoken of without disguise, they are probably but so much the more valuable. We cannot, therefore, but express a hope, that those who are entrusted with their guardianship, will contribute them to the stock of public information and amusement.

The English editor has performed his duties very laudably. A short account of Mad. du Deffand is prefixed; and notes are inserted at the bottom of the pages, which inform the reader who the personages were, who are successively mentioned, and explain such circumstances as are necessary to give the English reader a knowledge of the particulars to which the letters relate. This account, the notes, and the title page, are given in English; the letters, it is hardly necessary to mention, are in the original French.

It is not very easy to characterize Mad. du Deffand as a letter writer. It is curious, that there is in her letters little or nothing of that wit, with which her conversation was said to abound. The style of her letters is easy, neat, and correct; it is even compact and forcible; but there is little or no brilliancy in it. She speaks of common things in a common manner. Scarcely any of her letters relate to any thing exterior to herself, and the people with whom she associated. She speaks occasionally of books, but these are the books she had just been reading; and all she says of them is merely to describe the impression they had made upon her. She enters upon no discussion. Her grand skill is in the sketching of character. Her long experience of the world, and the acuteness of her faculties, gave her a wonderful talent at finding out rapidly the leading qualities of those she conversed with; and the letters before us abound with interesting specimens of the exercise of this talent. Almost all the people who made a figure on the public theatre of Europe, during her time, passed in review before her; and here we learn, more or less, of what was thought of them by a most discerning judge.

It would be easy to give specimens.—After the praise we have bestowed upon Mad. du Deffand, it will not please some persons to hear her speak of the late Charles Fox in the following terms.

‘Your three young countrymen remained the longest—Fox, Spencer,

and Fitzpatrick. I was most pleased, I think, with the last: he is gentle and tractable; but I know him too little to be able to judge. As to Fox, he is hard (*dur*) and audacious. With a mind which never hesitates, he is confident of his own merit. He fancies himself able to penetrate every thing with a glance, and has only a bird's eye knowledge of every thing; and I am much afraid he makes little distinction between one man and another. It is not arrogance that seems to misguide him; his air is neither contemptuous nor vain; but no one is drawn to communicate with him; and I am persuaded that he is incapable of forming any connection which is not founded on the love of gaming or political interests;—of which last, however, I know nothing.

Though this is not the favourable side of Fox's character, and though it may be said that the faults she discerned were afterwards greatly corrected by the wisdom of experience, we think that no candid and discerning reader will dispute the sagacity and acuteness of the remarks. Not one of the defects which are here pointed out, but had a real existence in the character of Fox, and militated with his better qualities to the very close of his existence. A blind confidence in his own powers made him continue, through life, to imagine, that he could comprehend every thing in a moment, and had no occasion for that careful study which is necessary to make other men understand affairs. His knowledge, accordingly, remained, as she happily expresses it, a bird's eye knowledge to the end of his days; the fruits of a superficial and rapid glance at things in general, which answered the commonplace purposes of debate or conversation, but reached little further. The only things he knew well, and the only readings in which he delighted, were *belles lettres*, and the common details of the vulgar historian. He seems to have had scarcely any relish for the philosophy of history; and has indeed told the world, that the union of philosophy with history was in his opinion a corruption. His memory, which was strong, was likewise pretty well stored with the details of European diplomacy. By these acquirements, however, his knowledge was absolutely circumscribed; and so little was his mind capable, at times, of intellectual exertion, that it is well known to all his friends he had never been able to read through Adam Smith's *Wealth of Nations*. He had several times begun the perusal, but used often to say, that he could never get over the dry chapters about money. His resource was the common resource,—and that too often of the most able and learned men,—to affect to despise what he was too slothful to acquire; and he was accustomed to make light of the science of political economy, as if he was only ignorant of it because it was not worthy to be known.

Another striking part of Mad. du Deffand's remarks, is, the

little discrimination which he exercised in the choice of associates. Fox's taste in respect to human character was not very nice;—a man who stood but low in the scale both of intellect and morality, seemed to be fully as agreeable a companion for him, as the man who stood the highest in both;—and it is true, that, unless for political interests, as Mad. du Deffand conjectured, he scarcely united himself with one man of eminence. His private intimates were almost all persons of mediocrity,—as well as those of his rival Pitt, who, though differing from him so widely in temper, manner, and many of the minute modifications of character, resembled him strikingly in his self-confidence, and in its effects, neglect of study, and consequent deficiency of knowledge.

Our author's account of Burke is more general, but more favourable. She says, 'I saw yesterday the famous Mr. Burke. He speaks our language with the greatest difficulty; but he needs not his reputation to cause him to be taken for a man of talents.' In another letter she says, 'I am to have Mr. Burke of my party this evening. Some people here call him Junius. He appears to me to have *infinitement d'esprit*. He speaks our language with extreme difficulty. I have selected a company which I think will suit him.' And in the last letter to Mr. Walpole, in which she mentions him, she observes, 'We have still here one Englishman, whom you do not, I think, know; that is, with whom you are not acquainted, for you hear of him enough; I mean Mr. Burke. He is extremely amiable.'

She did not like David Hume, and mentions him with but little respect in several places. The following, in a letter to Walpole, may serve as a specimen.

'You give me great pleasure by telling me that David Hume is gone to Scotland. I am very glad that you are no longer in a situation to see him; and am perfectly delighted to think that I shall never see him again. You will ask, what has he done to me? I disliked him.'

This arose, in part, as she herself confesses, from his devoting himself to certain personages whom she hated; making himself, as she expresses it, *leur prêtre et leur adorateur*. Another reason was, that she hated, at this time, the *philosophes*, that is, the authors who attacked the religion and the government; and Hume had not only thrown himself into their circle, but was worshipped in it as a God. The hyperbolical and extravagant adulation which it became the rage in the free-thinking circles of wit and fashion to bestow upon him, exceedingly offended Mad. du Deffand, whose mind bated "fanaticism" in every thing; and as the graces of his conversation and person were by no means equal to those of his pen, there

was little in what this lady perceived of him to counteract these causes of unfavourable impression.

At the time when these letters were written, a great partiality to the English was fashionable in France; and fashionable even to affectation and extravagance. Mad. du Deffand, too, was partial to the English,—but in a way of her own; not because it was fashionable to be so, but because she really preferred Englishmen, and found them superior to her countrymen. They were sincere; and, it must be owned, that this was perhaps the one point in which the character of the English gentleman shone most conspicuous by the side of that of the French. The propensity to exaggerated compliment—the turn for adulation—the habits of gallantry, requiring mystery and disguise—the tendency of a despotic government to produce habits of sycophancy, by distributing its bounties on the principle of favouritism; all these and various other causes rendered a Frenchman's words and a Frenchman's thoughts a very indifferent copy, the one of the other. When the *fastidum vite* came upon Mad. du Deffand (and it did come to a most deplorable degree), this was one of the circumstances about her countrymen to which she took the greatest dislike. It must be owned, that it was a defect of which, considering the country to which she belonged, her own character stood remarkably free. A propensity to speak what she thought, was one of her peculiar qualities; and of all the circumstances which attached her to Walpole, this seems to have been one of the strongest.

Walpole and she agreed in detesting the *philosophers*, as a party of writers were called, then very much in vogue, who mocked at religion, and wrote in praise of liberty: but the cause of this detestation is somewhat remarkable. It was not to the *principles* of the philosophers that Walpole and the lady objected; for neither of them regarded religion any more than the philosophers; and as for government, Walpole was then a patron of liberty, and Mad. du Deffand cared not a straw about the matter. Both of them, in reality, had private causes of pique. Walpole had fallen into a controversy with Voltaire, in which he laid himself a little open, and got a wound in his pride, which he thought an unhandsome one, and which he never forgave. Mad. du Deffand, who had d'Alembert for one of her chief friends, lost him when she turned off Mademoiselle de l'Espinasse, to whom the philosopher and his friends adhered; and this preference was an humiliation and an injury deserving nothing less than implacable hostility to him, and the whole party to whom he belonged.

In one of her letters to Walpole, Mad. du Deffand had praised Baron Gleichen, and expressed a regret at his being

called from Paris. We have the following passage from Walpole's answer, in a note by the Editor.

‘I should find nothing intolerable in the loss of your Baron. His heart may be right, but his judgement is deplorably wrong. Since Voltaire took it into his head to be a philosopher, he who of all mankind is so the least, every one thinks himself a genius, the moment he has written philosophy over his door;—without considering, that the philosophy, which makes this parade is philosophy no longer. The mountebanks of Greece and those of Paris are equally ridiculous. When all the world was in darkness, an effort was probably necessary to rise above the common prejudices; but what merit is there in being above them at a time when it is ridiculous not to be so. We all know so little, that it requires no great genius to confess that we know nothing; and this is the sublime of the modern philosophers,—of whom, with your permission, your *triste Baron* was one.

Much of this criticism is undoubtedly just. To a manly mind nothing can well be more disgusting than to see a man aping the philosopher, and ‘boasting’ of his philosophy; and such boasting, perhaps, was never carried to a more disgusting height than at that time in Paris. The Frenchmen, too, who had borrowed most of their philosophy from us, were then felicitating themselves on discoveries with which we had long been familiar; and of superiority to *prejudices*, which unfortunately Walpole, and many of his countrymen, had long learned to despise. The boasting, therefore, appeared to him, in many of its instances, supremely ridiculous; while to the philosophy itself he had no particular antipathy. It is certainly true, that almost all the complaint which either he or Mad. du Deffand makes against the philosophers is, that they are affected,—that they are arrogant,—that their writings are inflated,—that knowing, in short, nothing extraordinary, they themselves deem their knowledge prodigious, and think themselves intitled to look down upon the rest of mankind. This is a quarrel, we see, much more about the manner than the matter. With regard to religion, indeed, (about which Mad. du Deffand was absolutely indifferent) there is a passage given us by the Editor from a letter of Mr. Walpole, from which it appears, that professing belief in a Providence and a future state, he did *not* believe in revelation,—a state of mind which exactly resembled that of Voltaire and Rousseau. And with regard to politics, there are passages both in the letters of Mad. du Deffand, and in those of Mr. Walpole, which pronounce as deep a condemnation of the French government in its ancient state, as was ever pronounced by any of the philosophers; and few persons, we presume, would hesitate to pronounce the condemnation just. On the occasion of the celebrated rupture of Louis XV. with the Parliament of Paris,

on the affair of the Duc d'Aiguillon, of which the particulars were described by Mad. du Deffand to Walpole, the editor of the Letters makes the following remarks.

‘ Let those, who can yet talk with commendation of the old government of France, read this—and recollect the circumstances under which a monarch thus addresses the first court of justice in his kingdom. Let them then own that *nothing could exceed the enormity of the evils under which France groaned*, but the still greater enormity of the evils that have been since applied as remedies. The Parliament of Paris, notwithstanding the ill success which had hitherto attended it; still persisted in sending repeated deputations and remonstrances to the King; and though the season of the year for their vacation was arrived, had resolved not to adjourn. This occasioned the violent act of authority here recorded. The Parliament, however, had resolution to meet again; and issued an arret, in which, after observing on the many acts of arbitrary power exercised against both the spirit and the letter of the constitution of the French monarchy, they professed their firm resolutions to persevere in carrying truth to the foot of the throne, and postponed the further consideration of what passed at the *Lit de Justice* here mentioned, to the following December.’

In one of the letters is mentioned the trial of M. Beaumarchais, the occasion of which is thus stated by the well-informed editor.

‘ He was accused of having offered money to Mad. Goesman, the wife of the *Rapporteur*, in a cause with the heirs of M. Paris Duverney, upon the settlement of some pecuniary accounts, which involved not only the fortune but the honour and good fame of Beaumarchais; and he, on his part, accused Mad. Goesman of having obtained several sums of money and presents from him, under fraudulent pretences. Their mutual accusations were probably both true.’

Beaumarchais' sentence was, that he should present himself before the Parliament, kneel down, and hear the Judge declare, that the court blamed him, and pronounced him infamous; a sentence which by law made him incapable of holding any place of public trust. The Editor remarks, that,

‘ In spite of this defamatory sentence, Beaumarchais, whose whole life had been a tissue of that ambiguous conduct, and those dishonourable adventures into which a man of lively parts, without principle, born in his rank of life, was so easily betrayed under the old government of France, where, to use a vulgar English expression, *no one could be honest and live*, from the highest to the lowest order in the hierarchy of absolute power,—Beaumarchais, soon after this sentence, was employed by the court in some confidential commissions, was openly patronized and protected by the Prince of Conti; and had interest, two years afterwards, upon the return of the old Parliament, to obtain a new hearing of his cause, and the reversion of the sentence here recorded, although no one doubted either its justice or its legality.’

We see in this single transaction a specimen of the government in all its branches; in the executive and legislative, which was the Court, and in the judicative, which was the Parliament. We see that no infamy and worthlessness was a bar to employment and favours under the one; and that, no decision, however righteous, might not be reversed in the tribunals of justice, when a person who had interest at court desired the reversal. We see likewise the opinion of an intelligent man respecting the moral corruption which it was of the essence of the French government, in the good old times, to diffuse among the people, particularly the higher ranks. It was a government, under which, 'from the highest to the lowest order in the hierarchy of absolute power, *no one could be honest and live.*' It is this moral depravity, the necessary effect of a bad government, that is the circumstance for which, perhaps, above all others, a bad government is to be deplored and deprecated. It teaches the people to think light of crimes, and despise the *moral* sanction of laws. In Mr. Windham's famous speech against reform, in one of the last sessions which he sat in Parliament, one of his points of declamation against the people of England, was, that they were too corrupt to bear to have a good government. Alas! that ingenious person did not reflect, that if this was true, he was pronouncing the deepest condemnation against the government, which it was within the power of thought to conceive—that he was asserting the existence of one of the most unequivocal and certain proofs of a bad government; inasmuch as of all the circumstances which operate upon the moral character of a people, *none is so strong as the goodness or badness of the government.* The former renders it the people's interest to be virtuous; the latter renders it their interest to be vicious. No truth in moral or political science is more certain, than that the good qualities of the government, and the good qualities of the people who live under it, are always in proportion to one another. It is a truth, too, which was evident at a very early period in the history of the human mind. The day that makes a man a slave, says Homer, takes away half his virtue.

As to contempt, and even detestation of courts, nothing can surpass the expressions of Walpole himself, in the extracts from the Letters which are now before us. On the occasion of his forming one of a party for the entertainment of the Princess Amelia, on a visit at Lord Temple's, at Stow, he thus writes to Mad. du Deffand:

' Strawberry-hill, Sunday.

' It is with much satisfaction that I again find myself at home. Ah! how incomprehensible it is, that people like to be attached to princes!



that is to say, that they like to be false, servile, and flattering. I should prefer a cottage and brown bread to all the honours with which it is possible to decorate dependence.'

The following exclamation is a somewhat instructive one, on the experience which those acquire, who approach most of the personages that are admired in high stations. 'I saw yesterday,' says Mad. du Deffand, 'M. de Praslin (M. le Duc de Praslin, who had been one of the Secretaries of State during the administration of his cousin, the Duc de Choiseul). Men are not like statues. Statues appear less by being seen at a distance. It is approximation to mankind that almost reduces them to nothing. Oh! what illusions are produced by place!' Go, said the Chancellor Oxenstierna to his son, who was expressing his diffidence at proceeding to transact with a congress of ambassadors; go, and see with your own eyes how small a portion of wisdom governs the world. 'What,' says Walpole in one of his letters to the Marchioness, 'is external grandeur? A homage paid to ranks, in all countries, in all ages; to high born fools, and their high or low born wives; to Kings of Denmark; to Czarinas!—debasement of commoners in presence of Dukes; debasement of Dukes in presence of Princes!—adulation of historians, and lies of genealogists!'

The following remark, made by Mad. du Deffand *en passant*, draws after it important conclusions, though familiarity with an evil is but too apt to blunt our sensibility to the sufferings which flow from it.

'The Pope may be gratified with the dismissal of M. Choiseul, (who had been just deprived of the ministry); but if he congratulates himself upon it, as being his own work, be assured that he is only the fly on the wheel, and here it is court intrigue that produces all the dust: good or bad administration counts for nothing: this has been the case at all times.'

There is a memorable passage given us by the Editor from a letter of Walpole, in which he delivers his opinion of his own country, and his own countrymen, in 1773. He is speaking of a friend of Mad. du Deffand, who had come to visit England, and says:

'If he resolves to contemplate us as a great nation, he will confuse all his ideas; for not speaking our language, he will take his information from the foreign ministers, who are very unskilful personages, and found their reasonings upon our gazettes. He will measure us by the standard of what he has read, or what he has heard of us in France. He will look for philosophy, and he will find none. He will then think that we act by policy, and he will deceive himself still further. We are nothing but the dregs of a great people; and it is only the next age that will

decide what we are, and what we shall be. At present we are creatures of routine. Luxury is the end, and personal interest the means. Every man strives to be rich, because we have neither principle nor honour. Every man seems to be in haste to ruin himself, because it is the mode. We are not avaricious: we are only corrupt.

This is a vivid picture. What likeness there was between it and the original, we do not for the present stop to inquire. We leave it also to our readers to determine what that coming age, of which Walpole speaks, has performed for the improvement of the scene; whether or not, in our policy, we are the same creatures of routine, that we then were; whether the search for philosophy among us would be as vain; whether personal interest governs us as absolutely; whether we have as little of principle or honour; whether luxury and corruption are, to a greater or a less degree, the glaring features of our character. One thing, however, we may remark, which is, that in those days, neither Walpole, nor any other person, thought himself the worse man for having his eyes open to the defects of his country, and for speaking of them freely. It is one of the precious lessons which have been drawn for our use from the experience of the French revolution, that a man is good in proportion as he is blind to the defects of his country, in proportion as he is ready to praise the defects as loudly as the perfections: a delightful doctrine; it is true, for those who *profit* by the defects; but what is it for those who *suffer* by them?

In one of her letters, speaking of a female acquaintance, Mad. du Deffand makes the following curious observation.

‘My situation,’ says she, ‘with her is rather nice and difficult; I wish to stand neither well, nor ill; and that middle is as difficult to keep, as that between monarchy and despotism.’

This is a delicate and refined irony upon the distinction which had been drawn by Montesquieu between monarchy and despotism; and insinuates rather pointedly the certainty which the one slides into the other.

Every person of observation and experience must have often reflected, and perceived, that, to mankind in general, despotism, on its own account, and when mildly exercised, is not an object of much terror or dislike; nor liberty, though it may be spoken of and praised, an object of much real admiration or affection. Even the worst species of despotism, oriental despotism, is not an object of horror to those who live under it. Nay, Europeans themselves, who have lived under it so long as to have become familiar with it, lose very often all sense of its enormities. Some instances are to be found among those born and educated under the British Constitution, and enjoying the advantages of education and talents.

Sir James Porter may be quoted as one example for all. He was long the British Ambassador at the Porte, and has left us one of the most instructive accounts of Turkey. He tells us in plain terms, that the prejudices of self-love are so strong upon us, that we imagine ourselves to have all the wisdom in the world, and other people none, but that we are very much mistaken; for the Turkish government is no such dreadful affair as we suppose; and, when all things are justly balanced, yields not much in its solid advantages to the British Constitution of which we boast so loudly. This principle of human nature, this disposition to acquiesce in the political evils to which a people have been accustomed, is a wonderful bulwark in favour of those who profit by the abuses, and a formidable obstacle in the way of those who labour at the work of improvement. This is the grand cause that the science and art of government have as yet made so little progress; and that mankind are still, every where, in the best governed as well as the worst governed countries, groaning under so many political evils which it would be easy to remove.

These reflections, which can never be misplaced, so long as they are little attended to, have been suggested to us by a passage in one of the letters before us of Mad. du Deffand, in which she expresses a sincere and heartfelt preference of the French government as it then stood, in the days of Louis XV. to the British. The passage is a short one, but it is very instructive.

'I am not a fanatic for liberty,' says Mad. du Deffand. 'I think that it is an error to pretend that it exists in democracy, where a thousand tyrants reign instead of one. In a word, I am in love with peace; and as for my own self, I desire to be governed, I have no repugnance to the exercise of authority. This will appear to you very absurd; you will ridicule me; but to this state of things I am accustomed. . . . All things considered, I love our own condition better than yours. We are true sheep, and pasture quietly. It is certain we are shorn a little too close, while we are in preparation for the butcher; but what is to be gained by revolting?'

This is the true account of the state of mind of the great body of those who are at ease in their possessions, in all countries, and all ages of the world; and from this gross selfishness, this preference of our own ease to all the good which exertion can procure to mankind, is in a great measure to be ascribed the mass of removable evil which still attaches to society.

The following is a memorable instance of the state of mind which characterized some of the highest among the French clergy.

'You ask me,' says Mad. du Deffand to Walpole, 'for my joke about St. Denis. It will be insipid in the repetition—but you wish to have it. The Cardinal de Polignac, a great talker, a teller of stories, and excessively credulous, was speaking of St. Denis, and related very seriously, that when his head was cut off, he took it in his hand, and carried it, as all the world knew; but all the world did not know, that having suffered martyrdom upon the hill of Montmartre, he carried his head from Montmartre to St. Denis, which is a distance of two leagues.—Ah! *Monsieur*, said I to him, in such a situation I should suppose *qu'il n'y a que la première par qui coûte.*'

In the following passage Walpole inculcates a philosophy that deserves more reflections than we can bestow upon it. He says:

'Let others think, what they please, in nothing is any dependance to be placed but on common sense. It appears to me that any thing else is but an illusion, a species of misreasoning, agreeable for the moment, but followed with regret. Our course is chalked out for us; it is narrow and limited. We ought to walk in it as quietly as possible. It belongs not to us to trace a new one, without rendering the only one which we have more difficult, and sometimes dangerous. Had I a child to educate, I should be tempted to inculcate into him only these few words: For the guide of your conduct take only common sense; let that be your confessor, your physician, and lawyer.'

Mad. du Deffand replied:

'I am charmed with what you say about common sense; the mind which has not that for its basis, is feigning and tiresome at last: I am absolutely of the same opinion with you.'

But what is common sense? A something; an any thing; neither of them knew what. Is common sense reason, or is it contrary to reason? If it be reason, then there is nothing peculiar in the doctrine of Walpole. If common sense be one of the exercises of reason, why discard other exercises of the same faculty, provided they are correct ones? To set common sense in opposition to reason, however, seems to be the tendency of this passage; and this in effect is only to insist that men shall be so far wise, but no farther. Common sense is every man's own sense—it has no rule—no standard. The laws of reason are something accurate and defined; it founds itself on known facts; and proceeds by accurate links, the conformity of which with fact is fully ascertained and determined. To say that common sense, not reason, is to guide, therefore, is merely to say that the speaker himself—his caprices and his fancies—are to be the standard of thinking; This is intellectual despotism. It is commanding all men, on pain of being declared void of common sense, to think as he does. What a delightful doctrine is this to the lazy and the

lordly! They have no need for study—they have no need to toil for the improvement of their intellectual faculties—they have a faculty, common sense, which is an equivalent, and more than an equivalent for all other faculties—a faculty to which all men ought to pay obedience, by adopting whatsoever opinions the speakers are pleased to adopt, and discarding whatever opinions they are pleased to discard!

The most remarkable circumstance, perhaps, in the mind of Mad. du Deffand (subsequent to the date of the earliest of the letters before us), is the torment she suffered from weariness—from not knowing what to do with herself—from *ennui*, as the French in one word express it. She had all the comforts of life—the best society which the centre of wit and pleasure and gaiety could yield—good health—her temper was not peevish—and yet she was unhappy. She describes the source and cause of her own malady in the following manner.

‘I perceive that I have not answered that leading article of your letter, in which you plead the cause of youth. It is true that youth, in general, is not corrupt; and its faults are the less criminal, as they are not the result of reflection and design. The charms of appearance satisfy it instead of mental accomplishments and good sense; but all the connections which can be formed with youth take hold of the senses;—and in them perhaps is found all that is real with a great portion of mankind. I think, too, that I have remarked, and in a way not to be deceived, that those who in their youth have had no other than affections of this sort, cease almost to exist in their old age. They hold by nothing; and their mind is, if I may so express myself, in a desert, though they are surrounded with acquaintances, relations, and friends. I pity such persons. It is not their fault. We are what nature has made us.

It is a truth which cannot be too widely disseminated and deeply impressed, that the *ennui* of old age is the offspring of the frivolity of youth; and that to lay a foundation for enjoyment in the winter of life, its spring time must be spent in usefulness; the pursuit of wisdom must mix itself with the pursuit of pleasure; the happiness of others must occupy the wish and prompt the endeavour, as well as the gratification or aggrandizement of self; the mind must be accustomed to consider this world not as a place of rest for the indulgence of irregular desires, but as a scene of trial where, by many conflicts and encounters, these desires are to be subjected to the sceptre of reason. The spiritual, in short, must take place of the sensual, and the infinite predominate over the finite.

It would be a curious speculation, to compare the manner in which the old age of the useless is sustained in England with that in which it was sustained in France in the good old times. The diversities are very considerable, and illustrate strongly the national characters of the two people. The old

age of the useless is not so restless, and apparently not so wretched in England as it was in France. They seem here to retain less sensibility, and sink into a greater apathy. There are more of them who possess an appetite for the pleasures of the table; and who, either with eating or drinking, or thinking and talking about what they are to eat and drink, fill up a large proportion of their time. Some of them, indeed, and that not a slight proportion, become peevish; their inward weariness and discomfort vents itself in habitual discontent with those who approach them, and renders them the tyrants or pests of their families and dependants. Another difference arises from the great variety in our political situation. It is not here inadmissible to talk of public matters: and wherever this is the case, all men, even the most useless, will occasionally make public matters the topic of conversation, and feel some degree of interest about them. Conversation, therefore, running on something else than gallantry, and the mere routine of fashionable life, for which old age loses its relish, retains in England a power to interest old age, which it wanted in France,—and even the reading of newspapers becomes, from this cause, an important resource.

Mad. du Deffand says: 'I pity such people: it is not their fault; we are what nature has made us.' This had long been the philosophy *de la vieille cour*. In the novels of the reigns of Louis XIV. and XV., and the memoirs and letters of the fashionable and great, no sentiment will be found more common than this, that nature makes people what they are—they cannot help their propensities. When a married lady had a wish to intrigue, she could not help it; nature made her what she was. When a man to gratify his passions betrayed his friend, or betrayed his country; it was not his fault; nature made him what he was. It excites but little surprise to find such a woman as Mad. du Deffand, a patroness of this flagitious morality.

We must not quit the subject which has given occasion to these reflections, without transcribing the following well written remarks from the Editor's preface.

'All her letters prove how unavailing the applause of friends, the flattery of wits, and the homage of the world, is to the real comfort and happiness of life to that enviable situation of mind—

“————— quod se sibi reddat amicū

Quod purè tranqillet.”

This Mad. du Deffand seems never to have known. Courtied as she was, to the last moment of a protracted life, by all the great, the gay, and the distinguished, both of her own country, and those of every other, whom business or pleasure led to Paris, she might naturally be supposed to enjoy the most agreeable existence that her age, sex or infirmity could admit. Yet we see Mad. du Deffand devoured by that *ennui* which she considers

as the most insupportable ill of the human mind, and which her whole life seems to have been consumed in an ineffectual effort to avoid. We see her repeatedly complaining of existence as an irremediable evil, and yet owning her repugnance to quit it. We see her by turns dissatisfied with all her friends, and for ever doubting the reality of friendship—though eagerly seeking its support, and indeed, on her own part, fulfilling its duties.

• Much of this *ennui* must certainly be attributed to her blindness, which, making her entirely dependent upon others for every species of occupation and amusement, converted society and conversation from an indulgence and a luxury into an absolute necessary of life:—but much too must fairly attach to her character, *to the habits of a mind, naturally lively and acute, uncorrected by any real education, unsustained by any real religious principle.*

This estimate of her character we take to be strictly just. With talents that extort admiration, there is nothing about her to respect or love. Incapable of noble thoughts and generous sympathies, she appears on every occasion the slave of vanity and caprice. For such a character to be happy was impossible; and it is a satisfaction to reflect, that no one will be likely to rise from the perusal of these letters, with a wish to imitate, or a disposition to envy it.—We ought to add that the publications are in some points of such a nature, that we cannot recommend them to indiscriminate circulation.

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Art. III. *Journal of a Tour in Iceland*, in the Summer of 1809. By William Jackson Hooker, F.L.S. and Fellow of the Wernerian Society of Edinburgh. 8vo. pp. 562. Price 15s. Longman and Co. 1811.

IT has been ascertained, we suppose, by the experience of many self observant men, that, in a mind partaking at all of that kind of sensibility which is akin to genius, some degree of correspondence takes place between the habitual state of the imagination, and the character of that scene of external nature which is most constantly presented to the senses. Let two persons, endowed with an equal share of sensibility to this external scenery, be allotted to pass seven or ten years of life, especially during its more susceptible periods,—the one on the sea-coast, the other generally out of sight of all water but that of the draw-well,—the one in a dreary, the other in a cultivated and beautiful part of the country,—the one amidst a scene of mountains, rocks, and cataracts, the other on a dead flat, with a heavy regularity of horizon,—the one in a deep confined valley, the other on a commanding eminence with a vast and diversified landscape;—and at the end of the term, the state of the imagination, considered as an active power, will be exceedingly different in the two persons; and the quality of the figures, and of the colours, which it will supply to accompany and illustrate the communicated thoughts of the one and the other, will speedily indicate in which of the contrasted scenes each of them has resided. The man whose

view shall have been habitually confined to a dull level tract, will perhaps have the most cause to complain of the effect on his imagination. This tract may be extremely rich, and, by a plentiful supply of provisions to the markets, and to the farmer's and cottager's families, may render to the community a much more important service than that of giving a picturesque cast to the imagination of here and there a musing and susceptible mind; and it must doubtless be a man of no ordinary enthusiasm for mental perfections and ideal possessions, that would forego the good things of a dull but plentiful territory, and be willing, during a course of years, to fare like the Highlanders, just in order to acquire, by means of habitually viewing bold and magnificent scenes, a greater vigour, and a richer furniture of imagination. But let the importance of the matter be estimated as it may, the fact will be, that the man of sensibility and genius, who shall have lived a series of years in such scenes, will display in his discourse and writing a more vivid character and power of imagery, than the other man, of equal capability, who shall have spent the same number of years in a dull flat region, where, after residing some considerable time, he will become sensible of a certain tameness stealing over his fancy, correspondent to the monotony of nature around him. By the very constitution of the mind, we are compelled to *think in images*,—the severest efforts of intellectual abstraction not being able to carry the mind beyond the sphere of ideas of material forms. The images of objects that are the most constantly presented to us, will the most promptly offer themselves to us in the train of thinking, to lead as it were their shape and colour to our ideas, and to furnish endless analogies; and the more that any man possesses of the faculty of imagination, the more in proportion, of course, will the series of his thoughts be embodied and clothed in images, and accompanied by analogies. Now it is obvious, what a difference there will be between a series of thought which takes into its train, as it proceeds, the images that have been assembled in the mind from habitually beholding varied, romantic, and sublime scenes, and that series which passes through a mind in which the habitual set of images is chiefly derived from an uninteresting and monotonous scene of the world. Besides, a mind in this latter situation will have a really less awakened and active imagination—less aptitude to make a happy use of such images as it may possess.

And what has all this to do with Iceland? Why only thus much,—that we meant to say, any man of genius who may feel his imagination tamed and sunk in consequence of his having resided a long period in some dull, flat, and (if such an epithet may be applied to any part of the kingdom of nature)



vulgar province of our country, may do well, if there is nothing arising from the consideration of time, or money, or health, to forbid him, to make a little expedition to Iceland, where every thing will strike him as new, and strange, and marvellous; where the dull tranquillity of his mind will be broken up as by a volcanic commotion; and where such an assemblage of phenomena will rush on his senses, as might almost create an imagination though nature had given him none.

The voyage thither will, indeed, by bringing him in view of some of the mountains, coasts, and islands of Scotland, so rouse his faculties and change the state of his ideas, that he will not be suffered to feel, in absolute perfection, the contrast between a homely but fertile English county—with its meadows and corn-fields, its hedges, high-roads, and villages, and here and there a hill or a stone, barely worth half an hour's walk after dinner—and the wild and dreary magnificence of these dominions of alternate frost and fire. Were so sudden or so unconscious a transition possible as to prevent any gradation of ideas, he might well be content to accept this contrast instead of a visit which he, like many other imaginative persons, may have sometimes wished to make to another planet.

If circumstances, as may too probably be the case, should forbid a man this expedient for ridding himself of the tameness and monotony of intellectual scenery, to which he has been reduced by being long situated amidst a similar tameness of external nature, he may at least call in so much assistance as one or two of the *descriptions* of Iceland will afford, for disturbing the grievous dulness of his ideas. And Mr. Hooker's book may be deemed one of the best of these descriptions, allowance being made for its brevity, and for the limited range to which his time and imperfect preparations confined his hasty survey.

He had only three day's warning of so considerable and uncommon an adventure. Amidst the disappointment of a project of a voyage to a tropical climate, a proposal came to him from Sir Joseph Banks to go on board a merchant-ship, which was, in this very short space of time, to set sail from London for Iceland. The opportunity was gratefully and eagerly seized, the best preparations were made which so few hours allowed; he embarked at Gravesend, June 2d, 1809; and, after getting out to sea, ran more than six hundred miles in three days. A sensation of a much stronger kind than would ordinarily arise at the first view of a foreign shore, the shore, for instance, of the United States, or the West or even the East Indies, was excited by the first appearance of this austere region.

About the hour of midnight, on the 14th of June, we descried land in

the horizon, or rather snow, for, as we approached it, we could discover nothing but mountains of prodigious magnitude, covered on every side with snow, and most distinctly seen, from being backed by a dark cloud, though at the distance, as we computed, of fifty miles. On the highest ridge of these mountains were some huge angular and projecting precipices, which cast a deep shadow on the white snow, when the early rays of the sun were striking upon them, breaking the uniformity of such an extended outline. This range of mountains we afterwards discovered to be Klofa Jöcul (Jöcul means a range of snow mountains,) in the south-eastern part of Iceland, and Mr. Phelps and I gazed upon it with astonishment and delight till a late hour in the morning. Such a scene was quite novel to us; and the circumstance of our contemplating it all night long did not at all diminish its effect.' p. 5.

A few days after, they passed Westman's Isles, on the coast.

'The whole group appears perfectly barren, and they rise to a vast height, and of the strongest shapes, perpendicularly from the sea. We had a magnificent view as we passed close by them with a light breeze. As we proceeded, the different sides which came to our view presented different shapes and appearances; in some, these sides hung over the deep, as if they would fall every instant; others had a perforation at their bottoms, through which a boat under sail might pass; all of them were of a dark brown colour, but whitened in places by the dung of the immense quantity of birds which constantly frequent them.' p. 6.

After several days of rough weather and tiresome beating about, and one instance of imminent danger from a sunken rock, they got fairly into the direction of the bay of Reikevig, the capital of the island, and were carried in by some pilots, whose appearance and manners, as presenting the first moral sample of the country, engaged our author's utmost curiosity. The novelty, the grotesque character of countenance and dress, and the social, and, as it should seem, friendly disposition, prevented that unmingled disgust which would otherwise have been excited by their extreme filthiness, of which the several offensive marks and circumstances are recounted. They evinced a prodigious power of execution on the ship's eatable stores; and they appeared to recognize, with intuitive sagacity, that great principle of European wisdom which the grand disturber of Europe is trying to explode, viz. that there is no enduring existence on this side the Atlantic, without the leave and the assistance of planters on the other side; for they testified the liveliest satisfaction at the sight of snuff and tobacco, even the boys of fourteen making interest for a share of the latter. The humblest class of the inhabitants cannot but with extreme difficulty command a little of this luxury; but snuff is in general use, and is employed with so little neatness, as to give a disgusting appearance to the visage of the people. In point of clothing, these pilots were, as might be expected,

much behind the good sense of our cultivated fine people, who, as if anxious to leave room in the world for their successors, brave with slight vestments a chilly climate. The faculties and taste of these Icelanders have not been improved to the pitch of ridding them of thick woollen clothes,—which we all know are so ill adapted to a raw cold country.

‘ Their dress was simple enough, and warm ; it consisted of a woollen shirt, a short waistcoat, and a jacket of coarse blue cloth or wadmal, and still coarser trowsers of the same materials, but undyed : the buttons were mostly of horn, and were probably from Denmark. They had on stockings of coarse worsted, and shoes made of seal or sheep skin. Their gloves too were of the same materials as the stockings, knitted worsted, made without divisions for the fingers, but having two appendages on each of them for the thumb ; by this contrivance, when a boatman, in rowing, feels his hands galled, from the inside of the glove being wet and dirty, he turns the glove on the same hand, and has a dry and clean side against the palm.’

As they approached Reikevig, they saw here and there, scattered along the shore, a few cottages, which, on account of their being covered with turf, were not easily distinguishable from the ground they stood on, and sometimes only by the superior luxuriance of vegetation. The arrival of the ship at this metropolis was quite an event of consequence and *eclat* ; and therefore some guess may be made at the magnitude of the place, as compared with other sea-port capitals, from the circumstance that *one hundred* persons came to witness the landing.

‘ At least, a hundred natives, principally women, welcomed us to their island, and shouted on our landing. These good folks did not gaze on us with more pleasure than we did upon them. It was now the season for drying fish, and they were employed in this operation at the time of our arrival. Some were turning those that were laid out to dry upon the beach ; another groupe was carrying in hand-barrows the fish from the drying place to a spot higher up the beach, where other persons were employed in packing them there in great stacks, and pressing them down with stones to make them flat. Most of this business was performed by women, some of whom were very stout and lusty, but excessively filthy, and, as we passed the crowd, a strong and very rancid smell assailed us. The first peculiarity about the women, which strikes the attention of a stranger, is the remarkable tightness of their dress about the breast, where the jacket is, from their earliest infancy, always kept so closely laced as to be quite flat, which, while it must be a great inconvenience to them, entirely ruins their figure in the eyes of those who come from a more civilized part of the world. Their dress is not otherwise unbecoming, and, from its warmth, must be well suited to the coldness of the climate.’ p. 15.

A little further on in the book is a long and minute description of the costume of the upper class of females ; and the

author seems to congratulate himself in terms fully strong enough for the occasion, on his having brought a complete sample to this country. Personal graces are ascribed in a very sparing degree to the ladies in general. In point of fairness of complexion, however, he says, 'an Iceland girl, who has not been too much exposed to the inclemencies of the weather, will stand the comparison with ladies of any country.'

In the Iceland capital, 'consisting of sixty or seventy houses, in two rows, at right angles with each other,' and in its neighbourhood, our author remained several weeks, employed in the general indulgence of curiosity, in botanical researches, and in conviviality.

'Almost all the houses of Reikevig are of Norwegian construction, and, indeed, principally inhabited by Danes, so that this cannot properly be called an Icelandic town, nor is there such a thing in the whole country; for depending as the natives must do, almost entirely upon the scanty produce of their own island, and requiring a considerable tract of country for the maintenance of a few half-starved sheep, such societies as would form a town, or even a village, would be highly prejudicial and unnecessary. There are merchants who reside in other parts of the coast; but by far the greatest number of Icelanders bring their produce to this place, some coming from the most northern and eastern parts. Iron is what they are most anxious to procure for their horses shoes, their scythes, and implements for cutting turf and digging. Those who live in the interior of the country, and have no opportunity of going down to the coast in the fishing season, take back, in exchange for their tallow and skins, the dried heads of the cod-fish, and such of the fish themselves as are injured by the rain, and not fit for exportation. These form the principal article of their food, and are eaten raw, with the addition of butter, which, after the whey has been expressed, is packed down in chests and kept for several years. Their drink is either water, or sour milk, or whey, and sometimes, but rarely, new milk from the cows or ewes.'

It was, however, in a style widely different from any such fare as this, that our author and two of his companions were entertained by the old ex-governor Stephensen, in the little island of Vidöe, four miles from the town. The dinner consisted of a number of plentiful and well-prepared courses, which followed one another, without any warning to the guests to provide for their reception. Consequently, being tolerably saturated with the first, they were forced to a considerable exertion by the second; they were alarmed and distressed when a third came in upon them; and the reader may guess what plight they were in, while fighting their way through a fourth and a fifth, which were followed by sundry fluid and solid addenda. They were forced to perform, and in no slender way, quite through to the conclusion. They shrunk, as much as they could, from so arduous a service; they represented, petitioned, entreated, remonstrated, protested, did every thing

that has ever been done against tyranny, short of absolute rebellion; but all in vain. The old governor was peremptory and relentless. "You are my guests," said he, "and this is the first time you have done me the honour of a visit, therefore you must do as *I* would have you; in future, when you come to see me, you may do as *you* like." He excused himself from sharing their toils and perils on the plea of his age. Unwilling to end their mortal existence in this formidable island, they procured that their boat should be brought to for them; and they were carried off, like wounded soldiers, in a state of distress from which they were a considerable time in recovering.

How much more in his element must an Englishman have been, in a visit to Videlinus, the Bishop of Iceland, who shews his guests into a library of five or six hundred volumes, the principal place of resort for the studious Icelanders, who 'here alone have the advantage of a good collection of books!' It contains several Dutch editions of the Classics, and a fine folio edition of an Icelandic Bible, printed in the island in 1584. Our author here met with a very hopeful young scholar and poet, of the name of Magnus Finussen.

Among the requisites to a well-ordered community, this capital has a cathedral, a court of justice, and a contrivance which partakes of the nature and form of both stocks and pillory. That there is another grand requisite, economy, is comfortably indicated by the circumstance, that 'the tailor of the place' has the occupancy of the court-house, when it is 'not otherwise employed.' The cathedral is a considerable building with large glass windows, which, however, as well as the tiles, are in a wretched state of repair; so much so, that the ravens, which abound in the country, are very troublesome during the time of service by getting on the roof, and disturbing the congregation with their noise and dirt.

Some interesting notices and indications of the climate are afforded, in the account of the state of vegetation in the gardens of the town. In the one which was by far the best, in point of sheltered situation, soil, and cultivation, there were, 'in the month of August, good turnips about the size of an apple, and potatoes as large as the common Dutch. Radishes and turnip-radishes were very good in July and August. Mustard and cresses grow rapidly and well.' But in the gardens in general, cabbages, turnips, potatoes, or carrots never arrive at any great degree of perfection. In many gardens our author found the potatoes and turnips coming to nothing; and the cabbages in the month of August not larger than might be covered with a half crown piece. And even in the best garden a careful attempt to raise some hemp and flax failed. It was, however, an unusually wet and cold season; and it is Mr. Hooker's opinion that 'in finer summers, with care and

well-sheltered gardens, some of our more hardy vegetables may repay the natives for the labour of cultivating them.'

If the site of Reikevig did not possess some maritime recommendations, we might have attributed the choice of it for a town, to the principles that prevailed in the arrangements of the monastery of La Trappe.

'The country immediately about Reikevig, and, indeed, for twenty or thirty miles from it, is ugly, barren, and scarcely to be called hilly. An extensive fresh-water lake comes close up to the back part of the town, but is on every other side, except that nearest to the town, surrounded by a bog, with here and there a piece of rock interspersed. Not a tree or shrub is any where to be seen, and all attempts that have been made in the most sheltered parts of the town to cultivate firs and other hardy trees, have universally failed, as have those which have been made for the cultivation of corn.' p. 29.

Our author appears to have exerted, both in the vicinity of Reikevig, and in every other part he afterwards visited, exemplary industry as a naturalist; and he enumerates, at intervals, the plants he was constantly adding to his collection. The animal kingdom affords very little variety, and no species very remarkable, or in the smallest degree formidable, except that

'the white bear is now and then conveyed to their northern coasts, by floating ice islands, from the opposite shore of Greenland; but none had been over since the preceding year, and those were soon dispatched by the people living in the neighbourhood.' p. 44.

The naturalist's researches were greatly favoured by the circumstance of there being no darkness at this season of the year. The sun indeed was not above the horizon at midnight; but when the sky was not altogether overcast, 'the light at midnight was about as great as that of a moderately dull noon in winter in England.'

A hot spring, bubbling up in the midst of a river, where the clothes of all the people many miles round are brought to be washed, and a bed of lava, ending in the sea, at the distance of twenty-five miles from its origin, were among the objects of inspection in the neighbourhood of the town. The description of the latter may be taken as a very characteristic section of the picture of the country,—a very large proportion of which consists of this material, which awakens ideas so very different from any excited in beholding the common substance of the earth.

'At a little distance, this huge mass of lava has a most extraordinary appearance, its surface being every where as much broken and as uneven as that of a greatly agitated sea, and its boundaries very distinctly marked by the lighter colour of the natural rock, or by the vegetation which the

latter produces; whilst the lava itself is almost black. On leaving my horse, and proceeding on foot, with no little difficulty upon the *hraun* (lava), I was still more struck with the strange and desolate appearance which surrounded me. The *Tatsroed* (Judge) of Iceland, who was present at the famous eruption of Skaptar-Jökul, informs me, that the torrents of lava, which ran with a smooth surface while in a heated and liquid state, in the act of cooling cracked and broke into innumerable pieces, many of which, of a monstrous size, were, by the expansive force of the air beneath, heaved from their bed, and remained by the side of the chasm which they once filled up. From a similar cause, the whole of this prodigious mass is composed of an infinite number of pieces of melted rock, of various sizes, some twenty and thirty feet high, and of the strangest figures; scattered about an extent of twenty-five miles in length, and from two and three to ten miles in width, in the wildest disorder possible. In appearance, a great part of this lava very much resembles the burnt cinders or coke, which have been used in drying malt, and is nearly of the same colour. The greater masses are generally quite bare of vegetation, but where the smaller pieces form a tolerably level surface, *trichostomum c. nescens* grows in great abundance, and reaches to the length of a foot, or a foot and a half, but is always barren.' p. 67.

It was quite time to commence the intended incursion into the interior; and on being supplied with horses, tents, and a guide, by the *Stiftsamptman* (Governor), Mr. Hooker set out on a journey to the *Geysers*, or great boiling jets, with the short allowance of only a fortnight, from the proprietor of the ship which had conveyed him to the country, and which appeared likely to be the only one by which he would have the opportunity of returning before the winter. Seven horses were barely sufficient for himself, the guide, a German from the ship, who was to be interpreter by means of his speaking Danish, and the tents and provisions.

† My guide rode before, holding a line, fastened to the mouth of the first luggage-horse, so that they all followed the same track, and, so accustomed are these horses to this mode of travelling, that, if they are not tied, they will still keep following each other, to the great annoyance of any person who may happen to be riding them, and may wish to go a little faster than the rest, or to leave the regular line.\*

They advanced, through a country consisting either of a dreary moor, over which large masses of rock were every where scattered, or of a disagreeable morass, in which their horses every now and then sunk up to their bellies. The first day they passed a 'perpendicular side of a hill, composed of basaltic columns, jointed here and there, like those in Staffa, but not more than eight or ten inches in diameter, and less regularly columnar.'—After a miserable night's lodging, on the moist and swampy ground, they went to breakfast at the house of a priest.

\*The only part of it to which we were admitted, was that in which

the fish, tallow, wool, milk, &c. were kept; for this being the best part of an Icelandic building, it is used for the reception of strangers. It had walls of alternate layers of turf and stone, without either cement to unite them, or plaister to conceal their nakedness, and the floor was the bare earth. One chair was all our host could furnish, and, indeed, there would have not have been room for more, so completely was the place lumbered up with old chests, old clothes, &c. What little provision there was in the house was most willingly offered, and it was with difficulty I could prevent him from killing a lamb to entertain us better." p. 79.

In stating the amount of the very humble emoluments of this hospitable ecclesiastic, Mr. H. does not say whether he made any inquiries concerning the value of English benefices, or about the labours of their possessors. He was perhaps too much occupied with his own, a little specimen of which, and of the harder toils of his horse, is given by the traveller.

'At noon our friend was obliged to take leave of us, as he was under the necessity of setting off for Reikevig, where he was to preach a sermon before the bishop on the following morning. As there was every appearance of the rain, which fell in torrents the whole day, continuing, and of our being consequently detained, the priest assured us he would, if possible, be home the following day, that he might accompany us to Thingevalla. We hardly expected him; for, in addition to his own weight, his horse had to carry two large chests, containing tallow, wool, and worsted stockings, which were to be bartered for iron, and other articles of necessity, at Reikevig.'

The thing was, however, accomplished, the wet clothes having never been taken off, not even for the display before the bishop. Something of the state of the country is indicated in the economy of this gentleman's family. 'The chief employment of the female part of it, besides knitting, is making butter, *skiur* (thick curds), and sour whey, which constitute almost their only food. In the winter, if the weather is very severe, the priest is obliged to kill some of his cows and sheep, for want of a sufficient quantity of hay, and in such cases only can they afford to live upon flesh.' Having passed the large lake of Thingevalla, the travellers passed through a prodigious rent, with perpendicular sides, called *Almannegiaa*, and approached a tract where the ground is cleft in numberless deep chasms, crossing one another in various directions, though most of them are from east to west. Three, in particular, seemed to extend, in uninterrupted lines, the whole width of the plain, and to be terminated on one side by the lake.

'The chasms are, every where, so numerous, that we could scarcely go ten feet without coming to the edge of one that barred our further progress in that direction. Some at the bottom have snow and ice, others



contain the purest water that can possibly be conceived, but so deep that, in many places no bottom is to be found, yet so clear that, on throwing in a stone, its descent may be traced by the eye for a considerable length of time. We saw abundance of small fish swimming here, some of which we caught, and found them to be the young of the Thingevalle trout; so that, though at a considerable distance from the lake, in all probability, some of the numerous subterraneous caves communicate with it.' 'A little herbage covers the intermediate spaces between the chasms.' 'Cattle are often sent here to graze, but not without the annual loss of several, which fall into the holes and perish. The priest Egclosen had himself a narrow escape from death, having one evening fallen into a chasm that was half filled with snow, where he remained till next morning, when he was searched for, and, fortunately, discovered in time to save his life.' 'We pursued our way among the innumerable cracks, rents, and hills of rugged lava, which rendered travelling extremely fatiguing to the horses, and by no means free from danger; for a false step, or a rolling stone, would easily have thrown the animal and rider to the bottom of a chasm. The passages between many of these chasms were scarcely of sufficient width for a single horse; and were also, so full of holes, that it required horses used to this country to attempt to go along them.'

A distressing accident, which befel the priest Egclosen's horse, in proceeding on this dangerous ground, gives occasion for a remark, in which our author attributes to the Icelanders, generally, a resignation or an insensibility, the nature and cause of which the reader may perhaps think, he should have made an effort to enable himself to explain less conjecturally.

'This misfortune, which lamed the poor animal considerably, and which, to a native of any other country, who, like this man, was worth only one horse in the world, would have been a cause of uneasiness, if not of complaint, had no such effect on Egclosen: he did not repine at what had happened, but went cheerfully on his way with his limping and bleeding horse, only observing on the accident, that "it could not be helped, the place was so bad." I know not whether it arises from a peculiar resignation to the will and providence of God, produced by real piety, or whether it is ascribable to the effect of climate, and to the poverty and distress which attend upon the whole life of the Icelanders, that they seem to feel less for the calamities of themselves or of whatever surrounds them, than is the case with the natives of other countries. When I was lamenting the number of lives, which, Egclosen assured me, were lost among the holes that are here every where met with, he stopped me by saying, "It is God's will that it should be so." p. 97.

The household and farming establishments of the priest of Thingevalle, afforded a specimen of the habits and condition of persons considerably advanced toward the uppermost rank; and it is mentioned as a most unequivocal sign of this condition that he was found smoking his pipe. The women and girls were milking the sheep, many of which are said to have afforded a quart of milk of a rich quality; 'but that which

comes of the second milking is by far the best; for it is common here, having milked the whole flock, to begin again and milk them a second time.—A particular description is here given of the usual structure, divisions, and arrangements of an Icelandic house, when belonging to persons above the humblest order.

‘A low fence of stone or turf encloses a considerable portion of ground, and, in the midst, stands a cluster of little buildings or cabins, which, taken collectively, form the house. The walls of these are extremely thick, especially at the base, formed of layers of stone and turf, not standing perpendicularly, but leaning a little inwards, and about seven or eight feet high: a sloping roof of turf, laid on birch boughs, make the whole height of the buildings, which even thus does not reach above twelve or fourteen feet.’

These several rooms, or cabins, have their fixed appropriate uses. ‘Their fronts resemble the gable ends of English houses, and are formed of unpainted boards, standing vertically. As to the inside, the walls and floors are seldom boarded; the sides are usually nothing but the black stone and turf, and the bottom only the bare ground. Generally there are small openings, either in the walls or roof, by way of windows; but these are rarely glazed, and more frequently covered with the skin of the sheep, which allows but a small portion of light. Yet even this is the case only in one or two of the rooms. A chimney, or rather an aperture for the emission of the smoke, usually made with a tub, is seen only in the best houses; in others the smoke is left to find its way out at the door, by which also the only air that they can possibly receive is admitted.’

Pursuing their journey, they saw a number of caverns, one of which, large and gloomy, they entered, but had no lights to assist them to explore beyond the glimmering of day-light. Soon afterwards they came to an old volcanic crater, amidst a field of lava.

‘In climbing to the summit of a great mass of rock, of nearly a conical shape, composed of calcined matter, we found the edge extremely rugged, sharp, and vitrified, having an orifice from six to seven feet wide, and gradually becoming narrower for a few feet as it descended, then widening again and forming a hole, whose depth I was by no means able to ascertain.’ ‘There was no smoke nor any smell of sulphur to be perceived; nor, to judge from the grass which grew, in thick tufts some way down the crater, had there been any for a great length of time. The natives had no tradition of its having thrown out fire, neither was the place itself known to many who lived in this part of the island.’

It would be difficult to avoid being a little indignant at such extreme deficiency of curiosity, if we did not recollect that

these worthy people live in a country where craters and beds of lava are very common things, and also that, during the season of the year that would permit them to explore the less obvious traces of ancient elemental commotion, the indispensable cares and toils for securing the means of subsistence, leave no time, nor vigour, nor interest, for researches of which no man would expect any other reward, than that of being somewhat poorer and more in danger of starvation than his neighbours.

After witnessing, at Middalur, another station in the progress, a special scene of poverty, distress, and ingenuous kindness, at the house of the priest, and observed, in passing along, various objects which would in another country be curiosities, our traveller diligently prosecuted his way towards the Geysers, and very reasonably exulted to find himself at length arrived in a tract where numerous boiling springs, and columns of steam, gave him warning of what he might soon behold. The principal and most distant of these columns of steam, soon drew him away from examining a beautiful sulphuric efflorescence on the heated ground,\* and admiring springs that were throwing up their boiling water several feet.

'A vast circular mound, (of a substance which, I believe, was first ascertained to be siliceous by Professor Bergman) was elevated a considerable height above those that surrounded most of the other springs. It was of a brownish grey colour, made rugged on its exterior, but more especially near the margin of the basin, by numerous hillocks of some siliceous substance, varying in size, but generally about as large as a molehill, rough with minute tubercles, and covered all over with a most beautiful kind of efflorescence.' 'On reaching the top of this mound, I looked into the perfectly circular basin\*, which gradually shelved down to the mouth of the pipe or crater in the centre, whence the water issued. This mouth lay about four or five feet below the edge of the basin, and proved, on my afterwards measuring it, to be as nearly as possible seventeen feet distant from it on every side.' 'It was not possible now to enter the basin, for it was filled nearly to the edge with water the most pellucid I ever beheld, in the centre of which was observable a slight ebullition, and a large, but not dense body of steam, which, however, increased both in quantity and density, from time to time, as often as the ebullition was more violent. At nine o'clock, I heard a hollow subterraneous noise, which was thrice repeated in the course of a few moments; the two last reports, following each other more quickly than the first and second had done. It exactly resembled the distant firing of cannon, and was accompanied each time with a perceptible, though very slight shaking of the earth; almost immediately after which, the boiling of the water increased together with the steam, and the whole was violently agitated.'

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\* 'To compare great things with small, the shape of this basin resembles that of a saucer with a circular hole in its middle.'

An eruption followed, but not in the grand style. We shall therefore transcribe the description of that which he saw the next day; premising that he was informed by an old woman, who lived not far from the place, 'that the eruptions were most frequent when there is a clear and dry atmosphere, which generally attends a northerly wind.' After describing the shocks and subterraneous winds, as before, he proceeds—

'I was standing at the time on the brink of the basin, but was soon obliged to retire a few steps by the heaving of the water in the middle, and the consequent flowing of its agitated surface over the margin, which happened three separate times in about as many minutes. I had waited here but a few seconds when the first jet took place, and this had scarcely subsided before it was succeeded by a second, and then by a third, which last was by far the most magnificent, rising in a column that appeared to us to reach not less than ninety feet in height, and to be in its lower part nearly as wide as the basin itself, which is fifty-one feet in diameter. The bottom of it was a prodigious body of white foam; higher up, amidst the vast clouds of steam that had burst from the pipe, the water was seen mounting in a compact column, which, at a still greater elevation, burst into innumerable long and narrow streamlets of spray, that were either shot to a vast height in the air, in a perpendicular direction, or thrown out from the side, diagonally, to a prodigious distance. The excessive transparency of the water, and the brilliancy of the drops as the sun shone through them, considerably added to the beauty of the spectacle. As soon as the fourth jet was thrown out, which was much less than the former, and scarcely at the interval of two minutes from the first, the water sunk rapidly in the basin, with a rushing noise, and nothing was to be seen but the column of steam, which had been continually increasing from the commencement of the eruption, and was now ascending perpendicularly to an amazing height, as there was scarcely any wind, expanding in bulk as it arose, but decreasing in density.'

During the several days that Mr. Hooker remained in this much more than enchanted region, in which there are more than a hundred boiling springs with their columns of steam, there were many eruptions of the great Geyser, some of them, at least one of them, to a considerably greater height than that of which we have extracted the description. In the greater number of instances, the column of water was about the diameter of the crater, which is seventeen feet; sometimes, as in the instance above described, it was nearly, in the lower part, of the diameter of the whole basin, fifty-one feet. The heat of the water was uniformly 212° of Fahrenheit.

At the distance of a few hundred yards from the great Geyser, there was another crater of very considerable dimensions, which was reported to Mr. Hooker as sometimes exhibiting phenomena of no contemptible order. The tents had therefore been pitched near it to afford the better station for watching its operations. It did not seem to make any extraordinary pre-

tensions for some time, the water only boiling, and gently flowing over the side. The sensations which therefore came upon him in a moment may be conjectured, and must be envied by all his readers.

At half-past nine, whilst I was examining some plants gathered the day before, I was surprised by a tremendously loud and rushing noise, like that arising from the fall of a great cascade immediately at my feet. On putting aside the canvass of my tent, to observe what could have occasioned it, I saw, within a hundred yards of me, a column of water rising perpendicularly into the air, from the place just mentioned; to a vast height: but what this height might be, I was so overpowered by my feelings that I did not for some time think of endeavouring to ascertain. In my first impulse I hastened only to look for my portfolio, that I might attempt, at least to represent upon paper what no words could possibly give an adequate idea of; but in this I found myself nearly as much at a loss as if I had taken my pen for the purpose of describing it; and I was obliged to satisfy myself with little more than the outline and proportional dimensions of this most magnificent fountain. There was, however, sufficient time allowed me to make observations; for, during the space of an hour and half, an uninterrupted column of water was continually spouted out to the elevation of one hundred and fifty feet, with but little variation, and in a body of seventeen feet in its widest diameter; and this was thrown up, with such force and rapidity, that the column continued to nearly the very summit as compact in body, and as regular in width and shape, as when it first issued from the pipe; a few feet only of the upper part breaking into spray, which was forced by a light wind on one side, so as to fall upon the ground, some paces from the aperture. The breeze also, at times, carried the immense volumes of steam that accompanied the eruption to one side of the column of water, which was thus left open to full view, and we could clearly see its base partly surrounded by foam, caused by the column's striking against a projecting piece of rock near the mouth of the crater; but thence to the upper part, nothing broke the regularly perpendicular line of the sides of the water-spout; and the sun shining upon it rendered it in some points of view of a dazzling brightness. Standing with our backs to the sun, and looking into the mouth of the pipe, we enjoyed the sight of a most brilliant assemblage of all the colours of the rainbow, caused by the decomposition of the solar rays passing through the shower of drops that was falling between us and the crater. Stones of the largest size that I could find, and great masses of the silicious rock, which we threw into the crater, were instantly ejected by the force of the water; and though the latter were of so solid a nature as to require very hard blows from a large hammer, when I wanted to procure specimens, they were, nevertheless, by the violence of the explosion, shattered into small pieces, and carried up with amazing rapidity to the full height of and frequently higher than the summit of the spout. One piece of a light porous stone was cast at least twice as high as the water, and falling in the direction of the column, was met by it, and a second time forced up to a great height in the air. p. 134.

During this prodigious exertion of the subterranean forces,

there were no signs in the great Geyser, or in any of the boiling wells, to indicate any communication among their fountains, or community in the agency which produces such astonishing effects in the two principal ones. Mr. Hooker has declined giving his speculations on the probable constitution of the interior regions and reservoirs, and the precise mode of operation of the steam, by which these wonderful phenomena are produced. The subject is scientifically investigated, in the still more recent and very interesting work of a still later traveller, or rather party of travellers, Sir George Mackenzie and his associates. It is conjectured that the cavities that supply the water and steam of the new Geyser, must have been enlarged by an earthquake about twenty years since, its operations having been more frequent and magnificent subsequently to that time.

On one of the latter days of Mr. Hooker's encampment on this unequalled spot, he was reminded of its being Sunday, by seeing a number of people passing on horseback toward a church at some distance: and he determined, for whatever reason, to attend the service; calling, by the way, at the house of an old lady, who was celebrated as rich by the Icelanders, for she was the proprietor of 'ten cows, five rams, and a hundred sheep.' The account of the manners of the people as displayed in the church-yard, previously to the service, and of their seriousness during its performance, is a curious picture of friendly simplicity, and, to all appearance, of sincere interest about their religion.

'This spot,' (the churchyard) 'previous to the arrival of the minister on a sabbath affords a most interesting spectacle. Numerous parties of men, women, and children, who had come on horseback, and in their best apparel, were continually saluting each other; and any person who had been absent from the place of worship for a more than usual length of time, either through illness or any other cause, was kissed by the whole congregation. As they were little accustomed to see strangers, they all flocked, around us, presenting us with milk and cream from the neighbouring farm, and asking us a hundred questions. Many were surprised at our having come so far to see the Geysers, which they are accustomed to look at with the utmost indifference.'

There will be some little reluctance to admit, what is probably the truth nevertheless, that if these amazing objects were in England, they would be thus regarded with indifference by the generality of the people after being long familiarized to the sight. It would be a very curious, and perhaps a very mortifying experiment, for even men of taste and philosophers to try, whether, and how soon, and by what perceptible degrees, *their* feelings also would decline from amazement, and inquisitive wonder, down to a comparative general indifference.

The churches are often made the places of temporary entertainment for strangers, as being larger than the apartments of the dwellings. In many instances, the inhabitants use them also as depositaries for their better clothes, which are lodged in chests that serve also as seats. They are, for the most part, miserable structures, with respect to convenience of any kind, but especially in the article of light, the small allowance of which must, we should think, reduce the priest, on a misty day, to depend on his memory in performing the service. The established religion is Lutheran, from which, it seems, there are no dissentients. The service consists of a litany, chanted by the priest from a book, preceded, and at intervals, accompanied by singing, (which is performed by the men only) and followed by a sermon. The sacrament was added in the church near the Geysers. It was administered to the men first, and then to the women, the priest putting a wafer and some white wine into the mouth of every individual, repeating at the same time a short prayer. The singing was, to our author, excessively unmusical.

Mr. Hooker returned southward to Skalholt, a few years ago the capital of the island, and now consisting of 'one good turf house, three or four smaller ones and a church.' This track was in a direction towards Hecla, which it was his intention, and indeed had been a very principal object of his visit to the country, to ascend. But he was unsuccessful in all his attempts to obtain a guide; all the peasants peremptorily refusing to attempt what they declared to be impracticable in consequence of the state of the rivers and marshes, from the long and heavy rains. Admitting it would have been an undertaking of great toil and difficulty, he was, nevertheless, confident of its being practicable; and he attributes the dread and refusal chiefly to superstition; many of the people believing 'volcanic mountains to be the abode of the damned,' and 'all the lower class regarding them with the greatest horror.' It was with extreme mortification that Mr. H. was compelled to relinquish his design, notwithstanding that he had been informed by Icelanders of respectability, who had visited this mountain, that he would see nothing remarkable upon it, but what he had seen elsewhere.

He saw much that was grand and inexpressibly dreary in the country, and much that was wretched in the physical condition of the people, on his way back to Reikevig. Thence he made an excursion to be present at an annual salmon-fishing, in the river Lax Elbe, where he saw two thousand two hundred caught in one day, and bought by his English friend Mr. Phelps. Two thirds were cured for exportation, and the other given to the persons who had been employed in the

fishery. This annual day presents a scene of extraordinary festivity and sociality; as most of the people from a great distance round assemble at the spot, in their best dress, and all classes mix and converse on terms of kindness and equality.

There was time allowed him before the departure of the ship, for rather a long and most interesting excursion to the northward, into the district of Borgafjord, and a shorter one to the southward, through scenes of a character incomparably wild and solemn, but bleak and barren, and sometimes almost horrid. As our concluding extract we transcribe the description of one scene at Kreisevig, in the sulphur mountains, in the Guldbringé district. A sulphur-spring was the central object.

'We rode some way till the softness of the earth beneath, caused the horses to sink too deep to render it prudent to continue that mode any longer; and we therefore left our steeds, proceeding onwards, as far as it was by any means safe to venture, with the utmost caution. The appearance of the surface is often very deceitful; for, when it seems most firm, a thin indurated crust of crystalized sulphur and bolus\* not uncommonly conceals a considerable mass of the same materials in a hot and almost liquid state, so that we literally walk "*per ignes, suppositos cineri doloso*." This kind of soil became still more and more dangerous the nearer we approached to this spring, and, indeed, prevented our being so close to it as we wished. An elevated rim, about two feet high, and three feet in diameter, composed of a dark bluish black bolus, formed a complete circle round the mouth of the spring, the water in which was sometimes quiet, and sunk about two feet in the aperture; at other times it ejected with great noise a turbid and blackish liquid to the height of from five to seven feet. At all times clouds of steam, strongly impregnated with sulphureous exhalations, were issuing from the aperture; but during an eruption of the waters, the quantity of both was very considerably augmented. The view of this spring, from a little lower down the mountain, together with the surrounding scenery, had an effect the most extraordinary that can be conceived. From the dark coloured and elevated margin of the fountain, extended for a great way in every direction, the yellow crust of crystalized sulphur, raised into a gently swelling hillock by the soft bolus of unmeasurable depth beneath; and from the centre of this trembling mass, a crater was vomiting forth, with a tremendously roaring noise, to the height of four or five feet, a thick blackish liquid, accompanied by vast bodies of steam, which now ascended perpendicularly, and now were driven down the sides of the hill, by the frequent eddying gusts of wind which issued from the chasms that abounded in the neighbourhood. A back ground worthy of such a picture, was supplied by the dark and rugged sides of the mountain, that, extending all around, formed a chain of rocks, which, in addition to

\* \* It may be well to observe that *bolus* is described by mineralogical writers as a viscid earth, less coherent and more friable than clay, more readily uniting with water, and more freely subsiding from it. It is soft and unctuous to the touch, adheres to the tongue, and by degrees melts in the mouth, impressing a slight sense of astringency.'



the rudeness of their figure, were the most barren that can be imagined. A few lichens and mosses alone broke the uniform blackness of their surface.'— 'In spite of the absence of every beauty that could attract, or excite a pleasurable sensation, I doubt whether a traveller ever turned his back upon *Ætna* with more regret than we felt when we quitted the strange desert scenery of this place. To myself, indeed, the regret, was no more than the being deprived of the powers of beholding one of the most awfully impressive scenes that the world can furnish, or even imagination can conceive; but not so with my companion (Mr. Phelps) who had hoped, that it might have been possible, to have met in the sulphur-springs with an article of commerce, that might at once have been highly advantageous to himself, and beneficial to his country, but who now found to his extreme vexation, that small as is the distance of *Kreizevig* from the sea, the obstacles interposed by the nature of the intervening country were such as forbade the idea of a commercial speculation.' p. 200.

Our author set sail to return to England near the end of August, and when the ship was twenty leagues distant from any shore it was found to be on fire, from the malicious contrivance, as it was afterwards proved, of some Danish prisoners at *Reikevig*. When they were all in expectation of almost immediate destruction, they saw a vessel approaching which proved to be an English ship, the *Orion*, which had quitted the harbour, at the same time, but had, by means of superior sailing, been left far behind. The captain of this ship, however, had boldly ventured on a nearer, and reputedly dangerous course, and thus most providentially came up just in time, in time to one moment, to save all the crew. The whole cargo perished however, and all Mr. Hooker's collections and drawings. The description of the burning vessel, which was large, and laden with tallow and oil, is very striking.

We must here take leave of this most interesting book. It contains much that we have not noticed, relative to the government of the island, its history, and the state of the inhabitants; but for a proper notice of these another opportunity will soon be presented.—There are several neat plates, and a number of small figures in the pages of letter-press.

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Art. IV. *Redemption; or, a View of the Rise and Progress of the Christian Religion*, from the fall of Adam to its complete establishment under Constantine the Great. By the Rev. Montagu Pennington, M. A., Vicar of Northbourn in Kent, and Chaplain to the Right Honourable the Earl of Hopetoun. 8vo. pp. xxii, 387. Rivingtons. 1811.

WITH Mr. Pennington we think it is to be regretted, that many Christians are so ignorant of the history of their religion,—particularly of that part of it contained in scripture. To trace the purposes of God, with regard to the salvation of the soul, from their first disclosure in paradise, through a series

of predictions brightening upon each other, and a succession of religious dispensations, the latter improving upon the former—to trace these purposes, and to observe how wonderfully they have been furthered by the events of time, is an exercise, serving no less to gratify our curiosity than to confirm our faith, and improve our hearts. But however infrequently Christians may engage in this exercise, and therefore however ignorant they may be of the origin and progress of their religion, we are rather doubtful whether, as our author insinuates, it is owing to the want of appropriate books. The second part of Bossuet's well-known *Discours sur l'Histoire Universelle*, treats entirely of this subject. In this admirable work, the steps which infinite wisdom took to prepare the way for the introduction, and to effect the establishment of the Christian religion, are pursued, and the adaptation of the expedients made choice of by the supreme Ruler, both to the state of the world and the subserviency of the great design, is displayed with more than the usual learning, penetration, and eloquence of that extraordinary man. There is likewise a treatise intitled 'A History of the Work of Redemption,' by Jonathan Edwards; in which that acute and pious writer shews, how the scheme of human redemption, both in respect to individuals, and as embracing all the saved, has been carried on from the origin to the consummation of the world. The composition, indeed, of this volume is by no means attractive; but whoever will take the pains to peruse it, will be amply repaid by the profound views and devout reflections of the author,—by the light which he casts upon the events of scripture history, and their connexion with the redemption of man, as well as by many original illustrations of the sacred oracles, and additional confirmations, both of the truth of the whole, and of particular branches, of the Christian doctrine.

The plan of Mr. Pennington's book, though it might seem to coincide with that of the works just mentioned, is, in point of fact, much more limited. He gives only a brief view, in chronological order, of the predictions directly referring to the Messiah, pointing out their application to him, and the manner in which the expectation of him was kept alive among the faithful through so many ages; while a very slight sketch is added of the state of Christianity, from its introduction to the age of Constantine. In surveying the work of man's redemption, as carried on in different ages, it is obvious that our attention should be directed, not only to the degree in which the purposes and effects of the incarnation and death of Christ were disclosed; but also to the influence which the varieties thus disclosed possessed upon the minds of men. This latter, indeed, should be the principal object of our attention. For

the light which heaven has shed, at different times and in various degrees, upon its general or more particular passages, was imparted to influence the heart; and men are no further redeemed than as they learn, from what God has revealed of his character and designs, to submit to his will. Hence it appears that Mr. Pennington embraces in his view of the rise and progress of the Christian religion but a part of the subject, inasmuch as he adverts merely to the disclosure, without taking notice of the operation, of the principles now constituting Christian truth.

The work, however, though thus confined in its object, may not be without its use. It affords a clear view, and judicious explanation, of the principal prophecies respecting the Messiah, arranged in the order in which they are supposed to have been delivered; and is therefore very appropriate for those who have no access to more extensive and elaborate performances. As a specimen of the general character of the composition, we may insert the following reflections on the 52nd chapter of Isaiah.

‘ Such appears to me to be the sense and application of this wonderful oracle; and could ~~any~~ such have been produced in the annals of pagan mythology, written so many years before the events took place, and fulfilled with respect to so many seemingly contradictory circumstances, the works of the ancient learned would have resounded with the praise of it. It would have been the theme of every philosopher, and the subject of every poet. But the application of the prophecies to christianity was made by slow degrees. Its first professors were low and illiterate men, and even after they were enabled to speak other languages by the inspiration of the Holy Ghost, it does not appear that they ever made use of gentile learning. (St. Paul perhaps in some few instances excepted) for the spreading of the gospel of Christ. And even St. Paul in general either disdained or thought it improper, to use the *enticing words of men's wisdom*.

‘ The prophecies themselves were but little known to the gentile world: the Jews separated from all other nations by institutions singularly repulsive, and proud of their descent, of their promises, and of their knowledge of the true God, always considered themselves as *a chosen generation, a holy nation, a peculiar people*. They held in contempt therefore, as well as hatred, all the gentiles, and were in their turn hated and despised by them. For this reason the heathen poets and philosophers, when they borrowed from the Jewish books, as in many instances they appear to have done, never acknowledged their obligations to them. For not only the sole key to a great part of the heathen mythology is to be found in the Bible, but there is sufficient reason to believe, as was before mentioned, that the Sibylline verses were taken from the Jewish prophets, and that they gave rise to Virgil's celebrated Eclogue of the golden age, and a glorious king to come.

‘ For these reasons the Jewish prophecies made but little impression upon the heathen world, till they were opened to them and explained by St. Paul, after they had been fulfilled by Christ. Plain as this last mentioned,

prophecy now appears to us, it is only the completion of it that makes it such. The Ethiopian Eunuch, probably a "Proselyte of the gate," certainly a pious man, and in a high office under a great monarchy, studied it in vain till Philip explained it to him, by comparing it with the events of our Saviour's life. At first sight indeed the circumstances foretold seem so contradictory as not possibly to relate to the same person. *He shall be exalted and extolled*, yet his *vi-age* and *form* were to be *marred*. He was to have *no comeliness or beauty*; to be *despised and rejected of men*; to be esteemed *smitten and afflicted of God*; yet he was a *righteous servant*, and was to be *satisfied*; his *portion* was to be *with the great*, and he was to *divide the spoil with the strong*. Though he bore *our griefs and carried our sorrows* yet he was *numbered with the transgressors*. Though he had *done no violence*, still his grave was meant to be *with the wicked*; and yet in this design his persecutors were to be disappointed, and after his death his body was to be laid in the tomb of *the rich*.

'All these circumstances however, apparently contradictory, were reconciled in the humiliation of our Saviour's life, and his subsequent glory; in his mediation and atonement. Those among them which are merely historical, are sufficiently obvious. That he was *a man of sorrows and rejected of men*; that his  *visage* was wounded, and his *form marred with stripes*; that he kept silence and *opened not his mouth* before his judges; that no one was called to bear witness to his innocence; that he was *numbered with the transgressors*, put to death *with the wicked*, and buried in a *rich man's tomb*, are circumstances of which none can be ignorant who read the gospels. Yet they are such, when taken together, as no human wisdom could foresee, nor human power either prevent or produce. For some of them depended upon his enemies, some on his judges, some on his disciples, and some merely upon himself. And yet they all wrought together for the important purpose of proving the truth of a prophecy, written some hundred years before these events took place.' pp. 218—223.

Though our author professes his ignorance of Hebrew, yet having availed himself, with commendable diligence, of the lights that the learned have furnished, he gives, for the most part, easy and satisfactory expositions of the texts which he attempts to explain. Extracts from many valuable works are thrown into the margin. The former part of the volume perhaps might be condensed, and the concluding chapters profitably enlarged. If this were done, and, here and there, a somewhat more evangelical turn given to some parts of it, and a few reflections, tending to shew the use of such revealed truths as are brought before the reader, interspersed with the other matter, the work would be a very excellent one. And, even in the state in which it now appears, we can safely recommend it, as affording a very good elementary view of the prophecies respecting the establishment of the Christian religion.

Art. V. *Despotism; or the Fall of the Jesuits. A Political Romance,* illustrated by Historical Anecdotes, Two vols. 12mo. price 12s. Murray. 1811.

FEW of our readers, we suppose, are unacquainted with the outline of the history of this celebrated society, sketched by the masterly pen of Robertson; who, in his history of Charles V., explains the nature of its constitution, and traces the growth of its power. His narrative closes with the following observation. 'The causes which occasioned the ruin of this mighty body, as well as the circumstances and effects with which it has been attended in the different countries of Europe, though objects extremely worthy the attention of every intelligent observer of human affairs, do not fall within the period of this history.' These causes, and circumstances, and effects, form, as we are told in the preface, the subject of this political romance—which is generally understood to be the production of Mr. D'Israeli.

If we are to consider this work as an attempt to complete the picture left unfinished by the historian, the design appears to us better than the execution. Not to insist that a romance can form at best but an awkward sort of sequel to a piece of sober history, we think the plan adopted by the author allows him scarcely 'room and verge enough' for his purpose. Without the aid of the notes, these volumes would exhibit but a partial, indistinct view of the 'causes' which led to the ruin of the Jesuits; that event itself being rather implied than related;—and we can discover little or nothing about the 'effects' with which it was attended.

But we drop this relative view of the matter, to inquire what the work is in itself. The author afterwards, in more general terms, professes that his design is 'to paint, in a moving scene,' the political system of the Jesuits. It cannot be denied that some of his delineations contain masterly touches, and are executed with considerable spirit and effect. The personages who are introduced, invested with a kind of mock majesty, move with imposing grandeur amidst the sombrous glare that is shed around them. The author certainly has not overtasked his invention in the construction of his story; but it is fair to presume that the fabrication of an ingenious plot was not his principal object. He aims at dramatic effect, and labours hard to be impressive and sublime. With many of his readers these efforts may, perhaps, prove successful; while others, if they do not consider the entire performance as a piece of downright fustian, will assuredly think the author has too often 'overstepped the modesty of nature.' The scenes and the characters that pass before us,

wanting an air of naturalness, 'come like shadows—so depart,' and fade away from the mind as the pompous inanities of a dream.

The chief personage of the story, Ribadeneira by name, when but a simple Jesuit at the court of Spain, 'felt himself born to rank among the masters of mankind.' The rapid elevation of Alberoni excited his envy, and goaded him forward in the path of ambition. That fortunate adventurer, the son of an Italian gardener, had once discharged the duties of ringer in his parish church, but now, a cardinal and a prime minister, governed Spain, and 'affected to regulate the destinies of Europe.' Our intriguing Jesuit had rendered himself obnoxious to Alberoni, who was contriving how 'to get rid of him *en cachette*,' when a despatch arrived from the court of Rome, recommending him to the cardinal's special protection. This led the minister to adopt a different method of removing him out of the way, and Ribadeneira, instead of being assassinated, was promoted to the bishopric of San Andero. This retirement was, of course, but ill adapted to the taste of so aspiring a personage. Musing on the project of becoming the founder and legislator of a new dynasty among the natives of South America, he was on the point of embarking, as a missionary, for Paraguay, when Benedict XIV. called him to fill the office of general of the Jesuits at the court of Rome.

'Ribadeneira grasped the terrific code of universal despotism; and, in the inebriation of ambition and genius, he leaped into a secret throne, which seemed invested with omnipotence and omniscience—and he started at his own solitary despotism.

'It was the very perfection of the INSTITUTE which made it criminal; for it was a code whose existence depended on the destruction of all other codes. There the universal good was the perpetual aggrandisement of the order; and thus, it was a perfect constitution for the Jesuits, but a conspiracy against mankind! Half human and half divine, it aimed to steal from the Divinity his almighty controul, and from the kings of the earth their crowns.'

'If the perfection of despotism be to convert the people into its instruments, then might Ribadeneira exult in the excellence of the Jesuitic government. It had reduced man into an artificial animal, so exquisitely contrived, that the motion of the limbs gave an appearance of life, while his own mastering hand retained the principle of action. This people were all members of a monstrous body, indissolubly combined with their head, moving with one volition; tremendous unity! The multitude in a man! the one made up of the many! This is the political Leviathan, who, "when he riseth up himself the mighty are afraid."

Thus is described the genius of the Jesuitic government; a secret despotism aiming at universal monarchy. The new

general wanted none of the qualifications; 'which the Institute exacted in its perfect prince.'

'Magnanimity, and fortitude, were to stand beside the awful throne of Him who was to smile amidst the shock of empires. The fear of death was not before him; the love of voluptuousness could not touch his ascetic heart; the joy of ambition was his solitary enthusiasm! To become more than man, he ceased to be a man; and the general of the Jesuits had neither brother, nor friend, nor country!'

To establish the supreme dominion of this 'perfect government,' the whole world was to be previously disorganized.

"To divide and to reign," was but the first step of the universal despot—another! and the Colossus bestrides the two hemispheres! It was in a general innovation, the great usurper was to grow and feel secure. When all was a rude heap, his hand would remould the heavy chaos.—When old governments were forgotten, new dominions would stand in the freshness of youth and hope, for all parties.—And to make men adhere to his fortunes, he was to wind their own destinies with his. There was but one great end for the Mighty ONE! All was to be troubled for him to flourish!

The Jesuits, we are told, sought to extend their power in South America, by creating dissention and jealousy between the courts of Lisbon and Madrid. At Lisbon Jesuitic craft insinuated that Portugal was heavily aggrieved by Spain; at Madrid, that Spain was the dupe of Portugal. 'Madrid trembled for her Peru, and Lisbon for her Brazils; and each seemed to behold the other, insidiously approaching to the heart of its power; while the adroit politician was wrenching two empires from their master.'

To Jesuitic influence is ascribed that spirit of ambition in the French councils, whence sprang the wars in the middle of the last century. Tellier, confessor of Louis XV, prompted by the instructions of Ribadeneira, 'touched the secret spring in the soul of the monarch.'

'The vision of conquest passed before the eyes of the king. Louis hastened to council. A hurried signature, formed by the phrenzy of ambition and the tremor of hope, "covers the face of the earth with the foot of his armies. The sword devouring like famine, and famine sharper than the sword."

'The crowned egotist glances in the distant perspective, at the lilies of France on the towers of Vienna. In the garden of Italy the human flower itself must perish. Thy tears, Germany, must fall, but thy lamentations shall be heard. Spain reposing in her olive groves, starts from her lethargy to join the general massacre of mankind. Holland presses on Britain. The north is shaken, the south trembles. America and Asia watch for the bright spark in Europe that kindles the general conflagration—ruthless and remorseless, war devours its million, and another, and

another must succeed. And wherefore? for the ambition of France—the whisper of a Jesuit!

This is so much in the style and spirit of the sublime vaticinations to be met with in Moore's *Almanac*, that, for aught we know to the contrary, the author of that popular work may be the rightful owner of the passage.

We cannot follow the author any farther in his detail of the arts and the crimes which the Jesuits practised in the pursuit of their object. The truth of the facts referred to in the narrative is pretty well corroborated by the historical anecdotes subjoined; and however frightful the picture, there does not seem to be much reason for disputing the likeness. The history of 'the little senate of Port-Royal,' who long combated the Jesuits in their 'usurpation of the dominion of the mind,' but finally sunk beneath their political intrigues, is not one of the least interesting portions of the work. We were also pleased with the sketches which are introduced relative to the Venetian republic; though they are but slightly connected with the main subject. Many of the chapters are cast in the form of dialogue; and it is but fair to say that some of these conversation-pieces do credit to the author's talent for dramatic painting. Ribadeneira's interview with the Pope, who had summoned him to answer the complaints of Father Naldi; with the Princess of Aldobrandini, whose sons had been torn from her by 'the seductive authority of the Jesuitic autocrat;' and with Rebello, one of the agents in the Lisbon conspiracy; and "the last scene of all," which closes with the death of Ribadeneira, are among the happiest of these dramatic sketches. The dialogue between the general and Rebello we would transcribe, as the most favourable specimen that can be given of the author's manner, could we afford sufficient space. That conspirator, who had not managed matters to the general's satisfaction, is ordered, by way of penance, to repair to 'the chambers of meditation,' which are situated among 'the accursed mountains.' The narrative of this mysterious journey, though strongly marked with the faults that are common to the whole performance, contains many passages powerfully descriptive.

The latter part of the work relates to the conspiracy at Lisbon, which, as is well known, terminated in an unsuccessful attempt against the life of the King of Portugal, Sept. 3, 1758, and led to the expulsion of the Jesuits from that kingdom. The Marquis of Pombal, 'the evil genius of the Jesuits,' by whom their designs were frustrated and exposed, is now brought upon the stage. He joins the conspirators to mar the plot, and, more artful than Ribadeneira himself, foils the ge-



neral of the Jesuits with his own weapons. A messenger arrives from Lisbon, bearing dispatches from the minister.

‘ Ribadeneira opened the letter and read :

“ A DESPOT annihilates a DESPOT, and Portugal is saved ! Thy king is in fetters ; thy heroes ascend the scaffold ; and thy enslaved people shall soon dissolve away in the vastness of their diffusion. Ribadeneira ! I respect thy bold ambitious spirit ; I thank thee for the lessons thou hast taught me ; and I know the courage of thy genius. Oh, man ! alike great and criminal, the hour of retribution closes the days of thy triumphs. Look on the face of this youth—he is the son of Santiago—the son of thy murdered brother, and the messenger of thy fate ! He precedes the courier to his holiness, who brings the definitive sentence of the courts of Portugal, of Spain, and France. Live, and the scaffold is prepared ! Die, and accept the friendship of an enemy ! ”

He swallows poison, and expires in the presence of the vice-general, and the young Santiago.

The fall of the Jesuits is a tale of other times, which may be thought not to need to be told again : yet as portraying a political system, whose genius seems revived in our age, the author hints that his work ought by no means to be considered as coming forth out of due season. But where and among whom has this wonderful phoenix arisen from its ashes ? Often, when describing the mental qualities of Ribadeneira, and the spirit of the Jesuitic government, it is evidently the author's object to direct his reader's attention to the character and schemes of the ruler of France. But, though he does not express himself very clearly on the subject, it should seem to be something different from French politics that he more especially alludes to as affording proof of the existence of Jesuitism in our own times. We copy the following passage, which is to be met with at the end of the notes.

‘ Why were the Jesuits expelled from all the nations of Europe with this indignant and abrupt violence ? Because their chiefs were political intriguers, great intermeddlers in state affairs, deluded by excessive vanity and pride, and much too powerful and too rich ; properties which ill become a MISSIONARY SOCIETY ! ’

As to the complaints which have been brought against the Missionary Society by some who, we believe, are the avowed friends of Christianity, we shall not, on this occasion, say any thing. However differently the minds of our readers may have been impressed upon that head, there can be but one opinion respecting such an insinuation as this. We consider it, really, as not worth the trouble of an answer—*telum in-belle sine ictu*.

If the author have not succeeded in producing a work eminently distinguished for sublimity and wit, his failure most

assuredly has not arisen from any lack of exertion. 'With tortuous act and head aside,' he labours incessantly to hit the mark, vainly striving at the same time to conceal the painfulness of the effort, and to place himself in an attitude of graceful ease. His style, generally neat, and sometimes elegant, is frequently spoiled by affectation. He is never satisfied with a sentence till he has worked it to the point of an epigram. In his endeavours to 'soar and shine,' instead of attaining an elevated and brilliant diction, he perpetually becomes turgid and obscure. It is this enigmatical quality more especially, that puts us out of humour with the present performance. Professed riddle-books excepted, we never read for the purpose of being puzzled: and if this writer do not possess himself of other oracular properties besides a propensity to utter dark sayings, he must not expect his admirers to be very numerous.

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Art. VI. *Christian Ethics*; or Discourses on the Beatitudes, with some preliminary and subsequent Discourses; the whole designed to explain, recommend, or enforce the Duties of the Christian Life. By Thomas Wintle, B., D. Rector of Brightwell, in Berkshire, and formerly Fellow of Pembroke College. In two vols. 8vo. pp. 540. Price 18s. Longman and Co. 1812.

IN reading these volumes we have found ourselves in a condition somewhat like that of a traveller, who, after being enticed into an inn by the inviting assurances swinging at the door, instead of the comfortable entertainment promised him, cannot even procure a sufficiency of wholesome food to satisfy the cravings of nature. From a work assuming the title of *Christian Ethics*, we had no doubt of obtaining a comprehensive and accurate description of human duty. If we did not anticipate much of the sublime or pathetic, we looked at least for precepts animated with the glow of piety, and enforced by the solemnities of the invisible world. In these most moderate expectations, however, we have met with a total disappointment. The work is entirely devoid of the qualities essential to a treatise of *Christian ethics*. In the delineation here attempted of human duty, many great virtues, such as justice, the love of God, and charity, have no distinct space allotted them, and are scarcely treated of even in the most cursory manner. The discourses now printed together in these volumes, it will be found, were not originally composed to form a treatise; this was the author's after-thought; and hence, instead of the continuity and coherence of a book on one subject, they have all the independence, looseness, and repetition of separate compositions. Not one virtue is described with the semblance of delicacy and precision. It never assumes a dis-

ting character, nor a proper place. When our author pretends to explain any branch of duty, it is without the least degree of animation. His recommendation of it is frigid to an extreme; and although he has not overlooked the principles of revelation, yet before he has done with them, they lose much of their energy and lustre, and are very far indeed from being so interwoven and incorporated with his precepts and exhortations, as to operate on the heart.

It will, no doubt, be expected that we should confirm this description of Mr. Wintle's discourses by a few examples. Of his confusion and inaccuracy the whole work may be taken as an illustration, since such extracts as the following may be found in almost every page. 'Our carnal *inclinations*, or such *gratifications* as proceed from a too free indulgence to our animal propensities,' p. 46. vol. ii. 'To have the heart clean, is the foundation of every virtue.' p. 42. v. iii: 'To a mind thus prepared,' [that is by humility, penitence, and meekness] 'the main object of pursuit will be in general the practice of universal righteousness and holiness; of which the three principal branches are mercy, purity, and peace,' p. 1. vol. ii. Without noticing the inaccuracy of calling mercy, purity, and peace the 'principal branches of righteousness,' observe the confusion of thought that represents a mind prepared for the practice of what is fundamental to all virtue, by the possession of three of the most eminent virtues. The following sentence is partly incorrect and partly absurd. 'The command of the temper is almost utterly extinguished in the sensualist; and the insolence of a licentious tongue often usurps the seat of reason,' p. 48. vol. ii. Our author's reason, as it seems, has a position remarkably different from that of other men.

There are several articles of Christian doctrine, on which Mr. Wintle speaks in a manner that we think is by no means consonant with the articles and homilies. He allows, indeed, the corruption of man's nature by the fall, but yet his language, on many occasions, intimates that he thinks it very slight. For instance, he says, 'We are strongly disposed to appetite and passion, and are *sometimes* very much heated and influenced thereby.' p. 150, vol. ii. 'It will be expedient for us to endeavour to recover ourselves into the right way by attempting to acquire such a change in our lives and habits, as may render us not unfit objects of the divine favour.' p. 145, vol. i. This last sentence, besides that it is objectionable, as giving an erroneous notion of the powers of our nature, turns the view from Jesus Christ as the medium of acceptance with God; and when interpreted by the following passage, must be pronounced unscriptural. Of a notorious sinner, he says, 'It will be well if he can wash away the guilt of his manifold trans-

gressions by the tears of a most afflicting remorse.' p. 153. vol. i. As if any thing could wash away our guilt but the blood of Christ; or remorse was at all requisite in order to the forgiveness of our sins. Baptism and regeneration Mr. Wintle is pleased to consider as 'one and the same thing.' p. 150.

We should have given an example of the manner in which our author delineates the character of the virtuous; but not finding a passage brief enough, we must be content to insert the following specimen of his hortatory powers, which he has laudably exerted to dissipate the irreligious indifference of the present age.

' Before I quit this subject, I would address myself to two sorts of persons; to those who are fallen from grace, and to those who have reason to think they stand.

' To the former, who more properly belong to this Discourse, I would earnestly recommend a deep share of consideration, in order to convince them of the very great danger in which they are placed, and the great difficulty of recovering themselves out of it. It was from want of care and watchfulness, at the first, that they yielded to temptations, and thus committed actual sin. By so doing their powers of resisting it in future became diminished; so that they more easily yielded to the next assaults with which they were attacked, through the subtlety and malice of the devil: And thus, by the deceitfulness of sin, they were gradually overcome; till at length, from the neglect or omission of salutary duties, and the repetition of transgressions and aggravated crimes, they were so confirmed in habits, inveterate habits, of vice, as to be quite callous and hardened therein. This at least is a natural, and too frequently experienced process: And though we would hope that this height of iniquity has not yet been reached by any that are before me, yet by those who go on in sin it will too probably be soon attained. I scarce need remind them of the uneasiness and misery in which such a state must involve them in this life, nor of the inexpressible torment, which, if they die in it, must follow in the next.

' But, if they value their present peace or their future happiness; if they fear the disquietude of a guilty conscience, and the sure forebodings of misery; if they are under any apprehensions from the terrors of the Lord, or conceive any hopes from the contemplation of the divine benignity; let me persuade them to rouse themselves immediately from their lethargy, and to beware of the dismal consequences of sin. Let me prevail on them to listen to instruction, to look into their lives, and take an attentive survey of their past misconduct. This may incline them to resolve to give way no more to negligence and inadvertency, much less to actual offences and presumptuous deviations from duty. They may now be induced to lay hold of all possible means, that may help to redeem the time which has been so wretchedly mispent, to be watchful and circumspect in their future behaviour, and, above all, to pray earnestly for the divine aid and succour to recover them from their deplorable condition, and restore them to the favour of God.' p. 159—163.

That Mr. Wintle has not, in this case, fulfilled the promise

with which he set out, must be placed to the account of his manner. He indulges in a new figure, the reverse of apostrophe. If we have been at the trouble to say any thing about these insignificant discourses, it is solely to prevent the public from being imposed upon by their specious and alluring title.

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Art. VII. *Political Essay on the Kingdom of New Spain*. By Alexander de Humboldt, With physical Sections and Maps. Translated from the original French, by John Black. 8vo. Vols. III. and IV. Price 1l. 18s. Longman and Co. 1812.

SO long an interval had been suffered to elapse after the appearance of the first portion of this translation (of which we gave a pretty copious analysis in our review for December, 1810), that we began to fear lest a penury of encouragement on the part of English readers, might occasion the delay in completing it. By the publication of the volumes before us, however, the undertaking is at length brought to a close; and we resume our report of it with great satisfaction.

Such of our readers as have honoured our former article with their attention, may recollect that M. Humboldt has distributed his *Essay* into an introduction and six sections. The introduction is principally geographical, indicating what the author conceives to be the most eligible means of completing an accurate and comprehensive survey of New Spain, and presenting a detailed account of the materials employed in constructing the maps and drawings which accompany the *Essay*. Of the books or sections, the first consists of general considerations on the extent of the country, and its geological constitution as influencing the climate, agriculture, commerce, and defensive parts of the coast. It is in this part of his work, too, that M. Humboldt examines, at considerable length, the various points by which a communication between the two seas might possibly be effected. The second book treats of the population of New Spain, pointing out its rapid increase of late years, tracing the causes which have hitherto proved most destructive to the inhabitants, and affording a variety of interesting observations on their division into castes. In the third book the author presents a minute statistical view of New Spain, as distributed into provinces and intendancies, with the amount of their population in 1803, and the extent of surface in square leagues. The fourth book is devoted to the consideration of agriculture and the metallic mines; while the fifth relates to manufactures and commerce, and the sixth contains researches into the revenues of the state, and the military defence of the country.

The second volume of the translation took us about half way through the subject of agriculture, comprehending, together with introductory remarks on its improved state, a description of those vegetable productions of New Spain on which the inhabitants chiefly subsist—the banana or plantain tree, the cassava root, maize, and several kinds of European grain. The portion of the translation which we now proceed to consider, opens with an account of plants supplying raw materials for manufactures and commerce. The cultivation of these colonial commodities appears to be considerably on the increase; not fewer than half a million of arrobas of sugar (the arroba is equal to something more than 25lbs.) being annually exported from Vera Cruz. Besides giving a short account of the importation of the sugar cane from the Canary Islands into St. Domingo, and thence into Cuba and New Spain, M. Humboldt adverts to those circumstances of elevation and temperature which, in this latter country, render its cultivation more or less flourishing; and expresses his conviction that the small West India islands, notwithstanding their favourable position for trade, will not be long able to sustain a competition with the continental colonies. This conviction is founded, partly, on the Mexican sugar being almost entirely manufactured by free Indians, instead of Negro slaves; and partly on the enormous capitals possessed by the Mexican proprietors. At present, however, by far the greatest part of the sugar produced in New Spain is consumed in the country: the quantity so consumed being estimated at more than 16 millions of kilogrammes (upwards of 35 millions lbs. avoirdupois), while the quantity exported does not much exceed six millions of kilogrammes,—a sum which does not amount to a thirtieth part of what is exported from the whole of the American islands.

The produce of cotton in New Spain is inconsiderable; and until machines are introduced for separating the cotton from the seed, the price of carriage is likely to continue a great obstacle to its further increase. Flax and hemp might be advantageously cultivated: but, unenlightened as to its true interests, says M. Humboldt, 'the government of Spain has always preferred seeing the people clothed with cotton purchased at Manilla and Canton, or imported at Cadiz by English vessels, to the protection of the manufactures of New Spain.' The use of coffee is still rare in Mexico; and the cocoa-tree (the cultivation of which had made considerable progress in the time of Montezuma) is now almost abandoned. Cocoa seeds, however, are still used as a sort of inferior coin,—a sous being represented by six grains. Vanilla is another plant which passed from the Aztecs to the Spaniards. It was

a favourite aromatic ingredient in the Mexican chocolate. By the Spaniards, however, its use in chocolate is discontinued, and they merely deal in it as an article of commerce. Considering the excessive price of this production, the neglect it meets with in New Spain is surprising: for though it grows spontaneously between the tropics, wherever there is heat, shade, and much humidity, the only places where it is cultivated for the purpose of supplying Europe, are in the two intendancies of Oaxaca and Vera Cruz. As M. Humboldt appears to have paid very minute attention to the mode of its cultivation, we shall select an extract from his account of it.

'The natives of Misantla collect the vanilla in the mountains and forests of Quilate. The plant is in flower in the months of February and March. The harvest is bad, if at this period the north winds are frequent and accompanied with much rain. The flower drops without yielding fruit if the humidity is too great. An extreme drought is equally hurtful to the growth of the plant. However, no insect attacks the green fruit, on account of the milk it contains. They begin to cut it in the months of March and April, after the sub-delegate has proclaimed that the harvest is permitted to the Indians: it continues to the end of June. The natives who remain eight successive days in the forests of Quilate, sell the vanilla fresh and yellow to the *gente de razon*, i. e. the whites, mestizoes and mulattos, who alone know the *beneficio de la baynilla*, namely, the manner of drying it with care, giving it a silvery lustre, and sorting it for transportation into Europe. The yellow fruits are spread out in cloths, and kept exposed to the sun for several hours. When sufficiently heated, they are wrapped up in woollen cloths for evaporation, when the vanilla blackens, and they conclude with exposing it to be dried from the morning to the evening in the heat of the sun.'

'It is with the goodness of this commodity as with that of the quinquina, which not only depends on the species of cinchona from which it proceeds, but also on the height of the country, the exposure of the tree, the period of the harvest, and the care employed in drying the bark. The commerce of both the vanilla and quinquina is in the hands of a few persons called *habilitadores*, because they advance money to the *cosecheros*, i. e. to the Indians employed in the harvest, who are in this way under the direction of undertakers. The latter draw almost the whole profit of this branch of Mexican industry. The competition among the purchasers is so much less at Misantla and Colipa, as a long experience is necessary to guard against deception in the purchase of prepared vanilla. A single stained pod (*manchada*) may occasion the loss of a whole chest in the passage from America to Europe.'

The cultivation of tobacco affords a striking example of those oppressive restrictions, which have so long been permitted to disgrace the Spanish commercial code. Since the establishment of the royal farm in 1764, not only is a special permission indispensable to obtain the privilege of planting it, and the cultivator obliged to dispose of it to the farm at a

government price, but the plantation of it is limited to a few towns in the intendancy of Vera Cruz. Whatever tobacco is found beyond these districts, is rooted up by officers who travel the country under the title of *guardas de tabaco*. In consequence of this enlightened regulation, several provinces, which once enjoyed a remarkable degree of prosperity, have become desolate and depopulated; and New Spain, so far from exporting its own tobacco, draws annually nearly 50,000 lbs. from the Havannah.

Having disposed of his plants, M. Humboldt proceeds to throw a cursory glance over the animal kingdom. The most interesting section of this part of his work, we think, relates to the rearing of the cochineal. The quantity annually exported from Vera Cruz may be averaged at about 40,000 arrobas. It appears that the insect was more extensively to be met with in New Spain before the conquest than it is at present, and that its decrease is to be ascribed, partly to the vexations to which the natives were exposed in the cultivation of it, but principally to the spirit of monopoly. Our author has collected a variety of particulars respecting both the mealy or fine, and the cotton or wild cochineal. While the former is covered with a white powder, the latter is enveloped in a thick cotton; and though the metamorphoses of the two insects are the same, the plants on which they propagate are essentially different. To prevent the mixture of the two kinds (the wild cochineal depriving the fine one of all nourishment) *nopaleries* are established. As soon as the young plants are in a condition to maintain the cochineal,

the proprietor of the nopalery purchases branches or joints of the *tuna* or *nopal de Castilla*, laden with small cochineals (*semilla*) recently hatched. These branches destitute of roots, and separated from the trunks, preserve their juice for several months. They are sold for about three francs the hundred in the market of Oaxaca. The Indians preserve the *semilla* of the cochineal for twenty days in caverns, or in the interior of their huts, and after this period they expose the young coccus to the open air. The branches to which the insect is attached, are suspended under a shed covered with a straw roof. The growth of the cochineal is so rapid, that even in the months of August and September, we find mothers already big before the young are hatched. These mother-cochineals are placed in *nests*, made of a species of *tillandsia*, called *pastle*. They are carried in these nests two or three leagues from the village, and distributed in the nopaleries, where the young plants receive the *semilla*. The laying of the mother-cochineal lasts from thirteen to fifteen days. If the situation of the plantation is not very elevated, the first harvest may be expected in less than four months. It is observed, that in a climate more cold than temperate, the colour of the cochineal is equally beautiful, but that the harvest is much later. In the plain, the mother-cochineals grow to a greater size, but they meet with more enemies in the innumerable



quantity of insects (*nicaritas, perritos, aradores, agujas, armadillos, culbitas*), lizards, rats, and birds, by which they are devoured. Much care is necessary in cleaning the branches of the nopals. The Indian women make use of a squirrel, or a stag's tail for that purpose; they squat down for hours together beside one plant; and notwithstanding the excessive price of the cochineal, it is to be doubted if this cultivation would be profitable, in countries where the time and labour of man might be turned to account; and the cotton or wild cochineal which gets into the nopales, and the male of which, according to the observation of Mr. Alzate, is not much smaller than the male of the mealy or fine cochineal, does much injury to the nopals; and accordingly the Indians kill it wherever they find it, though the colour which it yields is very solid and very beautiful. It appears that not only the fruits, but also the green branches of several species of coccus will dye cotton, violet and red, and that the colour of the cochineal is not entirely owing to a process of *animalization* of the vegetable juices in the body of the insect.\*

At the period of the harvests the Indians kill the mother-cochineals, which are collected on a wooden plate called *chilcalpetl*, by throwing them into boiling water, or heaping them up by beds in the sun, or placing them on mats in the same ovens of a circular form (*temazcalli*), which are used for vapour and hot air baths, of which we have already spoken.\* The last of these methods, which is least in use, preserves the whitish powder on the body of the insect, which raises its price at Vera Cruz and Cadiz. Purchasers prefer the white cochineal, because it is less subject to be fraudulently mixed with parcels of gum, wood, maize, and red earth. There exist in Mexico very ancient laws (of the years 1592 and 1594) for the prohibition of the falsification of cochineal. Since 1760 they have even been under the necessity of establishing in the town of Oaxaca a jury of *veadores*, who examine the bags (*xurrenes*) previous to their being sent out of the province. They appoint the cochineal exposed to sale to have the *grain* separated, that the Indians may not introduce extraneous matter in those agglutinated masses called *bodoques*. But all these means are insufficient for the prevention of fraud. However, that which is practised in Mexico by the *tiangueros* or *xanguos* (*falcificadores*) is inconsiderable in comparison of that which is practised on this commodity in the ports of the Peninsula, and in the rest of Europe.

Towards the conclusion of this chapter, M. Humboldt gives a table of the comparative value of tithes in the dioceses of Mexico, Puebla de los Angeles, Valladolid de Mechoacan, Oaxaca, Guadalajara, and Durango,—taking two series of years, from 1771 to 1780, and from 1780 to 1789. In the former series the tithes in these six dioceses amounted to upwards of 2,800,000*l.* sterling, in the latter to upwards of 4,015,000*l.* Thus the augmentation in the last ten years is nearly two-fifths of the whole produce: a circumstance which plainly indicates the rapid increase of national wealth, and

\* See vol. ii. p. 349. M. Alzate who has given a good plate of the *temazcalli* *Gazeta de Literatura de Mexico*, t. iii. p. 252) asserts, that the ordinary heat of the vapour in which the Indian bathes himself is 66 deg. centigrade (150 deg. of Fahrenh.)

proves that the working of the mines is gradually giving place to the labours of agriculture. The obstructions which still impede its progress are nearly the same as those which have operated so perniciously in Spain. In both countries, the landed property is in the hands of a few powerful families; and in both, extensive tracts are 'condemned to the pasture of cattle and to perpetual sterility.'

The subject of the next chapter, which concludes the fourth section of the work, and extends nearly to the termination of the third volume, relates to the mines of New Spain. Commencing his examination with a few historical remarks, our author proceeds to take a general view of the mines as grouped into districts, and to discuss the geological constitution of the country. He adverts to the salubrious elevation at which most of the metalliferous beds are found, when compared with those of South America. A copious description is given of the minerals from which the silver is extracted; and much information is afforded, relative to the most considerable of the mining operations, especially at the district of Guanaxuato, which, though but little celebrated, claims to be considered as the 'Potosi of the Northern hemisphere.' One of the greatest inconveniences observable in these works, and indeed in almost every other mining establishment in New Spain, is the want of lateral communications between the various galleries. Each pit is worked separately; and the extracted ore, instead of being accumulated in convenient 'places of assemblage,' is carried up the steps on the backs of native Indians (*tenateros*, as they are called), many thousands of whom are constantly employed in this laborious service.

'These *tenateros*,' it is added, 'carry the minerals in bags (*costales*) made of the thread of the pité. To prevent their shoulders from being hurt (for the miners are generally naked to the middle), they place a woollen covering (*frisada*) under this bag. We meet in the mines with files of fifty or sixty of these porters, among whom there are men above sixty, and boys of ten or twelve years of age. In ascending the stairs, they throw their body forwards, and rest on a staff, which is generally not more than three decimetres in length (about a foot). They walk in a zig-zag direction, because they have found from long experience (as they affirm), that their respiration is less impeded, when they traverse obliquely the current of air which enters the pits from without. We cannot sufficiently admire the muscular strength of the Indian and Metizoe *tenateros* of Guanaxuato, especially when we feel ourselves oppressed with fatigue in ascending from the bottom of the mine of Valenciana. The *tenateros* cost the proprietors of Valenciana more than 15,000 livres tournois (624l. sterling) weekly; and they reckon that three men destined to carry the minerals to the places of assemblage, are for one employed workman who blows up the gangue by means of powder. These enormous expences could perhaps be diminished more than two thirds, if the

works communicated with one another by interior pits, or by galleries adapted for conveyance by wheelbarrows or dogs. Well contrived operations would facilitate the extraction of minerals and the circulation of air, and would render the great number of *tenateros* unnecessary, whose strength might be employed in a manner more advantageous to society, and less hurtful to the health of the individual.

Another practice which our author justly ridicules, is that of drawing up the water, not by a pump apparatus, but by means of bags attached to a rope, 'which rolls on the drum of a horse *baritel*.' In consequence of this bad economy, many of the works have been abandoned after reaching a certain depth, although still abounding with mineral produce. In the mine of Valenciana, already referred to, the annual expenditure more than doubled itself in the course of fifteen years. It is greatly owing to this circumstance, that the mines of New Spain, while so much richer than those of Europe, yield comparatively so small a profit; added to which, the intrinsic value of a given quantity of the ore is much less considerable.

It was mentioned, we believe, in our former article, that the labour of the Indians is not compulsory. Indeed, of all miners, our author affirms, the Mexican miner is the best paid. But no great encomium is passed upon his honesty. The tricks which he makes use of to appropriate some portion of the metal he is employed to unearth, are endless; some of them too revolting to be described. He works almost naked; but a strict search is instituted before he is allowed to leave the pit,—and a careful register is kept of the value of the minerals which he is detected in concealing.

A very specific account is given of the process of amalgamation, as carried on in the mines of New Spain, and by which the far greater portion of the metallic produce is extracted from the ore. No fixed principle is adopted in the selection of minerals to undergo this operation; the same substances being smelted in one district, which in another are managed with mercury. The first part of the process consists in reducing the minerals to an extremely fine powder. This, when duly moistened, is carried into a court paved with flags, where it is ranged in small heaps, and exposed to the open air. The ingredients added to the moistened mass are muriate of soda, lime, sulphates of iron and copper, and mercury, of which latter the consumption is enormous; and to promote the chemical action, by bringing these substances into closer contact, horses and mules are driven round the metallic mud, or barefooted workmen turned in to perambulate in it for days together.

It would lead us too far to enter into the various details which take up the remainder of this chapter. We shall, therefore, merely remark, that the annual produce of the Mexican

mines, in gold, is estimated at 4829 lb. troy, in silver, at 1,439,832 lb. ; making nearly a moiety of the precious metals extracted from North and South America ; that the mint of Mexico is supposed to have furnished, from the discovery of New Spain to the commencement of the nineteenth century, nearly 2082 millions of piastres, or nearly two-fifths of the whole gold and silver, which, during that period, have flowed from the new continent into the old ; that three districts of mines, Guanajuato, Catorce, and Zacatecas, yield nearly half the gold and silver extracted from the mines of New Spain ; that the vein of Guanajuato alone, furnishes, at an average, one-sixth of all the silver which America throws into circulation ; that the produce of the Mexican mines has been tripled in fifty two years, and sextupled in a hundred ; and that it admits of a still greater increase, as the country shall become more populous and better informed.

The progress in manufactures, as might be expected from the jealous and monopolizing policy of the mother country, has been but slow. ' Such principles,' says M. H. ' as prescribe the rooting up of the vine and olive, are not calculated to favour manufactures. A colony has for ages been only considered as useful to the parent state in so far as it supplied a great quantity of raw materials, and consumed a number of the commodities carried there.' In spite, however, of all obstacles, the spirit of manufacturing industry has here and there contrived to exert itself ; and M. Humboldt mentions, in particular, that, of late years, increased attention has been paid to the manufacture of hides, hard soap, woollen cloth, and calicoes. There are also extensive manufactories of gunpowder and tobacco, both of which are royal rights.

In considering the commerce of New Spain, M. Humboldt first notices the condition of the principal roads, and then proceeds to dwell at considerable length on the foreign commerce of the country. This has, for centuries, been chiefly concentrated at Vera Cruz ; the principal objects of exportation from which place are enumerated in the following table.

' Gold and silver to the value of	-	-	L. 3,590,000 sterling.
Cochineal	-	-	504,000
Sugar	-	-	273,000
Flour	-	-	63,000
Mexican Indigo	-	-	43,000
Salted provisions, &c.	-	-	20,000
Tanned hides	-	-	16,800
Sarsaparilla	-	-	18,900
Vanilla	-	-	12,600
Jalap,	-	-	12,600
Soap	-	-	10,500

Campeachy wood	-	-	8,400
Pimento of tobacco	-	-	306,900

The importation of Vera Cruz includes, among other articles, the following.

‘Linen, woollen, and cotton, cloth, and silks	2,310,000
Paper, 300,000 reams	210,000
Brandy, 30,000 hogsheds	210,000
Cocoa, 80,000 fanegas	210,000
Mercury, 800,000 kilogrammes	136,000
Iron, 2,500,000 ditto	126,000
Steel, 600,000 kilogrammes	42,000
Wine, 40,000 hogsheds	147,000
Wax, 250,000 kilogrammes	63,000.

From this comparison it appears, that the importation exceeds the exportation by 7,770,000l.

While the port of Vera Cruz, notwithstanding its bad anchorage, annually receives between four and five hundred vessels, that of Acapulco, which is one of the finest in the known world, scarcely receives ten. Its commercial activity is almost limited to a Manilla galleon, to the coasting trade with Guatemala, Zacatala, and San Blas, and to four or five vessels annually dispatched to Guayaquil and Lima. On the oldest and most important branch of its commerce—the exchange of merchandize of the East Indies and China for the precious metals of Mexico—conducted in a single ship, the following particulars are afforded.

‘The galleon, which is generally from 12 to 1500 tons, and commanded by an officer of the royal navy, sails from Manilla in the middle of July or beginning of August, when the south-west monsoon is already completely established. Its cargo consists of muslins, printed calicoes, coarse cotton shirts, raw silks, China silk stockings, jewelleries from Canton or Manilla by Chinese artists, spices, and aromatics. The voyage is carried on either by the straits of St. Bernardin or Bajadoz, which is the most northern point of the island of Lucçoa. It formerly lasted from five to six months; but since the art of navigation has been improved, the passage from Manilla to Acapulco is only three or four months.—The value of the goods of the galleon ought not by law to exceed the sum of half a million of piastres,\* but it generally amounts to a million a half or two millions of piastres.† Next to the merchants of Lima, the ecclesiastical corporations have the greatest share in this lucrative commerce, in which the corporation employs nearly two thirds of their capitals, which employment of their money is designated by the improper phrase of *dar a correspondencia*. Whenever the news arrive at Mexico, that the galleon has been seen off the coast, the roads of Chilpansingo and Acapulco are covered with travellers; and every merchant hastens to be the first to treat

\* 105,000l. sterling.

† 315,000l. or 420,000l. sterling.

with the supercargos who arrive from Manilla. In general, a few powerful houses of Mexico join together for the purpose of purchasing goods; and it has happened that the cargo of goods has been sold before the news of the arrival of the galleon were known at Vera Cruz. This purchase is often made without opening the bales; and although at Acapulco the merchants of Manilla are accused of what is called *trampas de la China*, or *Chinese fraud*, it must be allowed that the commerce between the two countries at the distance of three thousand leagues from one another, is carried on perhaps with more honesty than the trade between some nations of civilized Europe, which have never had any connection with Chinese merchants.

This division of the work closes with a long account of the yellow fever, so prevalent during a great part of the year along the eastern coast, and of which the port of Vera Cruz may be considered the principal seat.

‘Thousands of Europeans landing in Mexico at the period of the great heats fall victims to this cruel epidemic. Some vessels prefer landing at Vera Cruz in the beginning of winter when the tempests of the *nortes* begin to rage, to the exposing themselves in summer to lose the greater part of their crew from the effects of the *vomito*, and to undergo a long quarantine on their return to Europe. These circumstances have frequently a very sensible influence on the supply of Mexico and the price of commodities. The epidemic which prevailed in 1801 and 1802, gave rise to a political question, which was not agitated with the same vivacity in 1762, or in former periods, when the yellow fever committed still more dreadful ravages. Memos were presented to the government for the discussion of the problem, whether it would be better to raze the town of Vera Cruz, and compel the inhabitants to settle at Xalapa, or some other point of the Cordillera, or to try some new means of rendering the port more healthy. Two parties have arisen in the country, of which the one desires the destruction, and the other the aggrandizement of Vera Cruz. Although the government appeared for some time to incline to the first of these parties, it is probable that this great process, in which the property of 16,000 individuals, and the fortune of a great number of powerful families, from their wealth, is at stake, will be by turns suspended and renewed without ever coming to a termination. At my passing through Vera Cruz, I saw the *cabildo* undertake to build a new theatre, while at Mexico the assessor of the viceroy was composing a long *informe*, to prove the necessity of destroying the town, as being the seat of a pestilential disease.’

In the last book, our author discusses the revenue and military defence of New Spain. The total value of the revenue (the increase of which, since the commencement of the eighteenth century, has been prodigious) he estimates at 20 millions of piastres, or 4,200,000*l.* sterling. A third part of this is sent to Europe to the royal treasury. The sources from which it is chiefly drawn are, the mines—the tobacco manufacture—the *alcavalas*—the Indian capitation tax—the duty on pulque—the duties on imports and exports—produce arising from the

sale of papal indulgences (upwards of 40,000l.)—from the stamp duties—and from the farms of “cock-fighting” and of “snow.” Speaking of this last, M. Humboldt says, ‘ If there were not countries in Europe where a tax is paid on day light, we might well be surprised to see in America, that the bed of snow which covers the high chain of the Andes, is considered as the property of the King of Spain. The poor Indian, who with danger reaches the summit of the Cordilleras, can neither collect snow, nor sell it to the neighbouring towns, without paying a duty to government.’

The average expence of collecting these taxes is supposed to be about 25 per cent.; and the number of officers employed in this service is immense. The direct appointments of the viceroy do not amount to more than 13,000; but the indirect means he has of amassing wealth, as may be supposed, are limited only by his discretion. Estimating the revenue at 20 millions of piastres, M. Humboldt calculated that, in 1803, ten and a half were consumed by expences incurred in the interior of the country; three millions and a half were remitted in specie to other Spanish colonies; and six millions paid into the treasury at Madrid.

The military defence of the country costs annually 4,000,000 of piastres—nearly a fourth of the revenue; although New Spain has scarcely any enemies to encounter but a few warlike tribes of Indians. The troops amount to about 30,000, of which two thirds are militia.

Having occupied so large a space in detailing the principal results of this instructive publication, our concluding remarks must be brief. That a great and important melioration has taken place in the condition of the Spanish colonies, within the last half century, must be evident to the most superficial observer. From the data which this author has laid before us, it is quite clear, that the produce both of agriculture and of the mines, has experienced a very rapid increase, and that many of the grievous prohibitions and exactions, under which the colonists had so long suffered, had been in some instances abolished, and in others permitted to fall into disuse. But while this is undeniable, recent events have but too plainly testified, that the Spanish government was far from having kept pace with the intelligence and spirit of the people, who were still loudly complaining of the continual importation of adventurers—of a commerce suspiciously guarded—and of a taxation burdensome in amount, and odiously exacted. Independently, therefore, of the disorganized state of the mother country, it is highly probable, we conceive, that the colonists would not have been found much longer the submissive creatures they once were. As for the treatment they have ex-

perienced from the new government at Cadiz, nothing, to be sure, was ever more calculated to drive a people into confusion and revolt. Accordingly it is to be feared, that much of what M. Humboldt has represented in the work we have been examining, is by this time matter of history ; and that New Spain, in particular, instead of exhibiting a scene of progressive prosperity, is at this moment the theatre of a civil contention, to a dreadful degree cruel and destructive.

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Art. VIII. *Self Control*: A Novel. 3 vols. sm. 8vo. Price 24s. Mannett and Miller, Edinburgh. Longman and Co. 1812.

**PRODUCTIONS** of the class to which we are directed by the work before us, having been usually considered as affording amusement only, and that, not unfrequently, of a pernicious kind, we have hitherto passed them over in silence ; unwilling to introduce them to notice, even by remarking upon their defects. But among the novel writers of the present day, a few profess, with more than usual explicitness, that instruction is the primary, and amusement the subordinate object of their labours : they assume the character of the direct moralist, and recognize the distinguishing truths, even of revealed religion : so that whatever opinion we may entertain of the expediency of the means adopted, we feel no longer justified in refusing their challenge. The engine employed is confessedly powerful, and it becomes necessary to examine whether the employment of it is beneficial or pernicious.

It is more than presumption, that novels would not have been consigned to indiscriminate reprobation by a large majority of the wise and good, if their general tendency had been favourable to the interests of virtue ; if flagrant instances had not occurred of their perversion to the worst purposes ; and if indeed there had not been a prevalence of the bad, frequently in their design, and more frequently in their effect. Few, we believe, among their advocates are prepared to deny the general charge ; but as such, it can only be generally just ; and many exceptions to it have arisen. The reader has not now to grovel in mire, allured to the revolting labour by a grain of tarnished gold. He may indulge a taste for fiction, without intrusting himself to the intermitting morality of Dr. Moore, the twilight terrors of Mrs. Radcliffe, or the sentimental infections of a Smith or an Opie ; without shuddering upon the brink of the world's worst dangers with a Burney ; or even submitting to the simple, natural, penetrating pathos of an Inchbald. He need not degrade, and may do more than amuse himself, under the conduct of some, who must rank among the novelists of the present day.



It is, we confess, but an equivocal compliment to remark, that this department of our libraries is principally indebted to the female pen. Leisure, and feeling, and a morbid taste for the sentimental, have seduced many fair writers into the fields of romance, who were totally unacquainted with the nature of the soil, and ignorant or careless of its most valuable productions. Of these, many have perished miserably in the morasses with which the country abounds; and others, have returned with a collection of only the weeds or poisons by which its wilds are overgrown. But if it would be equally ungenerous, and impracticable, to rescue such names from oblivion, there are some whose benevolent motives, extensive observation, and judicious and accurate representations, intitle them to the regard of all for whose benefit they have laboured. To many of their popular rivals we are indebted for a short, and perhaps in some instances, an innocent pleasure: though few among them, we fear, are so well acquainted with the qualities of the sweets they combine, or so conscientiously careful in the selection, as never to administer a secret poison. But, as the aim of the former has been much higher, the gratitude with which we regard them should be more respectful, and the rank assigned to their productions, more elevated. They are admitted and admired where the moral lecture would be excluded; and if all that benefit does not result from them which the benevolent writer might hope to effect, or the theoretic reformer anticipate, yet their uniform tendency is to instruct, to direct, to persuade;—to captivate the affections by moral beauty, and to destroy the bias of evil habits, by gentle, but continued efforts, in a contrary direction. The conscience is not indeed so keenly susceptible, the passions so resigned and pliant, nor the depraved tendencies so easily counteracted, as to allow the expectation, that the most beautiful or fearful representations should produce an effect proportioned to their gracefulness, correctness, or force. But where much is to be done, a variety of means, some more, and some less efficient, may be employed; and those which are justly considered as secondary, may yet contribute their quota of assistance, and by co-operating with more powerful engines, concur in producing the ultimate effect. We do not say, that the perusal of Miss Edgeworth's "Tomorrow," is alone sufficient to reform a procrastinating spirit; but we believe that few can have read it without applying somewhat more promptly to immediate duty. The impression may be soon effaced, but it is beneficial as long as it continues; and probably, some traces will remain, and become occasionally visible, when the interest of the story, and the vividness of its moral effect, have been long obliterated. By such judicious exhibitions the mind is insensibly conducted to conclusions; or

won to the formation of habits, which it might have refused upon a more direct appeal. Its opposition is not awakened by a covert attack: and if this suggests a formidable argument against novels of suspected character, it affords one, equally substantial, in support of the class we are now considering. We cannot therefore entirely concur with those, who reject every species of instruction of which fiction is the vehicle.

But allowing all the merit to such writers as Burney, Radcliffe, Smith, and Inchbald, which their warmest admirers could attribute to them, we doubt whether their productions have not upon the whole been less beneficial than injurious; have not contributed to feed an unhealthy appetite, and thereby to enervate the moral system. We concede, that the intentions of all may have been so far good, as that they have not wilfully offended: that in proportion as their own minds were possessed of correct principles and just views, they have endeavoured to advance the cause of virtue: that they have presented the most interesting, because the most accurate, delineations of character: have warned us of innumerable dangers, and instructed us to penetrate many specious disguises. But we are almost tempted to vary a trite quotation, and to remark, that, "where ignorance is *innocence* 'tis folly to be wise."

From the more romantic of these writers, such for instance as Mrs. Radcliffe, we fear comparatively little. Their productions occupy a sphere so remote from that of our general sympathies, that their influence upon the heart is neither so useful, where its tendency is good, nor so pernicious, where it is evil, as that of many works of inferior merit and interest. Their address is chiefly to the imagination, which they strongly excite, fill, and captivate; which they may, for a time, either elevate or disorder; but the wildest excesses of which are less to be dreaded, than the contamination of a single thought, the perversion of a single principle, or the introduction of a breath of contagion among the affections and feelings. The imagination gradually regains its sobriety when the exciting cause is removed, without being materially injured by its irregularities, (provided their occurrence is too rare to form a habit;) but the heart has no such plea for occasional indulgence. Its stains are permanent. They may indeed be so far counteracted as to corrode no deeper, and many a repentant tear may have flowed over them; but till memory itself is extinguished, the trace is never entirely obliterated. What it has learned, it has learned;—what it has felt, it has felt;—what it has indulged, it has indulged:—and by exactly so much, it has been irreparably injured.

We look, therefore, with more jealousy upon what may be accounted the more sober tale. It is easier to identify our modern selves with drawing-room and dressing-room personages,

than with knight or lady of heroic times, or with the shadowy people of enchantment and twilight; and this identifying propensity is perhaps the most dangerous which works of fiction excite—as it is a pioneer for their whole train of evils. Once introduced by it among the actors, and we are exposed to their insinuating influence; are imperceptibly seduced to their principles, or depraved by their crimes. An imposing transfer is made of situations and feelings to ourselves, of virtues and graces to others; and feeling thus familiarly, we feel deeply and dangerously. From a continuance of such reading we encounter the duties and trials of common life, with an eye placed just so far above them as to prevent our meeting them gracefully: our attention is divided, and we step awkwardly among the little daily difficulties, which were designed, not to impede our progress, but to awaken our vigilance, and to exercise a patient, persevering good humour. It is necessary fairly to descend from the heights of *Udolpho* before we attempt to walk in this nether world; but sorrows and sentiments a little less improbable, and approaching somewhat nearer to those we may feel or fancy ourselves, frequently attend us into the sober scenes of life, and become visible in the forms of affectation and absurdity. The young lady who has not quite determined whether to be herself, or her favourite heroine, to day, inevitably appears not quite herself,—though few, it is probable, mistake her for a heroine.

Among the writers who have entered on this mode of instruction with, apparently, the best intentions, and the greatest caution, Miss Edgeworth, Mrs. More, and Miss Hamilton, are justly distinguished. Their characteristic features have little or no similarity; but they may be classed together, as having employed fiction in complete subservience to moral design. They amuse, only to instruct with more facility; and each excels in a different way, any defect observable in one, is compensated to the reader by the peculiar talent of another.

Possessed of that native tact which rather feels than studies its way into character,—which decides with the instantaneous and infallible precision of a chemical test, rather than by the slow processes of reason,—Miss Edgeworth has employed the rare advantage, the intuition of genius, in amassing stores of genuine materials, from which to select and combine at pleasure. In painting, the same species of qualification would be termed a good eye, and in music, a good ear. It rather anticipates rule than supersedes it, possessing, in itself, the principles upon which system has been gradually erected. It accurately traces the distinction between the grand and the extravagant in imagination;—the easy and the broad in wit;—the

touch which electrifies, and that which pains or benumbs in pathos,—between the simple effusion of passion, and the laboured effort to represent it. It detects the middle line of nature as by a magic wand, where less gifted observers toil in vain to discover it; and marks the vital distinction between a character and a pattern. We find, of course, that the representations of Miss Edgeworth possess the precision and force of truth; and “come home to every man’s bosom.”—although there is occasionally, even in her, an appearance of effort, which indicates the temporary torpor produced by weariness or disgust; when she appears to write alone,—without her genius: and the difference is as obvious, though perhaps as indescribable, as that we observe in a landscape, when its sunshine is obscured by a passing cloud.

If in any writer the intuition of which we have been speaking appear to be more delicate, or subject to less frequent suspension, than in Miss Edgeworth, we should assign the pre-eminence to Mrs. Inchbald: and if there be any, in whom the respect due to substantial excellence inclines us to regret a deficiency of this native faculty, we should reluctantly specify Mrs. More. Mrs. Inchbald’s conceptions of character are as correct and individual as those of Miss Edgeworth; her dialogue is equally pointed; perhaps in both instances the easy air of nature is more nicely preserved. In pathos she has greatly the advantage. What, in Mrs. Inchbald accompanies and completes an impressive, pervading interest, in Miss Edgeworth, is seldom more than a casual touch, which, although lively and penetrating, occurs too unfrequently to form a characteristic feature of her productions. Tenderness is not the distinguishing quality of her mind; (so far at least as her works present us with a faithful transcript;) but if destitute of some of its graces, she is equally free from its sickly excesses. Her writings require neither moonlight nor twilight to favour their effect, but may be read by that common luminary the sun, or even through the yellow dusk of a city fog, while hundreds of carriages, and thousands of real men and women, are contributing to the unsentimental din of business. Nor is it a small praise to remark, that to such men and women the writings of Miss Edgeworth are calculated to be eminently useful. Her plot, though sometimes intricate, is evidently not her object, except as it illustrates the immediate moral of the story, which it is usually made to do with much ingenuity; and in a wide range of incident, and situations which display equally the extensiveness of her knowledge, and the originality and facility with which it is employed, she rarely steps beyond the occasions of common life. We may never have been placed in similar scenes; but we are called every day to similar

exercises. Too wise and too healthy for sentiment, the interest she excites, however powerful, is not intoxicating, and induces no disgust to the humblest duties. Its tendency is to stimulate to exertion, not to soothe into languor: and her novels, if such they should be called, are in this respect less dangerous, even to very young readers, than almost any we could name.

But where Christian principle is not the source of moral wisdom (and on this "original sin" of Miss Edgeworth's productions we have already had occasion to enlarge\*) we shall expect to find indications of a spring less pure; and among others which betray themselves to a serious eye, the retributive justice displayed by Miss Edgeworth is usually so ample and severe, that it is difficult not to mistake it for revenge. She exposes, mortifies, confounds, in a spirit of vindictive triumph; and this, even in works designed for children; the story of Simple Susan, for instance, is poisoned by it. It is certain that exemplary punishment may be inflicted in a gentle spirit,—with more generosity, and less spleen, than Miss Edgeworth usually betrays. If otherwise, we should deem such exhibitions inadmissible, as injurious to the spectator, and calculated to foster dispositions which it is the office of Christian benevolence to eradicate. They insensibly connect a feeling of pleasure with scenes of retaliation and revenge; and steel the heart against the sufferings of others. If children are ever exposed to the sight of misery, a desire of alleviation, or emotions of pity, should be tenderly awakened, or an insensibility, of which active cruelty is an easy result, will become habitual. Whenever a child witnesses pain without sympathetically feeling it, we should start at the indication of an infant Nero. It is unfortunate that even Miss Edgeworth should thus practically forget the influence of "association" upon the mental habits.

Having alluded to Mrs. More, it may be necessary in some degree to explain and substantiate our implied charge, though with the deference due to so active and venerable a benefactor to society. From a defect of that intuition presumed to be the prime qualification of Miss Edgeworth, that which gives her the facile command of every other personal talent, as well as of the treasures which human nature opens to her, the representations of Mrs. More necessarily appear the result, rather of progressive effort, than of correct spontaneous perception; and instead of the playful regularity of nature, betray the stiff propriety of rule. They are composed stroke by stroke, not with the freedom of touch which indicates the ease and com-

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\* See *Ecl. Rev.* for October, 1810.

mand of a master,—or they present a kind of mosaic work of virtues, in which although every part is entire and regular, the graceful undulations of outline, the blending tints of harmony, and the vitality of expression are wanting. They are more perfect than lovely. Instead of loving, we are only surprized we do not love ; and suspect ourselves of some deficiency either in taste or feeling, for remaining insensible to such beautiful pictures ;—forgetting, for a time, that pictures have no demand but upon admiration, love being reserved for the animated original.

A defect like this, which might discourage a writer, and still more a reader, whose only aim was amusement, can detract but little from the value of such a work as the *Cœlebs* of Mrs. More. Those who regard it as a novel must consent to be disappointed ; but the class of readers by which she is justly venerated, will forgive a slight want of taste in the mode in which the result of so much strong sense, close observation, and Christian knowledge, is conveyed. Such readers pass from the contemplation of Lucilla as a character to that of the virtues which form its ingredients ; from the set speeches of Mr. Stanley to the Christian wisdom by which they are dictated : and consent to receive a lesson, upon the brilliant nothings of fashionable education, even from the artificial construction of Miss Rattle. The characters, as conceived, are admirable, and would have appeared so, if more expertly exhibited. There are many Lucillas, and many Mr. Stanleys, in the world, who, without display, inspire to the full, that animated interest, devoted affection, and improving reverence, which are sometimes but feebly excited by these laboured representations ; representations, which remind us of such feelings, without compelling us to apply them. Mrs. More has listened to every thing that passed around her in the world ; and, like an intelligent foreigner, she preserves the sense, without being able to retain the idioms.

An inaccuracy thus unimportant, is amply compensated by the perspicuity and force of the moral lesson. Her conception of the Christian character, is comprehensive, correct, and consistent. More briefly, yet more fully, we should say, it is scriptural—equally remote from bigotry, and the candour of indifference ; from fanaticism, and the specious rationality of a carnal heart secretly at enmity with God ; from an unauthorized licence in applying the peculiar doctrines of the gospel, and the fastidious refinement which denies, or effectually veils them. To motive and action she pays an equal regard : not indifferent to the nature of the fountain, because the streams preserve a graceful course ; nor so anxious to purify the spring, as to overlook the swamps in which its waters may

eventually stagnate. Religion, in her representation, is a perfect figure, with head, and heart, and hands, and feet; it can reason, and love, and work, and press forward: nor does it refuse any modest embellishment, which, without infringing upon the holy simplicity of its character, may tend to weaken the prejudices, and conciliate the regard, of "those that are without." Her Christian does not bind his profession about him, nor pass on a sanctimonious tiptoe through the world. His benevolence is not ashamed to descend into politeness, for he reveres the injunction to be courteous, as flowing from the same authority which enjoins attention to the weightier matters of the law. In combating error, he does not betray the spirit of an informer, eager to expose, but that of a father, solicitous only to persuade and reform; apparently sensible that the baited conscience is provoked to resistance, and that hunted errors may retreat, but do not yield; while the voice of benevolent expostulation, and the evident endeavour to convince, rather than to convict, make their way to the mind through the affections, where the ramparts of pride are less massive, and the host of feelings and prejudices by which they are garrisoned, is less frequently upon guard.

If Mrs. More is thus correct and consistent in her views of scripture truth, and in her portrait of the Christian character, she is not less acute in detecting the various errors by which they are deformed, in the creeds, or the conduct of Christian professors. Her eagle eye does not only gaze upon the sun, but is practised to discern every form of creeping things. She has studied the world in the light of revelation, which renders the most laboured disguises transparent, permeating to the centre, instead of being reflected, like the rays of human wisdom, from the surface. The knowledge thus acquired in a long life of attentive observation upon human nature, in a familiar acquaintance with the springs of action, obtained in the study of her own heart, and with the varieties of it, as displayed in the conduct of others, forms the distinguishing characteristic of Mrs. More, and ascertains the direction in which her powers may be most successfully exercised. It qualifies her to unmask the hypocrite to the world. But this is comparatively an easy and a trifling service. She exposes the heart to its own scrutiny, and those who have been wearied by its artifices must regard her with veneration and gratitude.

We are inclined to hazard one additional remark, which we suspect many readers will be prepared to anticipate. Mrs. More evidently labours to endow her Christian character with liberality of temper; and seldom, if ever, betrays in any positive instance; that a firm retention and animated defence of opinion, border upon bigotry. And yet we usually rise from

perusing her works, with an impression that this is the shadowing tint of her own mind, however chastened by principle, or meliorated by a superinduced benevolence. If we retrace our steps with a view to discover the ground of such a suspicion, we distinguish but here and there a spot upon which it could rest, and begin to retract it as an uncharitable judgement: her avowed principles are so just, and such a due proportion of candour is combined with the firmness of her leading character, that we feel at a loss to substantiate the charge; and yet, in spite of ourselves, the impression survives. A shade of austerity, scarcely discernible but in its effect upon the mind of the reader, overcasts her benevolence. The arm of Christian charity with which she intends to embrace parties of every Christian name, appears constitutionally disposed to contract. A deference, rather of servility than of liberal conviction, to established authorities of every kind, seems to cramp the freedom of her own decisions, and to oppose, to such as diverge in ever so small an angle from prescribed opinions, a feeling rather harsh than conciliating. What has already been said of the excellences of Mrs. More as a writer, will prevent this closing remark from being misconstrued or exaggerated.

The writings of Miss Hamilton, although displaying less distinction of feature, are we believe equally useful, and perhaps more prepossessing than those of Mrs. More or Miss Edgeworth. Her inequalities do not appear to result from the slumber of intuitive judgment, so much as from its occasional imperfection. She has less genius, and more principle than Miss Edgeworth; less intensity of observation, and more gentleness in exerting it, than Mrs. More; less originality, and more engaging benevolence, (we mean as displayed in her writings,) than either. Her remarks, which are those of a sensible and accurate observer, are intended to discover and alleviate disease, rather than to expose deformity; but if allowed to be a skilful surgeon, she is still better characterized as a tender nurse. We could fancy, that in contemplating the disorders of human nature, Miss Edgeworth might be disposed to laugh, Mrs. More to frown, and Miss Hamilton to weep; but we would not indulge such a fancy; and should consider that penetration or critical acumen as very ill exercised, which tended in any degree to diminish their influence upon the public mind.

We could amuse ourselves by comparing a character which should unite to the genius, acute perception, close delineation, and Franklinian strength of Miss Edgeworth, the just views of religious truth, the extensive knowledge, and remote detection of religious errors, which distinguish Mrs. More, softened by the benevolence of heart and intention displayed by Miss Hamilton: but if no individual be thus favoured, the pub-



lic may improve its own advantage, and combine the characteristic excellences of each for its own use. We are not obliged to study divinity under Miss Edgeworth, nor the ease of natural character from Mrs. More; unless indeed we refer to sketches contained in a valuable collection of tracts for the poor, possessing such truth and nature as do not appear in representations which she has finished with more labour; a difference for which we can account, only by reflecting, that an angle is more easily copied than the line of beauty. But from the writings of Miss Edgeworth, we may collect a variety of practical lessons, forming a miscellaneous directory for the occasions of every day; from those of Mrs. More, a compendium of religious truth, clearly deduced, forcibly enjoined, and strikingly illustrated; and from those of Miss Hamilton, a system of benevolent ethics, founded upon correct, because Christian principles, and a gentle corrective of the heart and manners. We should conceive, that even to *novels* of such a character the most scrupulous would scarcely object. The streams which they diffuse are salubrious, not contaminating; and wherever the same intention is pursued with as much caution, and illustrated with equal judgment, we must consider the writer as a benefactor to society; and shall feel it incumbent upon us to contribute our share of assistance, towards the success of such useful labours.

A degree of immediate popularity, acquired by the anonymous work at present before us, its avowed moral aim, and religious principles, induce us to select it for a few observations; as productions of such a character fall properly within our plan, by whatever name they are recommended to public favour: but having already noticed, so much at large, a few distinguished writers in the same class, our farther remarks must be somewhat brief.

Self Control cannot boast of leading the way, either in point of time, or of merit, and can only deserve a subordinate notice; but it is evidently written with good intentions, and maintains a constant reference to correct, devotional principles. That these are superior to those we meet with in the generality of novels, the following extract affords an agreeable evidence.

Every Saturday did Montague bend his joyful course homeward, regardless of summer's heat or winter's storms. Every Sunday did his mother spend in mixing lessons of piety with the endearments of love; in striving to connect the idea of a superintending God with all that is beautiful—all that is majestic—in nature. As her children grew up, she unfolded to them the peculiar doctrines of Christianity, so sublime, so consolatory, so suitable to the wants of man. Aware how much occasion favours the strength of impressions, she chose the hour of strong remorse on account of a youthful fault, while the culprit yet trembled before the offended

Majesty of Heaven, to explain to her son the impossibility that repentance should of itself cancel errors past, or that the great Lawgiver should, accept a few ineffectual tears, or a tardy and imperfect obedience, as a compensation for the breach of a law which is perfect. When she saw that the intended impression was made, she spoke of the great atonement which once was offered, not to make repentance unnecessary, but to make it effectual; and from that time, using this as one of the great landmarks of faith, she contributed to render it in the mind of De Courcy a practical and abiding principle. The peculiar precepts of Christianity she taught him to apply to his actions, by applying them herself; and the praise which is so often lavished upon boldness, dexterity, and spirit, she conscientiously reserved for acts of candour, humility, and self denial.'

The following scene may not be improperly subjoined to such an account of the education of its hero.

'Between music, work, and conversation, the evening passed cheerfully away; nor did Laura mark its flight till the great house-clock struck nine. The conversation suddenly paused; Harriet laid aside her work; Mrs. De Courcy's countenance assumed a pleasing seriousness; and Montague, quitting his place by Laura's side, seated himself in a patriarchal-looking chair, at the upper end of the room. Presently John entered, followed by all the domestics of the family. He placed before his master a reading-desk and a large bible, and then sat down at a distance with his fellow servants.

'With a manner serious and earnest, as one impressed with a just sense of their importance, Montague read a portion of the Holy Scriptures. He closed the volume, and all present sunk upon their knees. In plain, but solemn language, he offered a petition in the name of all, that all might be endowed with the graces of the Christian spirit. In the name of all, he confessed that they were unworthy of the blessings they implored. In the name of all, he gave thanks for the means of improvement, and for the hopes of glory. He next more particularly besought a blessing on the circumstances of their several conditions. Among the joyous faces of this happy household, Laura had observed one alone clouded with sorrow. It was that of a young modest-looking girl in deep mourning, whose audible sobs attested that she was the subject of a prayer which commended an orphan to the Father of the fatherless. The worship was closed; the servants withdrew. A silence of a few moments ensued, and Laura could not help gazing with delight, not unmingled with awe, on the traces of serene benevolence and manly piety, which lingered on the countenance of De Courcy.'

Such extracts will convey a favourable idea of the principles recognised in the course of the work. It is not our intention to enter upon any analysis of the story, upon which it will be sufficient to offer a few passing remarks, as its moral character forms the principal inducement to our examination.

In *Self Control* we are not arrested by those strokes of nature which gleam upon us at every turn, in Mrs. Inchbald and Miss Edgeworth; yet are seldom offended by extravagant

or affected deviations from it. If the language of passion does not conjure up the scene to our senses, it does not, by a laboured exertion, contradict them. Occasionally, we meet with an agreeable, natural pathos, not spoiled by excess or sentiment, and so placed as to awaken domestic, rather than romantic sensibilities. In general, we have good sense for genius; a sufficient, for a riveting interest; sensible observation upon character, for acute, original delineation. We admit a perfectly good intent, in lieu of unexceptionable execution; and even in parts which are obnoxious to severe censure, we are willing to perceive a difference between mistaken judgement, and treacherous design. We could venture farther, if necessary, with some writers than others; and although we should prefer being entirely excused, feel less endangered where the reptile lies at length in the path, than when he is concealed by scattered flowers.

To some of the incidents we should object as improbable, and together with others, considerably clumsy. The successive schemes adopted by Lady Pelham and Hargrave for Laura's entanglement, are too awkward to comport with good taste, and indicate either a paucity of materials, or much inexperience in employing them. Lady Pelham's original motive appears too weak and artificial to account for the whole of her conduct, but by being gradually changed from vanity to self-will, it might have continued sufficiently potent, and natural for such a character: and the reiteration of her ill humour and of Hargrave's importunities, is so monotonous and fatiguing, that insensibly we forget Laura's weariness in our own. *Self Control* in two, instead of three volumes, would have been a volume more interesting.

If disposed to find fault with the heroine, (which upon the whole we are not) we might hint that her simplicity appears occasionally too juvenile, and her mildness provokingly placid. Particularly when she soothes Lady Pelham's resentment by the introduction of a becoming cap, we think it an appeal to weakness scarcely allowable, and not in character.

To the prime requisite of evangelical principles, the author of *Self Control* adds opinions unfashionably just upon the dominion which they are capable of maintaining over the affections; and introduces, with considerable judgment and dexterity, that sin against the costume of romance, a second attachment. The exercise of self control, which the story is constructed to illustrate, is brought into view in a variety of situations; some of which, as we have hinted, are of a kind in which it is seldom or ever placed by the generality of novelists; it being rendered effectual in certain difficulties, which are usually given up as either too obstinate, or too in-

interesting for reason and principle to interfere with. This superiority to the prevailing customs of the corps, makes a respectable difference between such a writer, and those who cringe for attention by appealing to the weaknesses, and fostering the diseases of their readers; and who fatally mislead, instead of directing, the warm-hearted and inexperienced; and we feel so much obliged to her for taking the right side, and for evidently intending well, that we are reluctant to found upon her work observations, which must have been made long ago, had we been in the habit of noticing productions of this class.

In framing a work for the guidance and benefit of the young, she must doubtless have selected her materials with a scrupulous eye, and she could admit nothing, to the propriety of which, as a means, her judgment did not fully assent. The belief of her integrity compels us to make this concession; but, we fear, she has not always paused to repeat the same conscientious appeal to her *feelings*, which might have proved less fallible guides. Let us suppose that she is writing for the benefit of one, whose infancy, childhood, and youth, it has been her constant solicitude to preserve, as well from the sight, as from the touch of evil,—whose simplicity of mind she has anxiously guarded. Could she entrust her with this work, and not *feel* the improprieties to which we allude, including some of the leading features of the plot; or in reading it to her, would she not instinctively omit them? It appears to us that she would; and we feel disposed to pass sentence without examining another witness, persuaded that a jury of mothers will bring in their verdict against her. But without referring to the young, we are surprised that such exhibitions should be made by a writer, who in very similar circumstances observes of her heroine, ‘that she could not portray, what she would have shrunk from beholding.’—Was Laura too scrupulous?

It would be superfluous to attempt to prove that which is clearly felt; and we trust, that a brief appeal is sufficient to awaken the sensibility of a conscientious writer. It would be well if such writers, professing to have the interests of virtue at heart, would remember, that the most treacherous attack might be made upon morality by a specious exposure of vice; that tendency is not only independent of design, but often directly opposed to it; and is, by far, the more efficient engine of the two. It would be even a contradiction in terms to deny, that whatever the design of a work may be, it is from tendency alone, that its moral character can be estimated; and that to, “come out, and be separate,” and to shrink, even from a “touch,” is the prescription of di-

vine wisdom for the preservation of holiness. It is but an ill policy to deposit preventive medicines in an infected house.

It is possible, that the present writer would plead necessity for the license thus taken; but certainly less exceptionable means might have been employed, by which the exercise of self control would be even more advantageously exhibited. Among others, a parental prohibition might have rendered the struggle purely virtuous, whereas it is scarcely possible to conceive it a painful duty, as here represented. Laura is not called upon to relinquish any prospect of rational happiness, but perceives, on the contrary, that compliance would involve her in equal guilt and misery; and confesses, that 'to hope for happiness from such a union would be desperate folly;' for this writer possesses one merit, at least, that of rendering her vicious character so far from attractive, that he does not excite a moment's interest, except indeed, for that moment, in which his example affords too good an apology for the crime of a suicide. Instead of sympathizing with Laura in her regrets, we are more disposed to wonder at her having felt any, and can only take the author's word for it that she did. It is not in harmony with her general character to be captivated by an exterior, which must have indicated to the slightest glance, a total want of religion, *a man of the world*; but it betrays itself, rather as a part of the author's plan, to which, for a time, we must patiently submit, than as a natural feature, or even a natural blemish, in the character of such a heroine. Had she exhibited any other of the weaknesses of seventeen, this might have been allowed to bear them company; but as wise and self-possessing above her years, an attachment to Hargrave is not a little inconsistent. And if it appears so in Laura, it is still less in character for her pious and matronly friend, Mrs. Douglas, to acknowledge him as 'her great favourite,' and to 'wish he had been more successful.' It is seldom that, even for a moment, such characters wear an appearance which charity itself could mistake for religion.

In resisting the influence of Hargrave, Laura had every advantage consistent with any degree of previous preference. The whole weight of reason lay on one side. Every step in his conduct increased the distance between them; and, at length, the entire want of congeniality engaged even her feelings to determine against him. Her example, of course, would afford but little direction to any, who might wish to forget, not Hargrave, but De Courcy. Self control would be with them a different exercise; and one, in which few of the weapons here provided could be employed. Laura should have

been left to struggle under a perfectly disinterested sense of duty, in order to give their full play to her principles, and the greatest utility to her example. In exhibiting just apprehensions of the sin and misery incurred by forming intimate connexions without a correspondence of religious principle, she may be more useful; and older, and wiser, and more reverend persons may study with advantage her views of a Christian precept, of which the violation is always, we believe, the avenger.

It is with reluctance that we have founded some of the foregoing remarks upon the production of a female pen, to which, it might be presumed, they must be altogether inapplicable. But a mistaken lenity, to call it by no harsher name, has permitted that to become customary, of which we should not have expected to meet with a solitary instance. Many popular, and some even elevated writers might be enumerated, who have trespassed in the same way, and even to a greater extent; and though we dare not suppose that every such instance implies a natural defect in the moral sense, it occasions a painful regret, which interferes with our admiration of some superior works, that the propelling enthusiasm caught from a subject in which the mind is deeply engaged, should, even for a moment, suspend the feeling, or overpower the suggestions of the nicer proprieties; or that a deep insight into character, and the temptation thereby presented to furnish portraits fearfully correct, in which the weakest, or most disfiguring lines are preserved, should ever present us with representations, the contemplation of which must be either painful or injurious. But if a single instance ever occurred, in which they could be fairly attributed to any thing beneath the foregoing, or similar causes, it is astonishing that the concurrent voices of public taste, and professional criticism, did not instantly resent the transgression. We are reluctant to corroborate such a suspicion by the mention of a name,—although writers, who have thus confessed themselves to the public, might feel less acutely than we are constrained to feel for them. But a reader of any sensibility may recollect for us some, who appear to labour for all that is impressive in pathos, and affect whatever is simple in tenderness, only to soften, and weaken, and degrade the heart; who, with graceful treachery have written themselves into public favour, by soothing diseases which it should have been their aim to eradicate; who approach the young with specious whispers in favour of virtue, while they breathe around them an unhealthy air, and thus enervate sensibilities which they ought to brace, and regulate, and arm for conflict. Is it possible

that any such writer can be a woman?—or could she be received as a woman of fashion?

We do not say that a lady who ventures before the public as a writer, *must* transgress the limits within which it is equally her duty and her privilege to remain, and where she finds sanctuary from the touch of the world, but she certainly *may*; and though from a speculative view of the subject we should deem it unlikely, or nearly impossible, it is evident that actual retrospect will not justify the conclusion. But a female, advancing thus into public notice, should consider herself as in a kind of representative capacity, becoming, if we may be indulged the expression, a sample of her sex, whose generations of which, whose virtues confined them to the vale of domestic life, are less the objects of attention and discussion, than one such character. If, therefore, it could be supposed that self respect were too weak a principle, a generous regard to the feelings of those, of whom she will be vulgarly deemed a fair, though prominent specimen, ought, we conceive, to produce a constant and delicate watchfulness. That this has not uniformly been the case, we need not refer to the Sapphos of antiquity to prove.

Few, we allow, are exposed to greater perplexities than a female writer; for even if she never really departs from her proper sphere, she is startled sometimes to find herself so near the verge of it, as to require the most vigilant caution. But surely the danger should serve rather to increase her watchfulness, than to apologize for her temerity. Should she wilfully transgress, she must consent to be treated as an exile, outlawed in her native country, and regarded with a suspicious and contumelious eye in the foreign land upon which she enters. Nor let such an one complain of privations necessary to the course in which she has volunteered. The pleasures of the adventurer cannot be those of home. The enjoyments of such a female cannot be feminine.

There may be situations, indeed, in which we can imagine a female, making a voluntary sacrifice, and embracing opportunities of usefulness, from which she internally shrinks. But few, we believe, are called to unnatural duties; those who are, may be respected as martyrs; those who are not, and yet venture, deserve a reprehension more severe than we should willingly bestow.

But we must hasten from remarks upon which we have reluctantly entered. We should be sorry to give pain to any writer whose intentions are good; but such, we trust, will forgive us for discharging a duty, which every consideration, except that of its importance, renders an unpleasant one.

To rank a few of the most useful and elevated moralists

of the present day among its novel writers; is to say much for novels; and those by whom their productions have been candidly perused, will not require that we should greatly enlarge. They must allow, with us, that a novel *may* be designed by the most benevolent intentions, and regulated by the soundest principles: that, in some, religion itself may find striking exemplars, and able advocates, who are admitted to plead, where it is to be feared, the bible is regarded as too solemn, and the moral essay as too dull; and they will probably condescend to employ them as an occasional relaxation, as the medium of valuable lessons upon life and manners, and as sometimes ably illustrating, and pointedly enforcing, more important and solemn truths. We are now referring exclusively to readers, who (in the judgement of charity) may be supposed to have arrived at years of discretion. For the advantage to be derived from novel-reading by the really young, is so trifling, compared with the evil which more certainly results from it, that we do not wish to consider them as within the scope of the subject. The heart does not require hot-house culture; and while novels pursue their ancient track, a track in which they have nearly trodden down the native flowers, we should be grieved to see a child of seventeen allowed to follow them. Pictures of elegant happiness, even as sober as those with which Mrs. More has aimed to relieve the morality of Cælebs, have but a doubtful influence upon lively, romantic feelings; and it is probable, that the moral lesson will be hurried over, or forgotten, while Stanley Grove and the Priory are vividly remembered, and serve as models for many an airy castle. The cool manner, and plain common life scenes of Miss Edgeworth, and the unsentimental reality of her representations, such for instance as appear in the Modern Griselda, (which we could recommend as a travelling companion upon the last stage to Gretna,) exempt her works in a great degree from these objections; but, as a general rule, we should carefully prohibit the use of novels to the young. They must be injurious while the heart is easily impressible, the fancy lively, and the judgement unformed.

And let no one, however mature, venture upon frequent novel-reading, without expecting mental and moral injury. If nothing is more improving than occasional relaxation in good company, nothing is more injurious than to live habitually from home. The use of novels, even where the most faultless are selected, must be temperate in order to be harmless; for, like the more powerful medicines, their success depends upon the caution with which they are administered. In order to maintain a sufficient interest, they are raised a degree above the occasions of common life. Their incidents



are more striking, their sorrows more elegant, and their pleasures do not include that drop of wormwood, which sin has infused into the purest earthly happiness. If the image is too often presented, or remains before the eye too long, expectations are excited which reality fails to justify. Life looks dull in the contrast; and we either press forward, constantly expecting what is not to be found, or sit down dissatisfied with interests, too sober and common to engage, or of too mixed a nature to content us.

It has been well remarked of Sterne, that "he had too much sentiment to have much feeling;" and traits in his domestic character authorize the assertion, and defend it from the charge of inconsistency, which the young sentimentalist may be ready to attach to it. And the experienced novel reader will acknowledge, (and make a slight reparation for his folly by the confession,) that in proportion as the feelings are exhausted upon imaginary sufferings, sufferings, especially, which have the gloss of romance upon them, they become insensible to the plain miseries of disease, embarrassment, poverty, and the thousand unattractive forms of trouble which surround him in the world. The last novel is the world with which he is most conversant, in which alone he is deeply interested; and every thing which does not appeal to his personal comfort, passes before him as though he neither saw, nor heard. He lives—not in the domestic, or the social circle, but within himself; and that, neither to converse with conscience, nor to explore and regulate a disordered heart, but to muse upon scenes which the novel has presented, or to wander through similar pleasures, a little varied to accommodate his own taste and circumstances; thus insensibly gliding into the weakening, extravagant, destructive follies of reverie.

But beside these false views of life, these perverted sensibilities, and this absurd alienation of mind, the stimulus supplied by novels is too powerful to be safe. Like other stimulants, it relaxes as much as it excites; so that ever increasing poignancy becomes necessary to enable the sated appetite to relish, even its favourite food. All other it refuses, and this it begins to nauseate. While those healthful cravings, which this wretched indulgence superseded, the thirst for knowledge, and the aspirations of intellect, have been long destroyed; a sickly taste is induced with which they are incompatible; nor does sufficient mental strength remain to support any laborious pursuit, or to expand the mind for intellectual flight. Such is but the outline of evils produced by habits of novel reading; and from which, the occasional use of the very best, appears not sufficiently exempt to leave a preponderance in its favour.

Art. IX. *A concise Account of the present State of the Missions established by the Protestant Church of the Unitas Fratrum, or United Brethren, among the Heathen.* pp. 28. 8vo. 1811.

AS the missions of the United Brethren, or Moravians, are but little known, even among those who believe that the Bible is true, and that heathens have souls, we shall take advantage of this account, which does not appear intended for general sale, to afford some notion of the extent to which their benevolent labours are at present carried on.

This interesting society of Christians has now, it appears, in different parts of the world, upwards of 30 missionary settlements; in which it employs above 150 missionaries; and takes the charge of about 24,000 converts. The first mission was commenced in 1732, among the Negroes in the Danish West India islands; in which there are now 34 missionaries employed. In the Greenland mission, begun in 1733, there are 13 missionaries. In North America, the mission among the native Indians, in 1734, that among the Cherokees, in 1801, and that among the Creek Indians, in 1807, at present employ 15 persons. In South America, which was visited in 1738, there are 17 missionaries employed among the Negro slaves at Paramaribo, and Sommelsdyk; among the free Negroes at Bambey, on the river Sarameca; and among the native Indians at Hope, on the river Corentyn. A mission in Africa among the Hottentots, commenced in 1738, was renewed in 1792, and now occupies 16 missionaries. The Antigua mission, begun in 1736, employs 12 of the brethren; that on the coast of Labrador, among the Esquimaux, begun in 1764, employs 26; that in Barbadoes, begun in 1764, employs 4; that in St. Kitt's, begun in 1775, employs 6.

Besides these, there is another missionary station at Sarepta, on the Wolga, a place which was built chiefly with a view to introduce the gospel among the Calmuc Tartars. Hitherto but little success has attended the labours of the brethren in that quarter, though some of them resided with one of the tribes for a considerable time, conforming to their manner of living in tents, and accompanying them in their migrations. They have succeeded much better, among the German colonists in that part of the world.

The most flourishing missions at present are those in Greenland, Labrador, Antigua, the Danish West India islands, and the Cape of Good Hope. Of the last the following account is given.

‘The Mission among the Hottentots at the Cape of Good Hope was begun in 1736, by George Schmidt, a man of remarkable zeal and courage

who laboured successfully among these people, till he had formed a small congregation of believers, whom he left to the care of a pious man, and went to Europe, with a view to represent the promising state of the Mission, and to return with assistants. But, to his inexpressible grief and disappointment, he was not permitted by the Dutch East India Company to resume his labours, some ignorant people having insinuated, that the propagation of Christianity among the Hottentots would injure the interests of the colony. Since that time, to the year 1792, the Brethren did not cease to make application to the Dutch government for leave to send Missionaries to the Cape, especially as they heard that the small Hottentot congregation had kept together for some time, in earnest expectation of the return of their beloved teacher. He had taught some of them to read, and left a Dutch bible with them, which they read together for their edification. At length, in 1792, by the mercy of God, and the kind interference of friends in the Dutch government, leave was granted to send out three Missionaries, who, on their arrival, were willing, at the desire of the governor, to go first to Bavianskloof, about 130 English miles east from Capetown, and there to commence their labours, on the spot where George Schmidt had resided. Instructions from the government in Holland granted them leave to choose the place of their residence, wherever they might find it most convenient; but the circumstances of the colony at that time would not admit of it. Since the English have made themselves masters of that country, the Brethren have built a new chapel, and by the favour which the British government has uniformly granted to the Brethren's Missions, they now remain undisturbed and protected in their civil and religious liberty. The late Dutch government at the Cape deserve also our best thanks, for the kind manner in which they received and protected the Missionaries, both before the first capture of the colony in 1796; and during the short peace in 1802 and 1803.

When the Missionaries first arrived at Bavianskloof, in 1792, it was a barren, uninhabited place. There are at present five married and two single Missionaries residing there, with about 1000 Hottentots.

The Mission at Gravenkloof was begun by desire of the governor, the Earl of Caledon, whose favour towards the Mission, and endeavours to promote the general welfare of the colony, and of the Hottentots in the interior, will always be remembered with the liveliest gratitude.

The church of the United Brethren being episcopal in its constitution, and deriving its orders by regular succession, has always been treated with peculiar regard by the Church of England. Indeed, none of its missions, we are told, have been undertaken, except by particular invitation, and a prospect of being protected in a permanent establishment.

The missions are under the superintendence of one of the four departments or committees, into which the elders' conference is divided: the elders' conference itself consisting of a select number of bishops and elders, appointed, to superintend the concerns of the whole society, by a general synod, which is usually held on the continent, once in seven or eight years, and attended by representatives from all the congregations.

All missionaries keep up a correspondence with this department, and transmit copies of their diaries and journals, extracts of which are afterwards sent and read to all the congregations and missions. No resolution is formed on the subject of the missions, except by the whole conference. There are several secular societies formed for procuring the necessary funds for the support of these missions. The expence, during the present war, has been not less, upon an average, than 6000*l.* a year, which is defrayed by the voluntary contributions of the society itself, and of various persons in other communions, who have become acquainted with its meritorious exertions. In many places the missionaries contribute to the support of the establishment by the work of their own hands.

\* The vessel annually sent to the coast of Labrador, to convey provisions and keep up a communication with the Missionaries there, returns with skins, bone and oil, the sale of which, of late years, has nearly covered the expences of the voyage. In each settlement a Brother, who understands the Esquimaux language well, is appointed to receive such goods as the Esquimaux may bring, in barter for useful articles of various kinds; but the Missionaries never go out to trade with the natives, which would interfere too much with their proper calling. The Missionaries receive no stated salaries, but a list of necessities is sent from each place annually to the Brethren appointed to care for the Missions, and after revision and approbation, the articles wanted are procured for them and sent.\*

The character of the missionaries for good conduct, and the usefulness of their labours, have never, we believe, been disputed. Much erudition is not required: a familiarity with the Scriptures, a good understanding, and a friendly disposition, and fervent piety, being deemed the most important qualifications. A brief account of their mode of proceeding in the different settlements, must close this article.

\* The Gospel is preached to all heathen, to whom the Missionaries can gain access, and every one invited to be reconciled to God, through the atonement made by Jesus Christ. Besides the public testimony of the Gospel, the Missionaries are diligently employed in visiting, and conversing with the heathen in their dwellings. If any are awakened to a sense of their undone state by nature, and of their want of a Saviour, and come to the Missionaries for further instruction, giving in their names, they are called *New People*, and special attention is paid to them. If they continue in their earnest desire to be saved from the power of sin, and to be initiated into the Christian Church by holy baptism, they are considered as *candidates for baptism*, and, after previous instruction, and a convenient time of probation, *baptized*. If they then prove by their walk and conversation that they have not received the grace of God in vain, and desire to be admitted to the Holy Communion, they are first permitted to be once present as spectators, and then considered as *candidates for the communion*, and after some time, become *communicants*. Each of these divisions have separate meetings, in which they are exhorted to make

their calling and election sure, and instructed in all things relating to a godly life and walk. Separate meetings are also held with other divisions of the congregation; with the children, the single men, the single women, the married people, the widowers, and widows, in which the admonitions and precepts given in the Holy Scriptures for each state of life are inculcated. Each of the baptized and communicants come at stated seasons to converse privately with the Missionaries, the men with the Missionary himself, and the women with his wife, by which a more perfect knowledge of the congregation is gained, and an opportunity given to the individuals to receive special advice.

As the Brethren lay a great stress upon knowing the state of every individual belonging to their congregations, it would be impossible for the Missionaries to do their duty in any manner satisfactory to themselves, unless, in large Missions, assistants were found among the converts, whose exemplary walk and good understanding have made them respected by the whole congregation. These are chosen from among both sexes, and have particular districts assigned them, in which they visit the people from house to house, attend to the sick and infirm, &c. watch over order, endeavour to remove dissensions, and promote harmony among the flock. These assistants meet the Missionaries in conference at stated times, at least once a month, and make reports concerning the state of the congregation. The Missionaries are thereby enabled to know, whether their people walk in conformity to the rules of the Gospel, and where their help may be most essentially useful. In some Missions the assistants are also employed occasionally to address the congregation at their meetings on a week-day, and God has laid a special blessing upon their simple testimony. Other persons of good character and exemplary conversation are used as *servants* in the chapel, and meet also in conference, to consult on subjects, belonging to outward order in the congregation. At stated times a *council* is held with a number of the most respectable inhabitants, chosen by the congregation, in which all things relating to the welfare of the settlement come under consideration.

As to external regulations, they cannot in all places be exactly uniform. Among free heathen, settlements like those of the Brethren in Europe, are more easily made, but among slaves this is not practicable. Yet every thing that tends to promote good order, and prevent harm, is every where inculcated, and the discipline of the church uniformly administered. A free man or a slave, who acts contrary to the moral precepts contained in the bible, is excluded either from the Lord's Supper, or the meetings of the baptized, or even in certain cases from all fellowship with the congregation; for no situation or prevalence of customs can sanction a pretext for any kind of disobedience to the rule of Christ. Such are not re-admitted, until they have given satisfactory proofs of true repentance. Schools are established in all the Brethren's settlements among free heathen, as in Greenland, Labrador, among the Indians in North and South America, and among the Hottentots. Though, in the West India islands this is not generally practicable, the children being not under the immediate controul of the parents; yet, by permission of some planters, a Sunday School has been begun with Negro children in Antigua. For the use of the schools, spelling-books and a catechism, or summary of Christian Doctrine, are printed in the Greenland, Esquimaux, Delaware

Arawack, and Creol; hymn-books in the Creol, Greenland, and Esquimaux languages, and by the liberality of the British and Foreign Bible Society, the Gospel according to St. John, was, in 1810, printed for the use of the Brethren's Missions in Labrador; and other integral parts of the Scripture will be added. A Harmony of the Four Evangelists, in use in the Brethren's church, is also printed in the Greenland and Esquimaux languages; and other parts of the Scriptures, translated into different heathen tongues, but yet only in MSS, are in constant use. In all the Brethren's settlements the congregations meet daily, either in the morning or evening, for social worship, and on Sundays the Missionaries are employed from break of day till dark, in preaching, meeting the different divisions of the congregations, and attending to their own people, or to heathen visitors under concern for their salvation. Nor can they be said to be less engaged in spiritual duties on the week-days; visiting the sick, or such who cannot attend them on Sundays, employing a great part of their time.

It does not appear that the missionaries ever begin by lectures on historical evidence, or the criticism of the Greek Testament. Their kindness and sincerity are a sufficient basis for the faith of the heathen they instruct; and that faith, exercised on the simple doctrines of the Gospel,—the moral necessities of human nature,—the interposition of the Redeemer,—the mercy of God, and the prospects of eternity,—appears in numberless instances, under the divine influence, and the meliorating effect of religious discipline, to have transformed these savages into saints. Of the improvement produced on the Negroes, a more decisive, though painful proof, cannot be given, than the superior price which a converted slave always bears in the colonial market.

The authenticity of this work is testified by the signature of the Rev. C. J. Latrobe, Secretary of the Unitas Fratrum in England, No. 10, Nevil's Court, Fetter Lane.

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Art. X. *Sermons*. By Thomas Laurie, D. D. Minister of Newburn. 8vo. pp. 463. Price 10s. 6d. Longman and Co. 1811.

AS it is a matter of curiosity to observe, how the same function has been exercised in different ages, we sometimes amuse ourselves with comparing the sermons of modern preachers with those monuments of piety and genius that their predecessors, a century ago, or more, have transmitted to posterity. A revolution has been effected in this department of literature; and, were it not for the text prefixed to the beginning of them, modern fashionable sermons would be taken for a species of composition totally different from the ancient. The profound and learned and satisfactory discussions, together with the rich infusion of scriptural principles, the disposition of the matter so as to subserve the improvement of the

happens, and the vigorous and earnest address to the conscience, that formed the essential qualities of the ancient sermons, are carefully excluded from the modern, of the fashionable class. Brief and airy, they betray a perpetual apprehension lest the preacher should be detained in the act of developing a thought, discussing a subject, or putting an argument in its best form. They exclude the articles of the Christian doctrine, as conveyed in scripture, in order that they may not, in their simple unimproved state, bring into suspicion the panegyric constantly pronounced on the mildness, the rationality, the benevolence, and the sublimity of the religion. Instead of having any tendency to awaken the conscience, to affect the heart, to promote repentance, or excite to the care and vigilance and activity involved in a religious life, they seem framed solely to amuse, for a quarter of an hour, men without devotion—in something like a devotional manner.

These characters of modern sermons are deeply engraven on those that Dr. Laurie has here given to the public. They are twenty-four in number; with the following titles. On the existence and attributes of God; on benevolence; on education, particularly as it relates to religion and morality; on providence; on thanksgiving; on the danger of human depravity; on meditation; on affliction; on prayer; on progress to perfection; on love of the world; on the consequences of vice and the means of escaping them; on repentance; on religion; on the vanity of human enjoyments; on sorrow for friends deceased; on the happiness of the saints; on Christianity; on the atonement; on the resurrection of Christ; on the character of Christ; on death; on the immortality of the soul, and a future state of rewards and punishments.

These titles, so far as they indicate any thing, appear to promise sermons of some length. But Dr. Laurie leaves even the quickest of his rivals far in the distance. Prolix sermons, we must say, are not at all to our mind. "The reason of things," we think with Dr. South, "lies in a little compass." But after all, to make a sermon, with a view, to explain the grounds of our belief in the existence of God, to evince his power and wisdom and goodness, and reconcile with these attributes the evil both natural and moral, that appears in the world,—to do all this in fifteen pages of twenty-two lines each, is, to say the least, carrying the matter to an absurd and extravagant pitch. A sermon should certainly be somewhat different from the syllabus of a professor's lecture. It is the duty of a preacher to dilate his thoughts till they become obvious, to enlarge upon his reasoning, till it can be felt, and not merely to hint at subjects, or deliver heads of ar-

gument. Sermons of this brief kind do not interest those who hear them; and after reading them, we must recur to other books to increase our knowledge and animate our piety. Dr. Laurie, indeed, is so lively in his motions, that we can very seldom, so to speak, lay our thumb upon him; and he skips so suddenly from one thing to another, as to excite no small surprise. It is owing to this unusual velocity, we are apt to suspect, that he is to be found, almost at once, at two points, between which there does not appear to be any communication. For instance, after dwelling on the many events that take place capriciously and contrary to all probability, our preacher enquires,—‘And what is the inference—that blind chance bears sway? No such thing; otherwise *the race would be always to the swift, and the battle to the strong.* The best concerted schemes would uniformly succeed, and the same causes, in similar circumstances, always produce the same effects.’ p. 75. To jump from such premises to such a conclusion, is perfectly impossible, without the Dr.’s elasticity. The same brisk sort of logic is to be found in the following sentence. ‘Sin has brought the criminal into the basest servitude;—for all vicious habits acquire additional force.’

Dr. Laurie has been at some pains to construct his sermons with as little reference as possible to principles purely Christian; and both with regard to doctrine and morals he has been pretty successful. For example, in a discourse upon prayer, founded on the parable of the publican and pharisee, having shewn how defective were the devotions of both these persons, he proposes to point out the way in which the duty of prayer should be performed. But though scripture expressly and repeatedly teaches us to pray in the name of Christ, this essential quality of acceptable prayer is entirely omitted. In the same discourse, while ‘the pleasure of beholding a morning sun gilding the woods and the hills,’ and the ‘precious gift of heaven, in consequence’ of which some of his readers have felt ‘a peculiar pleasure in contemplating the remains of ancient temples and moss-grown towers, in musing among the tombs at the close of the day, or listening to the swelling of the deep,’ are particularly specified, in enumerating the causes of gratitude to God, Dr. Laurie passes in deep silence over the precious blood by which our souls have been redeemed, the influence of God’s spirit that restores our minds to health and beauty, and the sacred scripture that assures us of the mercy of God, and inspires us with the hope of heaven, and conducts us to a blessed immortality. The same determination to make as little use as possible of Christian doctrine, is betrayed in his sermon upon meditation. He professes to direct



the attention of his readers to the subjects of devout meditation, and closes some remarks on the works of creation with the following sentences. 'Above all, muse with grateful emotion on that astonishing love which redeemed you from ruin. *Joy in God through our head, Jesus Christ, by whom we have received the atonement.* Meditate on the wonders of redemption.' This is every syllable that a Christian preacher has thought fit, while professedly pointing out the objects of devout meditation, to say, on a theme that gladdened the hearts of patriarchs, and inspired the songs of prophets,—on which the apostles delighted to expatiate,—which filled the martyrs with transports,—which engrosses the thoughts of the faithful, and will for ever animate the joys of heaven.

Dr. Laurie is throughout consistent with himself. His second sermon is on benevolence. Part of his plan is to describe the character of the benevolent. But to pity the ignorance and corruption of men, to relieve the spiritual maladies of their nature, or to countenance projects for the diffusion of Christian knowledge, so far as appears from his description, does not form a part of genuine benevolence. In urging upon his hearers the cultivation of this virtue, which is eminently Christian, and enforced in scripture by so many touching considerations, while he insists largely, largely at least for so expeditious a divine, on its amiableness, its pleasantness and utility, he despatches every thing of an evangelical turn in the following words.

'God is love: and let the precepts and the example of the God of peace be ever present to your minds. "This is his commandment, that you should love one another." It is not grievous, and "in keeping of it there is great reward." Therefore "let brotherly love continue." For Christ's sake cultivate benevolence, and imitate with diligence that blessed Redeemer, "who went about constantly doing good." Amen.' p. 35.

These sermons not only savour little of Christian principles; in some parts they appear to us of a pagan cast. Their spirit is anti-christian. He whose virtue is formed on evangelical principles, wishes rather to be virtuous than to seem so. The regard to fame, which Dr. Laurie so often inculcates, finds no support in the lessons of Christ or his apostles. They never enjoin any duty as a means of 'rising high in the scale of renown,' pp. 38. 136. The following sentence is much more in the spirit of the Stoics than in that of Christ. 'How enlivening the belief, that genius, that beam of glory, which has brightened almost every land, shall not be extinguished; that when the tide of time has rolled away, this celestial fire shall never be quenched.' p. 52. The same spirit seems to have dictated the following words.

‘When a man whose bosom once glowed with high sentiments of independence and honour, is conscious that he neglected to manage his affairs with prudence, that, in consequence of his careless habits, and culpable inattention, he is walking on precipices—and sees before him the gulf of degradation; when he remembers the day that he ensnared the unsuspecting friend of his youth, deceived an aged parent, spent the provision of the orphan, exerted so much invention to evade the law, and exercised that ingenuity in “dissimulation’s winding way,” which in a better cause might have immortalized his name;—his feelings must be agonizing as the pains of the damned, and awful as hell’s torments!’ p. 143.

It can hardly be imagined, that in composing these sermons Dr. Laurie had any regard to the edification of his hearers. Such contradictory statements as the following, he could never think would answer that purpose.

‘Is it the proper way to produce benevolence, to maintain that the human race are perfidious, selfish, and ungrateful? While many descend to nefarious practices, thousands retain the nicest perception of what is right, the most fixed detestation of what is base, and for no pleasures under the sun would they be persuaded to sacrifice those of piety and virtue.’

The subjects, indeed, that Dr. Laurie pretends to treat, are very important. But if he undertake to discuss a subject,—if, for example, he profess to display the danger of human depravity,—he shall close his sermon without uttering half a dozen sentences upon the subject. If he propose to point out the benefit of devout meditation, he will say, after a few words upon what is common to it with other kinds of meditation, ‘suitable contemplation of the works of creation, providence, redemption, (as might be illustrated, did time permit,) is calculated to produce gratitude, adoration, trust, and integrity.’ p. 144. He says just what is useless—and then makes an apology for omitting what might be profitable. But we may remark farther, that what he does say is inaccurate. We may take the sermon on the atonement in illustration. His design is to evince the expediency of that interposition. This expediency he deduces from the depravity of man,—the inefficacy of other modes of expiation,—the character of the divine government,—and the prophecies respecting Christ’s death and sufferings. The last particular, it is evident, determines nothing as to the expediency of atonement by the death of Christ; any more than the history of his sufferings contained in the Gospels. Not to mention the impropriety of using the phrase depravity of human nature, instead of the guilt of man; the expediency of the atonement by the sufferings of Christ, appears, not from either of the three first particulars, considered separately, but from them altogether. But it is,

perhaps, somewhat unreasonable to expect a fashionable preacher to discourse with accuracy or precision.

As to the hortatory morsels of these sermons, they are such as might be expected from the strain of the other parts. Having, at the end of the year, inquired of his hearers, 'how have you spent all its solemn days,' he coldly says,—'If their recollection is bitter, be penitent for past offences, and behave, for the future, as it becomes those whose time shall soon be swallowed up in the abyss of eternity.' p. 315. The efficacy of such an exhortation can hardly be doubted. Having said, the exercise of benevolence is a source of pleasure, he subjoins, 'Yield to the dictates of *brotherly love*, and taste one of the purest pleasures of your nature.' p. 33. If the apostle had received a few lessons from Dr. Laurie, he never would have said, "Walk in love as Christ who hath loved us;"—and if Dr. Laurie had studied the exhortations of the apostle, he never would have talked in his present style. Though we cannot, therefore, recommend these sermons as sources of instruction, or as excitements to piety or virtue; we *can* recommend them as fair and faithful examples of the fashionable mode of preaching—a fashion, which has for its object, to amuse religiously without amending.

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Art. XI. *Childe Harold's Pilgrimage*. A Romaunt. By Lord Byron. 4to. pp. 230. Price 1*l.* 10*s.* Murray. 1812.

TO be at once young, and noble, and a poet, is to insure a large measure either of applause or of censure. Hereditary rank and youth afford an undisputed, and not inglorious exemption from the lighter cares of contributing to the amusement and instruction of society, as well as from the more arduous duties of active life; but this privilege is granted upon the very equitable condition, that the voluntary service of titled poets and beardless statesmen shall, if successful, be rewarded with louder acclamations, or punished if unsuccessful with more severe reproach, than the efforts of other men.

The case of Lord Byron is a remarkable illustration, we think, of the rigid adherence of the world to these principles of criticism. His earlier performances were smart and lively enough; but at the same time pert, and sour, and splenetic; and their passage to oblivion would probably have been rapid and unnoticed, had not the rank and age of their author contributed to hold them up for a while to the derision of the irreverent multitude. With a resolute, and, as the event has shewn, a very just confidence in his own talents, Lord Byron

has however again demanded the applause, and dared the censure of the world; and the world, at length discovering that Lord Byron is really a man of genius, and a poet, is at least as profuse in its encomiums at present, as it was formerly liberal in its satire. Lord Byron, moreover, it must be observed, when he appeared before the public in his minority, either had no opinions on the great questions with which the political world is agitated, or was wise enough to keep them within his own bosom. He is now an advocate of Catholic emancipation, and an adherent (if we are not mistaken) of a political party. The distributors of fame and popularity may, perhaps, have been influenced, in their eulogiums on the noble author's poetry, by adverting, unconsciously it may be, to his senatorial character. For our own part, we must avow, that while we are as ready as the most sanguine of his lordship's admirers to bear testimony to the propriety of this revolution in the public opinion, we think that, like most other revolutions, it has proceeded much beyond the point to which, in sound discretion, it ought to have been extended; and though we doubt not, that Lord Byron's poem will long be read and praised, we are also very certain, that the praise which it receives will become fainter, and be more mixed with expressions of a different character, in proportion as they who read and they who criticise, are less under the influence of those motives to which we have alluded.

Any man, whose knowledge of this work extends only to the title page, will probably be much deceived in the expectation he will form, as to the style and subject of the poem. To those who may have been induced to anticipate in '*Childe Harold, a Romaunt*,' a tale of tournaments, and castles, and princesses, it may be useful to know, that fancy could hardly form a being more unlike their old acquaintance, *Amadis de Gaul*, than is the hero of Lord Byron's poem. Harold is an English country gentleman, who in the year 1809 left his native country, and journeyed from Lisbon to Cadiz, and from thence was tossed on the Mediterranean,

'Till he did greet white Achelous' tide,  
And from his further bank *Ætolia's* wolds espied.'

Still more remote in character than in time from the paladins of ancient chivalry, Harold does not traverse the world to disarm the oppressor and succour the destitute, but to relieve the dreariness and lassitude of a heart oppressed by the unbounded gratification of sensual appetites, and unable to relish the only happiness, to the attainment of which his life had been devoted. There is much truth and force in the picture of this unhappy being, and the moral to be deduced

from it is exceedingly valuable; but however interesting and affecting it may be to contemplate the workings of a powerful mind, degraded in its own esteem, and in vain seeking for repose, it is after all a gloomy and a painful prospect. Lord Byron, therefore, has judiciously introduced upon the canvas another personage, who is certainly a much more agreeable companion: we mean the noble author himself, who, happening to wander through the same countries, at nearly the same period, has, in his own person, described those scenes, and expressed those sentiments, which were of too cheerful a character to suit the disconsolate feelings of the imaginary traveller. There are, however, some inconveniences attending this arrangement of the several parts, appropriated to the author and to the hero of the poem. Sometimes the *Childe* forgets (accidentally, we believe,) the heart-struck melancholy of his temper, and deviates into a species of pleasantry, which, to say the truth, appears to us very flippant, and very unworthy the solemn person to whom it is attributed\*. At other times, the noble poet is himself made to give expression to opinions and feelings, which would have much better suited the wretched *Harold*, and would have added to his portrait a shade still deeper and more affecting, perhaps, than any with which the artist has already clouded it†. Occasionally, too, we lose sight of the *Childe* for so long a period, that we really feel some anxiety as to the fate of this very miserable and interesting personage, till the poet, anticipating the apprehensions of his readers, very seasonably exclaims,

‘But where is *Harold*? Shall I then forget  
To urge the gloomy wanderer o’er the wave,’ &c.

As however the story of *Childe Harold* is still incomplete, and any criticisms upon the structure of the poem may perhaps be premature, and as we are told that ‘a *fictitious* character is introduced for the sake of giving some connection to the piece, which makes no pretension to regularity,’ it may be a sufficient answer to any objections to the plan of this ‘*Romaunt*,’ that the author has already disavowed any intention of regularity and system.

The measure which Lord Byron has adopted is that of *Spenser*, nor do we think he could have found any other metre equally suited to the peculiar character of his poetry. That this measure will admit either “the droll or the pathetic, the descriptive or sentimental, the tender or satirical,” is an opinion of Dr. Beattie’s, which is quoted by the noble

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\* See pp. 20, 21. † See pp. 62, 63.

author as a justification of his own use of it, in all those various modes of composition. In part of this opinion we concur, and only in part. He who wishes to soothe the feelings by a minute delineation of the softer beauties of nature, or to fill the imagination by accumulating in his landscapes her more sublime features ;—he who would give expression to those emotions which at once oppress and delight a contemplative mind, in musing on the vicissitudes of human life, or on the expressive characters of external nature ;—or, lastly, those disconsolate lovers, whose poetical lamentations are made only to be rejected, and are rejected only that they may be repeated ;—in a word, the descriptive, the sentimental, and the enamoured will find, in the full and harmonious stanza of Spenser, a metre well adapted to the expression of their several feelings. But for the witty, it is too diffuse ; for the impassioned, it is too regular ; and for the pathetic, it is too stately. That it would not be difficult to find instances of wit, of vehemence, and of pathos in this metre, every one will admit ; for it is the metre of Ariosto, of Thompson, and of Campbell : we maintain only, that it is not the best vehicle for that species of poetry. This difficulty, however, we do not state as any objection to the use of this measure by Lord Byron ; for to wit he has no pretensions, and rarely,—very rarely, if ever,—is he softened into tenderness, or elevated to enthusiasm. In truth, he is too philosophical ; nor is his philosophy very engaging. It has taught him, we think, to look upon the follies and weaknesses of his fellows with more disdain, than a wise man would think reasonable, or than a man of much sensibility would feel to be right.

In the martyrs for the liberty of Spain, he can only see those, who, if they had not fallen for their country, would probably have perished in the pursuit of ' rapine.' Of the females of all countries, and particularly of his own, he speaks in language too irreverent, we fear, to be forgiven, even in consideration of the warm approbation he expresses of their glowing cheeks and pouting kisses. And for the Portuguese he can utter no feelings, but those of the most unmixed and hearty contempt. Now we are quite sure that this view of the world and its inhabitants, whether accurate or inaccurate, is not very poetical. It gives to the whole composition an air of misanthropy, which, we trust, is very foreign to the character of the author, and in which it is impossible for those to sympathise whose sympathy would for any reason be desirable.

With this general exception, applicable more or less to almost every part of *Childe Harold's Pilgrimage*, and with one other exception to which we shall presently call the attention

of our readers, it is impossible not to feel and to express a warm admiration of this poem. There is a degree of energy, and sometimes even of sublimity, in the reflections which are awakened in the mind of the author by the various scenes through which he passes, which, even in the absence of any other pretensions, would intitle Lord Byron to take a very high station among the poets of his own day. But this is not his only, and is scarcely his greatest claim, to the admiration of the lovers of poetry. His representations of national and of individual character are peculiarly distinct and lively. For the terrific as well as for the gentler beauties of nature, he appears to possess a very keen relish and a very discriminating taste; and at Athens, among the scenes which are associated with his early recollections, he mourns over the relics of her ancient grandeur with a degree of sensibility, which had almost compelled us to recall the opinion we have intimated as to the general severity of his disposition. His diction, though often languid and redundant, and not seldom careless and inaccurate, is on the whole nervous and idiomatic; and has more of the vigour of our old English school of poetry, than is readily to be found in any of those very beautiful compositions in which the present times have been so singularly fertile. Yet, though we give this commendation with great sincerity, we cannot challenge for Lord Byron a place among those poets, whose names will be coeval with the language in which they have written, and who will be remembered with tenderness and admiration when the tumult of praise and popularity has subsided. He possesses a strong and argumentative understanding, and a disposition to contemplate the pensive and the awful, rather than the gay and amusing scenes of life. A mind so constituted, can hardly, in the vigorous exercise of its powers, fail in reaching both the pathetic and the sublime. If the eye is open and the heart susceptible, the lowest and most vulgar of those objects which attract the unmeaning gaze of ordinary men, will for such a mind teem with exalted associations. On every side we are surrounded with mystery. The commencement and the termination of life,—the gradual expansion and decline of our intellectual powers,—the minute beauties and the boundless magnificence of the creation we inhabit,—the vicissitudes and the various states and conditions of human society,—all these, and ten thousand objects besides these, afford inexhaustible treasures for the contemplation of him, whose purpose it is to excite that mixt emotion of terror and delight, which we term sublimity. But there are two modes by which this effect is produced, essentially distinct and dissimilar. It is the privilege of exalted genius to reach at once, and with apparent facility, those elevated re-

gions, to which the merely reasoning intellect is slowly and painfully raised: the one can teach a vivid imagination to glow, and can warm even the coldest fancy, with its descriptions of the scenes with which itself is conversant,—the other can elevate and astonish those, and only those, who can follow the poet through his reasonings and deductions with some congeniality of taste, and with powers of reasoning not wholly dissimilar to his own. We consider Lord Byron among the reasoning class of poets. Where he is really great, he is so by the calm process of argument, not by the instantaneous impulse of poetical inspiration. As an instance of the elevation to which he occasionally rises upon this strong, though tardy pinion, we shall give the following passage,— unquestionably one of the most successful of his efforts,—on the inexhaustible topic of the frailty of human life, and the folly of human ambition.

‘Bound to the earth, he lifts his eye to heaven;  
Is't not enough, unhappy thing! to know  
Thou art? Is this a boon so kindly given,  
That being thou wouldst be again, and go,  
Thou knowst not, reck'st not to what region, so  
On earth no more, but mingled with the skies?  
Still wilt thou dream on future joy and woe?  
Regard and weigh yon dust before it flies;  
That little urn saith more than thousand homilies.

‘Or burst the vanish'd hero's lofty mound;  
Far on the solitary shore he sleeps:  
He fell, and falling, nations mourn'd around;  
But now not one of saddening thousands weeps,  
Nor warlike-worshipper his vigil keeps  
Where demi-gods appear'd, as records tell.  
Remove yon skull from out the scatter'd heaps:  
Is that a temple where a God may dwell,  
Why ev'n the worm at last disdains her shatter'd cell!

‘Look on its broken arch, its ruin'd wall,  
Its chambers desolate, and portals foul:  
Yes! this was once Ambition's airy hall,  
The dome of Thought, the palace of the Soul;  
Behold through each lack-lustre, eyeless hole,  
The gay recess of Wisdom and of Wit,  
And Passion's host, that never brook'd controul:  
Can all saint, sage, or sophist ever writ,  
People this lonely tower, this tenement reft?’ p. 64.

Next to argument, Lord Byron's delight is in daring and bold personification, where, as Johnson, we think, says of Dryden, he loves “to tread upon the brink of meaning, where light and darkness begin to mingle.” To succeed in mea-



suring with a firm step the edge of this precipice, is no mean or ordinary praise. The following description of *Battle*, is a very bold, and a very successful instance, of his indulgence in the propensity we have mentioned.

'Lo! where the giant on the mountain stands,  
His blood-red tresses deepening in the sun,  
With death-shot glowing in his fiery hands,  
And eye that scorcheth all it glares upon;  
Restless it rolls, now fix'd, and now anon  
Flashing afar,—and at his iron feet  
Destruction cowers to mark what deeds are done;  
For on this morn three potent nations meet  
To shed before his shrine the blood he deems most sweet.' p. 27.

His descriptions of natural scenery are distinct and animated. The gloom and solemnity of the mountain and the forest, seem, however, more suited to his spirit, than the repose of calmer prospects.

'To sit on rocks, to muse o'er flood and fell,  
To slowly trace the forest's shady scene,  
Where things that own not man's dominion dwell,  
And mortal foot hath ne'er, or rarely been;  
To climb the trackless mountain all unseen,  
With the wild flock that never needs a fold;  
Alone o'er steep and foaming falls to lean;  
This is not solitude; 'tis but to hold.  
Converse with Nature's charms and see her stores unroll'd.' p. 73.

The following sketch is in a softer style.

'E'en on a plain no humble beauties lie,  
Where some bold river breaks the long expanse,  
And woods along the banks are waving high,  
Whose shadows in the glossy waters dance,  
Or with the moon beam sleep in midnight's solemn trance.'

His classical recollections among the ruins of Grecian art and science, are to our minds by much the most pleasing part of Lord Byron's poem. There is great beauty in the following address to Parnassus, which is abruptly, though not inelegantly, introduced in the midst of his praises of the 'dark-glancing daughters' of Spain.

'Oh, thou Parnassus! whom I now survey,  
Not in the phrenzy of a dreamer's eye,  
Not in the fabled landscape of a lay,  
But soaring snow-clad through thy native sky,  
In the wild pomp of mountain majesty!  
What marvel if I thus essay to sing?  
The humblest of thy pilgrims passing by

Would gladly woo thine rabbits with his string,  
Though from thy heights no more one muse will wave her wing!

‘ Oft have I dream’d of thee! whose glorious name

Who knows not, knows not man’s divinest lore;

And now I view thee, ’tis, alas! with shame

That I in feeblest accents must adore;

When I recount thy worshippers of yore

I tremble, and can only bend the knee;

Nor raise my voice, nor vainly dare to stat,

But gaze beneath thy cloudy canopy

In silent joy to think at last I look on thee!

‘ Happier in this than mightiest hands have been

Whose fate to distant homes consign’d their lot,

Shall I unmov’d behold the hallow’d scene,

Which others rave of, though they know it not?

Though here no more Apollo haunts his grot,

And thou, the Muses’ seat, art now their grave!

Some gentle Spirit still pervades the spot,

Sighs in the gale, keeps silence in the cave,

And glides with glassy feet o’er yon melancholy waste.” p. 39.

It would be easy to multiply beautiful quotations from this poem, though none, we think, of equal merit with these. We must, however, find room for a few passages out of two of the songs which are interspersed through the volume,—one an original, the other a translation from a compilation made by the noble author himself from different Albanian songs. *Child Harold* is supposed, at a moment when he had successfully struggled against his sadness, to give vent to his feelings in the following stanzas, addressed to Inez.

‘ Nay, smile not at my sullen brow,

Alas! I cannot smile again:

Yet heaven avert that ever thou

Should’st weep, and haply weep in vain.

‘ And dost thou ask what secret woe

I bear, corroding joy and youth?

And wilt thou vainly seek to know

Among, even thou wert but to hear?

‘ It is that settled, ceaseless gloom,

The faded flower wanders here,

That will not look beyond the vale,

And cannot hope for rest before.

‘ Through many a prime ’tis mine to go

With many a retrospection curd:

And all my solace is to know,

Whate’er betides, I’ve known the worst.

'What is that worst? Nay, do not ask,  
In pity from the search forbear;  
Smile on, nor venture to unmask  
Man's heart, and view the hell that's there.'

The following is from the Albanese.

'Tambourgi!\* Tambourgi! thy 'larum afar  
Gives hope to the valiant, and promise of war;  
All the sons of the mountains arise at the note,  
Chimariot, Illyrian, and dark Suliote!  
Oh, who is more brave than a dark Suliote,  
In his snowy camese and his shaggy capote?  
To the wolf and the vulture he leaves his wild flock,  
And descends to the plain like the stream from the rock.  
'Selictar!† unsheath then our chief's scimitar;  
Tambourgi! thy 'larum gives promise of war;  
Ye mountains that see us descend to the shore,  
Shall view us as victors, or view us no more.'

Having endeavoured to point out to our readers a few, and only a few of the many beauties of *Childe Harold's Pilgrimage*, it is now our less agreeable duty to solicit their attention, or, if untitled critics might presume so far, that of the noble author himself, to what we consider to be its principal blemishes. And, first, we think, that Lord Byron labours under a very unfortunate mistake as to his gifts and qualifications as a satirist. Conscientiously we speak it, when we say, that we are really alarmed for his fame, if he will not give over this preposterous ambition. Can it be believed, that the author of the passages we have quoted could write such stanzas as the following?

'The seventh day this! the jubilee of man.  
London! right well thou know'st the day of prayer:  
Then thy spruce citizen, wash'd artizan,  
And smug apprentice gulp their weekly air:  
Thy coach of hackney, whiskey, one-horse chair,  
And humblest gig through sundry suburbs whirl,  
To Hampstead, Brentford, Harrow, make repair;  
Till the tir'd jade the wheel forgets to hurl,  
Provoking envious gibe from each pedestrian churl.  
Some o'er thy Thames row the ribbon'd fair,  
Others along the safer turnpike fly;  
Some Richmond Hill ascend, some scud to Ware,\* &c. &c. p. 43.

Can any thing be more flippant than the foregoing passage?—unless, indeed, it be the ingenious personification of the

\* Drummer.

† Sword-bearer.

imp "Convention," who, it seems, has taken up his abode in some infernal shape at the palace of Marialra ever since the period of the convention of Cintra,—or the following caustic animadversions on a book called *Ida of Athens*, the production of a Miss Owenson, who, it seems, is just now a popular writer of novels.

'Before I say any thing (says the noble poet) about a city of which every body, traveller or not, has thought it necessary to say something, I will request Miss Owenson, when she next borrows an Athenian heroine for her four volumes, to have the goodness of marrying her to somebody more of a gentleman than a Disdar Aga, who by the bye is not an Aga; the most impolite of petty officers, the greatest pattern of larceny, Athens ever saw, except Lord E. &c. &c. I speak it tenderly, seeing I was once the cause of the husband of *Ida*, of Athens, nearly suffering the bastinado, and because the said Desdar is a turbulent husband and beats his wife; so that I exhort and beseech Miss Owenson to sue for a separate maintenance in behalf of *Ida*,' &c.

The next complaint we have to make against Lord Byron, is of a much more serious nature than that of a defect in satirical powers. Not only does he never cast a look beyond the present world, of which he often and pathetically laments the miseries and disappointments, but he seems not ashamed to avow distinctly his belief, that the hopes of a future state of being are to be classed among the idle dreams, with which either wisdom or necessity has taught man to mitigate the sufferings he cannot avoid. To attempt by argument to prove the folly of such opinions, would be a very fruitless expence of time, for it is not by argument are supported, nor do we believe that it is to argument they owe their existence. But is it not at once strange and melancholy, that in these days any one should be found, and, most of all, such a man as Lord Byron,—a man of taste, of fancy, and of genius, who, for the paltry praises of a few of his most worthless contemporaries, is content formally to renounce the only consolation to which he can look, amidst the troubles of life,—the only guide amidst its difficulties, and the only protector from its dangers. Is he a wise man? And is he really contented to make such a sacrifice?—Is he a philanthropic man? And can he willingly lend his hand and talents—his great and captivating talents—to blast, as far in him lies, the happiness of millions, by undermining the only foundations on which their happiness rests. Nay, is he a man of taste? And can he without reluctance throw from him the means of enriching his verse with the only sentiments to which all ages and all nations will listen with delight, because they are the only sentiments in which all nations and all ages are equally

interested. If he prefers the applauses of fools; he will not improbably have his reward; but we beseech him to remember, that "the fulness of satiety" is not the less certain consequence of unlawful indulgence, in those appetites, which have for their object the flattery of the multitude, than in those sensual tastes which feed upon grosser pleasures,—that if there is a being more worthless and more miserable than his Childe Harold, it is that man who has been dependant for his happiness on the praises of those whom in his heart he has despised, and who, having sacrificed every object to the pursuit of this wretched gratification, finds himself, at last, unable to relish the pleasures he has bought so dear.

Besides the principal poem, there is much in this volume which deserves an attentive consideration. Lord Byron has in the course of his travels been very laudably anxious to collect specimens of the popular poetry of the several nations through which it was his good fortune to wander. We have already extracted a few stanzas from a song, compiled by the noble author, from the scattered fragments of the national poetry of Albania. It is impossible, however, to receive this composition as a fair illustration of the taste and habits of thought of this uncultivated race: for no man, we suppose, can read these lines, without discovering in them an elaborate imitation of the peculiar manner and phraseology of the celebrated author of "Lochiel." There are, however, some other examples of Albanese songs, which we think will not be deficient in interest, for those who delight to compare the expression of passion, as dictated by untaught nature, with the mode in which men give utterance to the same feelings when their fancy is incumbered, and their language impeded, by the ceremonials and courtesy of polished life.

Of all the shorter pieces which Lord Byron has published, there are none equally interesting with the Romæic songs; both the originals and translations of which are printed at the conclusion of the volume. If the noble author has more materials of the same description, he would deserve well, we think, of all Greek scholars, by giving them to the world. Not that there is any thing especially engaging in the language, or in the sentiment of these compositions. They are neither gay, nor witty, nor animated, nor very touching; not are they such as any human being would incumber his memory with, who possesses, and can understand, a page of Euripides or Anacreon. But they have much interest of another kind. They afford a curious illustration of the debilitation of the human faculties under the pressure of servility and tyranny;—and a not less remarkable proof of the imperishable nature of a language strictly analogical. The mere man of taste will pro-

bably think that the specimens, which Lord Byron has already collected, are more than sufficient for any purpose of instruction or amusement: they will, however, be but barely sufficient to awaken the curiosity of the grammarian and the scholar.

Of the minor poems in this collection, and of the notes, which are attached to it, we shall say nothing; for we know not how, upon that subject, any thing could be said, with truth, which would not qualify the praise we have felt ourselves compelled to bestow upon the other parts of Lord Byron's publication.

Art. XII. *Political and Historical Arguments*, proving the necessity of a Parliamentary Reform, and pointing out the means of effecting that important measure without injuring Individuals, or convulsing the Nation. To which is prefixed, a candid view of the present state of the National affairs, addressed to the Electors of the United Kingdoms. By Walter Honeywood Yate, Esq. Two Volumes. pp. 312, 340. price 18s. Jones. 1812.

THE appearance of this work is in every respect prepossessing. It is well printed and on a good paper, and is published under the respectable name of a gentleman who styles himself "a late Member of St. John's College, Oxford, one of his Majesty's Justices of Peace, and deputy Lieutenants for the county of Gloucester," and who claims relationship to the member for Kent. The volumes are, by a singular process, dedicated to three individuals—William Honeywood Esq.—Sir William Berkely Guise—and "by permission" to Sir Francis Burdett. And yet with all these specious sanctions, we can scarcely persuade ourselves, that the name of the author is not fictitious, and the respectable names connected with the work introduced merely for the purpose of masking one of the grossest attempts at literary imposition that we have been yet called upon to expose.

We shall, however, take it for granted that Mr. Yate is a real personage, thus respectably connected, and presenting himself before the public as the avowed author of the work before us; and under this impression, we accuse him of a direct and most unjustifiable appropriation of the production of another writer.

With the exception of the dedication, and of about 20 pages at the close, the whole of the second volume, and more than one third of the first, are copied (a very few alterations and interpolations excepted) *verbatim* from the admirable *Political Disquisitions of James Burgh*. We have collated the two works, chapter by chapter, sufficiently to convince ourselves of the accuracy of this statement; and have turned over the republication, page by page, for the express purpose of finding the name of Mr. Burgh: but we have not, in any shape either of reference or acknowledgement, been able to meet with it, and if it is any where to be found, it has most strangely escaped us. Indeed the matter of plagiarism is put beyond all doubt by Mr. Yate's own phrases. He expressly claims the work as his own—he asks pardon for 'the deficiency of intellect

and the want of ability in the author—he talks of ‘diffidence’ in inscribing ‘these sheets with all their imperfections’—he speaks of ‘arrogance’ in conjecturing the ‘effect of the work’—he apprehends that the ‘doctrine’ he has ‘adopted’ may ‘be found novel and the arguments new (Mr. Burgh’s Disquisitions were published nearly forty years back)’—‘I am not,’ Mr. Y. observes, *actuated by literary fame, still less have I the presumption to lay claim to any uncommon share of abilities or superior discernment,*—he sets ‘merciless and malevolent critics’ at defiance,—and finishes by ‘*tendering his obligations*’ to some of the most enlightened and patriotic Members of both Houses of Parliament, for their *candid and valuable communications, and for their approbation and support of the work.*’

In the few alterations which he has ventured to make, he has generally blundered. At page 202. Vol. I. Mr. Burgh quotes from ‘a judicious writer’ in the London Magazine, for January 1760. Mr. Yate, we suppose to give greater consequence to the quotation, ascribes it to Sydney. At page 182, Mr. B. attributes a remarkable speech to the electors of Westminster to their then Member, Lord Percival. Mr. Yate without any hesitation gives it to Mr. Fox, although we believe Mr. Fox did not sit for Westminster till after 1774, and though it asserts a doctrine adverse to the general tenor of his sentiments. In a particular instance (p. 344.) Mr. Burgh omits his authority, stating that he had neglected to note it in his memoranda, a neglect for which he occasionally apologizes as accidental. Mr. Yate, ignorant, as he well might be, of the original source, and unwilling to lose the opportunity of a flourish most graciously and oracularly informs his readers, that he has omitted adding his authority, ‘*for particular reasons.*’ Even where he servilely copies Mr. B. he cannot help tripping. Mr. Burgh publishing in 1774, mentions a fact as happening ‘a few years ago.’ Mr. Yate, writing 38 years after, uses, in reference to the same fact, *precisely the same phrase.*

Burgh’s work is uncommonly scarce; and the fact seems to be, that Mr. Yate finding it unknown to his friends thought it practicable to pass it, in a new garb, and with a few variations for his own. We soon, however, detected an old favourite; and on making a little further progress, ascertained his complete identity. Still, however, there is something most unaccountable in the transaction;—and it is utterly inconceivable how any man could expect so gross a deception to pass undiscovered.

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Art. XIII. *Scripture History: Or, A brief Account of the Old and New Testament.* 12mo. Williams. 1812.

THIS little work contains a plain and unaffected detail of the Historical parts of the Scriptures, with references to the books whence they are taken, interspersed with a few observations in illustration of the customs of the oriental countries, or directing to practical instructions which may be drawn from the narration. It is divided into twelve parts, each of which seems to have been published in succession.

Art. XIV. *Village Sermons*; or, short and plain Discourses, for the use of Families, Schools, and Religious Societies. By George Burder. Vol. VI. 12mo. pp. 160. price 2s. sewed. Black, Parry, and Kingsbury. 1812.

IF we are not misinformed, the preceding volumes of *Village Sermons* with which the world has been favoured by Mr. Burder, have not only obtained the cordial approbation of almost all religious and intelligent persons among the Dissenters, and many in the establishment, but have been honoured with very high praise by a pious and learned prelate of the English Church. In fact, we acquainted with no collection of Sermons; so happily adapted to awaken and instruct the lower classes. Trivial improprieties of expression are but insignificant specks even in the style of these performances, which is plain, simple, and unaffected. The explicit statements of evangelical truth, the forcible exposure of men's hearts, with which they abound, and the alarming, yet affectionate manner which distinguishes them, leave us at no loss to account for their eminent popularity and usefulness.

We are told in the preface, that 'in the choice of subjects for this volume, the author determined on *the divine perfections*, apprehending that no branch of religious knowledge can be of greater importance, on account of its inseparable connection with every branch of practical religion: and he was the rather inclined to this decision, because he knew of no work whatever, in which the Attributes of God are treated *plainly* and *briefly*, in a manner adapted to the improvement of that class of people for whom he professedly writes. Many authors have indeed discoursed admirably on the perfections of Deity, and none more admirably than the learned and judicious *Charnock*; but their writings are too profound, as well as too voluminous, for ordinary Families and Village Readers. The author has, however, not scrupled to avail himself of the aid of several excellent writers, especially of *Charnock*, to whom he frankly owns that he is indebted for many of the best thoughts in the following pages.'

The Sermons are thirteen in Number; and treat on the following subjects, and texts.

'The Importance of the Knowledge of God. John xvii. 3. The Power of God. Genesis xvii. 1. The Wisdom of God. Romans xvi. 27. The Holiness of God. Isaiah vi. 3. The Justice of God. Deut. xxxii. 4. The Omnipresence of God. Ps. cxxxix. 7. The Patience of God. Romans ii. 4. The Sovereignty of God. Ps. cxv. 3. The Goodness of God. Ps. xxxiii. 5. The Mercy of God. Ps. lxii. 13. The Love of God. 2 Cor. xiii. 14. The Faithfulness of God. 1 Cor. i. 9. God, with all his Perfections, the Christian's God. Psalm. xlviii. 14.'

We think this volume a valuable addition to the five which precede it. Though of a higher character, it may be presumed to be sufficiently interesting and intelligible, wherever the former sermons have been employed. It is in some respects still more suitable than many of those for the purposes of family worship.



Art. XV. *Poems and Letters*, by the late William Isaac Roberts, of Bristol, deceased. With some account of his life. 8vo. pp. 250. Price 10s. 6d. Longman and Co. 1811.

THESE Poems have a double claim to our recommendation. They were written by a young man of superior mind; and they are now published for the benefit of his family. They make their appearance, too, under great disadvantages,—without either the revision or the selection of the writer. Yet even in this form, they display, though certainly not the creations of genius, considerable versatility of fancy, and amiableness of disposition.

The life of Roberts was short and uneventful, and derives interest only from the virtuous industry and early death of its respectable subject. He was compelled to earn a scanty subsistence as a banker's clerk, and it is highly to his praise, that he never suffered his poetical propensities to seduce him from the drudgery of business, and that he denied himself the common relaxations of youth, that he might minister to the necessities of his mother and sister;—a benevolent purpose, which we hope the extensive circulation of the volume before us, will serve to promote.

Art. XVI. *A Guide to the Hustings and the House of Commons, or Voter's and Candidate's Pocket Companion*. By a Gentleman of the Inner Temple, 12mo. pp. 264. Gale and Curtis. 1812.

THE avowed object of this little volume is practical utility; and we presume it will be found serviceable both to voters and candidates. It is divided into three parts. The first contains the substance of the existing laws of election from the earliest period to the present time, with suitable references. The second contains the present state of representation of all the counties, cities and boroughs of the United Kingdom; viz. The municipal government; right of election; returning officers and number of Voters. The third contains practical forms of Oaths, writs, declarations, certificates, and other instruments required at the Hustings and the House of Commons. The note of reference at the bottom of page 220 should certainly have been placed at the beginning of Part II. and is not likely indeed to be generally understood. It would not have been amiss to mention, under each county, the number of Members returned within its limits; and also the place of election.

Art. XVII. *On the Education of Daughters*; translated from the French of the Abbé Fenelon, afterwards Archbishop of Cambray. 12mo pp. 111. W. Dutton jun. 1812.

WE are very much disposed to think that men are not altogether so well qualified as women to write on female education; and that it is little less than absurd for those to meddle with the general subject, who have not been so situated as to be compelled to pay a minute, and even parental attention to the character of childhood. Both these objections lie against the little work before us; of which we cannot say much more, than that it contains some things useful, some impracticable, a few objectionable, and many which are now, by incessant repetition, become threadbare.

Art. XVIII. *Sketches of the present Manners, Customs, and Scenery of Scotland, with incidental Remarks on the Scottish Character.* By Elizabeth Isabella Spence. In two volumes. 12mo. pp. 500. Longman and Co. 1811.

THESE volumes are not very attractive, nor remarkably well written; but they contain a tolerable itinerary of part of Scotland—some respectable indications of Scottish scenery—and a few miscellaneous anecdotes, which are not altogether without interest. We are not prepared, however, to extol Mrs. Spence's 'sketches' of the wild and magnificent landscapes of the North, as affording any very adequate intimations of the originals;—nor can we greatly admire her talent for criticism. She is willing to allow that the mountains of Loch Catherine do 'really, as Mr. Scott expresses,'

" —like giants stand  
To sentinel enchanted land."

but then the metaphor, she thinks, is a very unfortunate one; 'as the comparison of giants with such elevated ridges of mountains is worthy of Martinus Scriblerius!'

Art. XIX. *Four Sermons*, addressed to Young People: to which are added Two Meditations on important subjects. By James Small. 12mo. pp. 144. Conder, 1812.

WE have been very much pleased with these sermons, considered as familiar addresses to young people not unaccustomed to religious instruction. They abound with useful hints and admonitions, breathe a most affectionate and pious spirit, and are written in a lively, yet simple and perspicuous style. The titles are, the Evidence of Real Piety, 2 Chron. xxxiv. 3; the Advantages of early Piety, ib.; the Friendly Question addressed to Youth—"Is it well with thee?"—2 Kings iv, 26; the Invitation of Christ, John vii, 37. The third of these discourses consists in a great degree of momentous questions, which will be a valuable guide in the important exercise of self-examination. As most families consist partly of the young, and of domestics who require nearly the same sort of instruction, we apprehend these discourses may be advantageously employed by those who conduct a religious exercise in their own houses on Sunday evenings. It is obvious that the nature of the publication stands in no need of being explained or recommended by means of extracts, which we should otherwise find no difficulty in selecting.

The meditations subjoined are adapted to pious devotional feelings, though in some degree chargeable with quaintness.

Art. XX. *Letters addressed to the Editor of the Tyne Mercury, on the Annual Subscription for the Sons of the Clergy.* By W. Burdon. 8vo. pp. 47. price 1s. Longman and Co. 1811.

THESE letters contain Mr. Burdon's part of a controversy in a provincial newspaper, commenced by him with an endeavour to shew that

the relief of the sons of the clergy ought to be provided for, out of the revenues of the church; and in the course of which he has favoured the public with a declaration of his disbelief of Christianity, and his tender concern on account of the calamities which he ascribes to its influence.

Art. XXI. *School of Instruction, a Present, or Reward to those Girls who have left their Sunday School with Improvement and a good Character.* By a Lady. 8vo. pp. 92. Rivingtons, 1812.

IN recommendation of the lessons contained in this little book, it is sufficient to say that they convey religious instruction, very much adapted to those to whom they are addressed, and in language perfectly level to their capacity.

Art. XXII. *The Mirror of the Graces; or the English Lady's Costume; combining and harmonizing Taste and Judgment, Elegance and Grace, Modesty, Simplicity and Economy with Fashion in Dress, &c. &c. &c.* By a Lady of Distinction, who has witnessed and attentively studied what is esteemed truly graceful and elegant among the most refined Nations of Europe. 12mo. pp. 241. price 5s. Crosby and Co. 1812.

AN intelligent reader would at once conclude from the title of this work, if quoted at a length, that it was *melange* of that nature, which usually goes under the denomination of a *catch-penny*.

Art. XXIII. *An Analysis of Blackstone's Commentaries on the Laws of England, an Series of Questions, to which the Student is to frame his own Answers by reading that Work.* By Barron Field, of the Honourable Society of the Inner Temple, Student at Law. 8vo. pp. 286. Price 7s. bds. Cadell and Davies. 1811.

WORKS of this kind are now becoming so common, that to repeat the approbation of them which we have frequently expressed, seems altogether needless. Mr. Barron's compilation, as far as we have been able to examine, is, upon the whole, respectably executed; though in many instances too scanty, and in some not perfectly clear. We were rather surprised to find him saying in his preface, that Blackstone's Commentaries are to the Law Student "*already a sort of Bible!*" Does he mean that Blackstone is a book of authority in the science of law; or that the Bible is a book of *no authority* in that of divinity? In a future edition, we think the author will either curtail or omit this preface.

Art. XXIV. *Religious Contemplations.* 12mo. pp. 36. Eaton. 1812.

THE epithet "*religious*" is not very applicable to this publication. From the "*contemplations*" it records, we select the following.

"I hear the mindless infant squall!  
I see the helpless infant sprawl!"—p. 18.

## ART. XXV. SELECT LITERARY INFORMATION.

*\* \* \* Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

The Rev. Robert Walpole has in the press an Essay on the Misrepresentations, Ignorance and Plagiarisms of certain Infidel Writers.

The Rev. George Crabbe is preparing a volume of Tales to be published uniform with his other works.

The Rev. G. Faber is preparing for the press *Origines Mythologicae*, a work intended to show the fundamental identity and common origin of the various mythological systems of paganism.

The Rev. James Hall will publish, early in next month, in two octavo volumes, *Remarks on the interior and least known part of Ireland, from Observations made during a late Tour in that Country.*

Mr. Wakefield's *Statistical and Political Account of Ireland*, in two quarto volumes, is expected to appear in the course of this month.

The Rev. T. Lyon has in the press, in an octavo volume, *Hints to the Protestants of Ireland.*

Dr. C. Badham, physician to the Duke of Sussex, is translating Juvenal into English Verse with brief Annotations.

An elegant edition is nearly completed at Norwich of Bentham's *History of the Conventual and Cathedral Church of Ely*, continued to the present time, with all the original plates and some new ones, a portrait of the author and memoirs of his life.

In a few days will be published, *Self Indulgence: a Tale of the Nineteenth Century*, in two vols. 12mo.

Early in the present month will be published a *Portrait of the Rev. Dr. Young*, Minister of the Scotch Church, London Wall, after an approved likeness painted by E. Gerard, and engraved by E. Scriven, Historical Engraver to His Royal Highness the Prince Regent; size 12 by 9 inches.

The Rev. Dr. Lettice has in the press a small volume of *Fables for the Fireside*; to each of which is applied a series of moral cases, a solution of which

is intended as an exercise of the talents of investigation and reasoning for the youth of both sexes.

A new edition of *Dugdale's Monasticon*, by Stæpleus, is preparing for publication, with additions, which it is supposed will extend the work to four folio volumes. The impression will be limited to 250 copies, and published by subscription in quarterly parts.

A new edition of Dr. Owen on the Hebrews, with the Exercitations, complete, in six octavo volumes, is printing under the direction of the Rev. G. Wright.

Mr. Finch has in the press, *Essays on the Principles of Political Philosophy*, designed to illustrate and establish the civil and religious rights of man.

The Rev. A. Campbell, of Pontefract, has in the press a new edition of *Bishop Jewel's Apologia*, to which he has added historical notes, and *Smith's Greek Translation.*

Speedily will be published, an *Essay on the Authenticity of the New Testament*; with a short *Account of ancient Versions*, and some of the principal *Greek Manuscripts.* By J. F. Gyles, Esq. A. M.

At press, *A Memoir of the Life and Writings, Political and Philosophical, of John Horne Tooke, Esq.* In 8vo.—Further particulars of which will be shortly announced.

Speedily will be published, in a quarto volume, illustrated by numerous engravings, the *Second Part*, containing *Greece, Egypt, the Holy Land, &c. of Travels in various parts of Europe, Asia and Africa.* By Edward Daniel Clarke, LL. D. Professor of Mineralogy in the University of Cambridge.—The first part, containing *Russia, Tartary and Turkey*; the second Edition, with considerable additions, illustrated by near one hundred Engravings, 4to. 5l. 5s. in boards.—\* \* \* The Additions made to this new Edition may be had separate, price 3s. 6d. sewed.

On the 1st of June will be published Part I, Price 5s. to be continued Monthly, and Number I, Price 1s. of a New Edition of the Holy Bible; containing the Old and New Testaments, according to the Public Version; with Explanatory Notes, Practical Observations, and copious Marginal References. By Thomas Scott, Rector of Aston Sandford, and formerly Chaplain to the Lock Hospital.

On the first of July next will be published, Price 2s. 6d. Number 1, of an entirely new Work, to be continued Monthly, which will be entitled, *The Mirror of Philanthropy and Compassionous Magazine.*

Mr. E. H. Barker, of Trinity College, Cambridge, has in the press, in an octavo volume, a Commentary on the Germany of Tacitus, with Strictures on the Editions of Gronovius, Embesius, &c. with other interesting matter.

Mr. John Bellamy is preparing a History of all Religions, containing an account of their rise, decline, descent and changes, from the earliest times to the commencement of the Christian Religion.

Mr. John Mifsard is preparing for the press the Achille's of Statius, with several collations; and it is intended to be followed by the Thebais.

## ART. XXVI. LIST OF WORKS RECENTLY PUBLISHED.

### AGRICULTURAL AND RURAL ECONOMY.

Observations on the Influence of Soil and Climate upon Wool; from which is deduced a certain and easy Method of improving the Quality of English Clothing Wool, and preserving the Health of Sheep; with Hints for the Management of Sheep after Shearing; an Inquiry into the Structure, Growth and Formation of Wool and Hair; and Remarks on the Means by which the Spanish Breed of Sheep may be made to preserve the best Qualities of Fleece unchanged in different Climates. 8vo. 7s.

The Planter's Kalendar; or, the Nurseryman and Forester's Guide in the Operations of the Nursery, the Forest and the Grove. By the late Walter Nicol. Edited and completed by Edward Sang, Nurseryman, 8vo. 15s.

### ANTIQUITIES.

The Architectural Antiquities of Great Britain, represented and illustrated in a Series of Views, Elevations, Plans, Sections, and Details of various ancient English Edifices, with historical and descriptive Accounts of each. By John Britten, F.S.A. The Third Volume, quarto, price 5l. 5s. half-bound, imperial quarto, price 8l. half-bound.

### BIOGRAPHY.

A Historical Sketch of the last Years of Gustavus Adolphus, late King of Sweden; including a Narrative of the Causes, Progress, and Termination, of the late Revolution; and an Appendix, containing official Documents, Letters,

and Minutes of Conversations between the late King and Lieutenant-general Sir John Moore, General Brune, &c. Translated from the Swedish. With a portrait of the late King of Sweden. 8vo. 10s. 6d. boards.

Some Account of the Life and Writings of James Benigne Bossuet, Bishop of Meaux. By Charles Butler, Esq. post 8vo. 7s.

### COMMERCE.

The Questions to the Renewal of the East India Company's Monopoly examined. 3s. 6d.

### DRAMA.

The Tragedies of Maddalep, Agamemnon, Ledy Macbeth, Antioch, and Clytemnestra. By John Galt. 8vo. 14s. A few Copies in quarto, price 1 l. 1s.

### EDUCATION.

Gymnasium, sive Symbola Critica; containing Syntactical Rules and Critical Observations, intended to facilitate the Attainment of a correct Latin Prose Style. By the Rev. Alexander Crombie, LL.D. 2 vols. 8vo. 1l. 1s.

### HISTORY.

A Succinct History of the Geographical and Political Revolutions of the Empire of Germany, or the principal States which composed the Empire of Charlemagne, from his Coronation in 814 to its Dissolution in 1806; with some account of the Geologies of the Imperial House of Hapsburg, an

of the Six Secular Electors of Germany; and of the Roman, German, French, and English Nobility. By Charles Butler, Esq. 8vo. 12s.

**MEDICINE AND SURGERY.**

A Series of Plates on the Brain, with References, exhibiting the Appearances of that Organ in the different Stages of Dissection, accompanied with a Description of the Plates. By Alexander Ramsay, M.D. Lecturer on Anatomy and Physiology, Edinburgh. 4to. 11. 1s.

**MISCELLANEOUS.**

Papers respecting the Negotiation for a Renewal of the East India Company's exclusive Privileges. Parts I, and II, to be continued uniform, as ordered to be printed. 8vo. 3s. 6d. each.

The History of the Royal Society. By Thomas Thomson, M.D. F. R. S. Author of the System of Chemistry. quarto, 21. 2s. A few copies on large Paper, 31. 12s.

An Answer to the very false and misrepresented Account in the British Critic for December last, of a Work entitled, An Essay on Morality. 1s. 6d.

Observations on the Character, Customs and Superstitions of the Irish; and on some of the Causes which have retarded the moral and political Improvement of Ireland. By Daniel Deane, A. M. 8vo. 10s. 6d.

History of the Origin and Progress of the Meeting of the Three Choirs of Gloucester, Worcester and Hereford, and of the Charity connected with it. To which is prefixed, a View of the Condition of the Parochial Clergy of this Kingdom, from the earliest Times. By the Rev. Daniel Lysons, M. A. F. R. S. F. S. A. Rector of Rodmarton, in the County of Gloucester. 8vo. 7s. 6d. A few Copies on fine Paper, Price 12s.

The Works of the Rev. W. Huntingdon, S. S. Minister of the Gospel at Providence Chapel, Grays Inn-lane, completed to the Close of the Year 1806. 20 vols. 8vo. 121.

View of the Political State of Scotland at Michaelmas, 1811: comprehending the Rules of the Freeholders, an Abstract of the Sets or Conditions of the Royal Burghs, and a State of the Votes at the last Elections throughout Scotland; to which is prefixed, an Account of the Forms of Procedure at Elections to Parliament from the Counties and Burghs of Scotland, 8vo. 15s.

A Guide to the Hustings and the House

of Commons; or, Voter and Candidate's Pocket Companion; in Three Parts: comprising all the Acts relative to Elections, arranged in *pari materia*. State of Representation, &c. of all the Counties, Cities, Boroughs, &c. of the United Kingdom. Forms of Writs, Oaths, Certificates, Notices, &c. used at the Hustings and the House of Commons. With occasional Notes. By a Gentleman of the Inner Temple, 12mo. 6s.

The History of Printing in America, with a Biography of Printers, and an Account of Newspapers: to which is prefixed, a concise View of the Discovery and Progress of the Art in other parts of the World. By Isaiah Thomas, Printer, Worcester, Massachusetts. 2 vols. 8vo. 11. 8s.

Public Disputation of the Students of the College of Fort William, in Bengal, before Lieut. Gen. George Hewett, Vice-president and acting Visitor of the College, in the Absence of the Governor-general; together with the Lieut. General's Discourse, 17th August, 1811. 8vo. 1s. 6d.

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Outlines of Natural Philosophy, being Heads of Lectures delivered in the University of Edinburgh. By John Playfair, Professor of Natural Philosophy in the University of Edinburgh, Fellow of the Royal Society of London, and Secretary to the Royal Society of Edinburgh. Vol. I, 8vo. 9s.

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A Grammar of the Malayan Language, with an Introduction and Praxis. By William Marsden, F. R. S. Author of the Malayan Dictionary, and the History of Sumatra. quarto, 11. 1s.

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ent State of our Currency. By a Citizen of Dublin. 3s. 6d.

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#### ERRATA.

Page 335 line 16 from bottom *for eminent read imminent*,  
— 341 — 13 — *for serve read survive*.

#### TO CORRESPONDENTS.

The consideration of the Controversy on the subject of Education, is unavoidably postponed to our next Number.









